Title: *The Witness*, January to December, 1947

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The WITNESS

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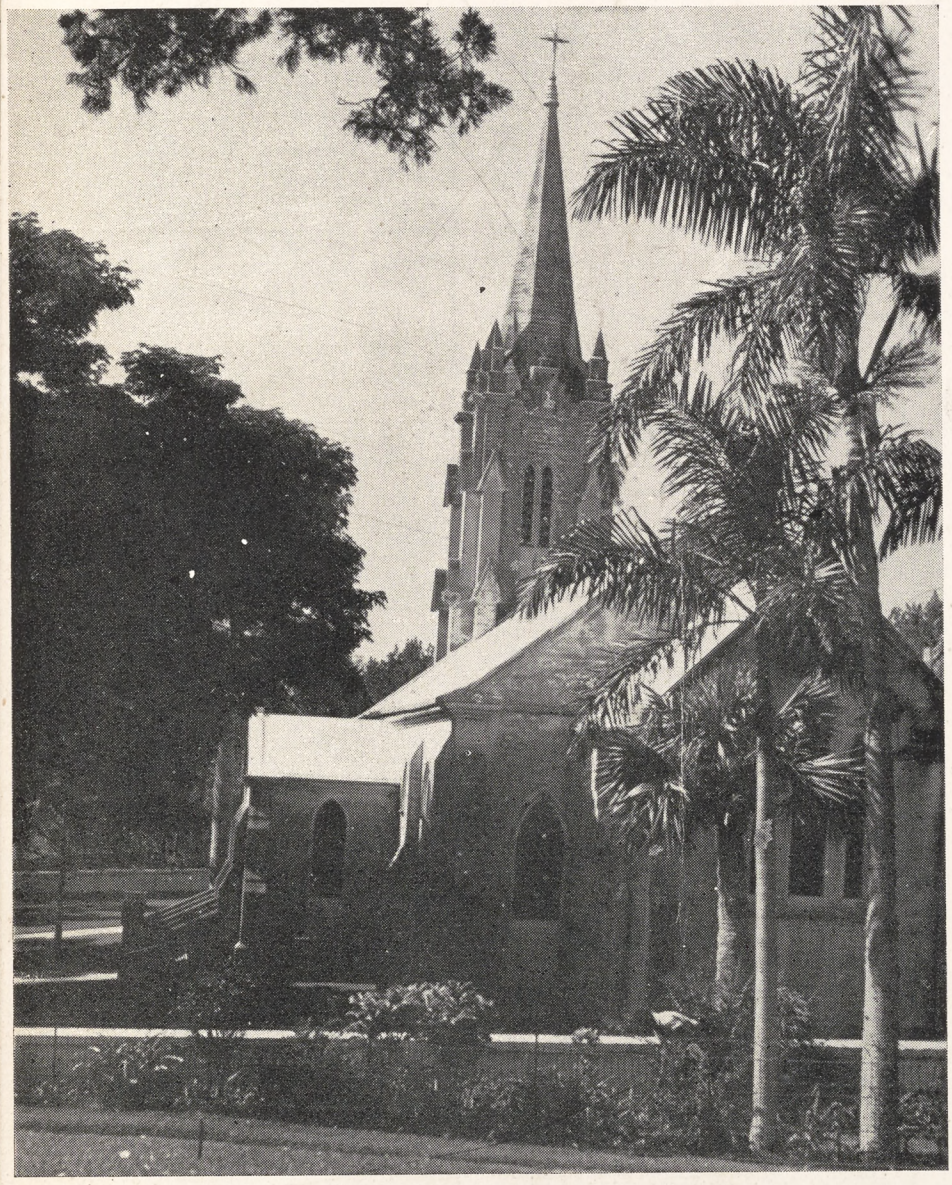

Photo by A. T. Riker

JANUARY 9, 1947

ST. MARK'S CHURCH
SMITH PARISH
BERMUDA . . . .

WITNESS STUDY PLAN FOR LENT

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor;* Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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JANUARY 9, 1947
Vol. XXX. No. 5

Clergy Notes

BARNES, C. RANKIN, rector of St. Paul's, San Diego, Calif., was elected secretary of the National Council at the December meeting and will move to New York shortly.

BATTENHOUSE, ROY W., of the faculty of Vanderbilt University, Nashville, Tenn., becomes associate professor of Church history at Episcopal Theological School, Cambridge, Mass., September 1, 1947.

BROBURG, ANSELM, was ordained deacon on Dec. 21 at St. Bartholomew's, Philadelphia, by Bishop Hart. He is to be in charge of the Nativity, East Helena, Mont.

CHAPPELL, THOMAS H., has resigned as rector of St. Paul's, Dedham, Mass., to become dean of St. Stephen's Cathedral, Harrisburg, Pa.

CLARK, GEORGE D., executive secretary of the diocese of Iowa, becomes rector of Trinity, Detroit, Feb. 1.

CLARKE, MAURICE, rector of Grace Church, Camden, S. C., died of a heart attack on Dec. 4. He was an authority on religious education and had an article on the subject in THE WITNESS of Dec. 5.

COCHRAN, DAVID R., former army chaplain, is now chaplain to Episcopal students at the University of Washington.

CURTIS, IVOL I., rector of St. John's, Jamaica Plain, Mass., becomes rector of All Saints', Pontiac, Mich., on Feb. 1.

EDE, BERT F. A., was ordained deacon on Dec. 4 in Christ Church, Henrietta, Mich.

FRANKS, VINCENT C., has resigned as rector of St. Paul's, Richmond, Va., to accept the rectorship of St. Andrew's, Jackson, Miss.

HUGHES, CHARLES W., canon of St. Paul's Cathedral, Detroit, became rector of St. Alban's, Highland Park, Mich., on Jan. 1.

ISACKSEN, F. R., associate rector of St. Luke's and the Epiphany, Philadelphia, was ordained priest on Dec. 7 by Bishop Hart at the Atonement, Morton, Pa.

JELLISON, F. K., curate at Trinity, Toledo, Ohio, becomes rector of St. Paul's, Saginaw, Mich., on Feb. 1.

LOVE, WILLIAM W., retired, former general missionary in Mass., died on Dec. 10.

(*Continued on page* 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

GRACE CHURCH
105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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VOL. XXX. No. 5

The WITNESS

For Christ and His Church

JANUARY 9, 1947

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Presbyterian Church Merger Reported Progressing

The Division Caused by Civil War Will End When the Present Proposals Are Completed

By Religious News Service

Atlanta, Ga.:—Plans for the merger of the Presbyterian Churches, North and South, have progressed "most satisfactorily" it was announced here by leaders of both denominations following a four day conference on the proposed union.

The denominational leaders comprised a joint drafting committee, and the sessions here were devoted to completion of plans for amalgamation of two church divisions which have existed since the Civil War.

Main points considered during the sessions involved general regional organization, method of representation, degree of authority and jurisdictional to be granted synods, arrangements for administrative headquarters in the regional areas, and qualifications required for Church membership.

Coincidental with the meeting of the joint committee, members of the executive boards of both denominations considered proposals for reconstruction and consolidation of the boards and agencies of the Churches.

Dunbar H. Ogden, of New Orleans, chairman of the joint committee, reported that details of the proposed merger would not be made public until they were presented to the department of Church cooperation of the Presbyterian Church in the U.S.A. and the permanent committee on cooperation and union of the Presbyterian Church in the U.S. The committees in turn will report the findings to the General Assemblies of both denominations when they meet next May.

Meanwhile the *Presbyterian Tribune*, in an article by the Rev. George William Brown, former secretary of the American Bible Society and a Presbyterian pastor, blasts at the Episcopal Church for action on unity taken at the Philadelphia General Convention. The article follows:

The nine-year courtship by the Protestant Episcopal Church is over. As the editor of *The Presbyterian Tribune* neatly puts it: "Presbyterians . . . are left in the embarrassing position of an engaged maiden whose fiance has just informed her that he has decided to take a trip abroad to try to forget her."

It appears that the Stated Clerk of the General Assembly sent back the ring and if the Assembly's Department of Church Cooperation and Union would just burn the letters the rest of us won't spend any time dabbing our handkerchief to our eyes or in sniffing from the empty cologne bottle our fleeing suitor left behind.

As a matter of plain fact there were many of us who were skeptical about the romance from the beginning. We were flattered that the richest, best-dressed, most aristocratic suitor, driving a car with an enormous wheel-base winked at us and sent us flowers. But down in our hearts we felt that a definite proposal would never be forthcoming, and what is more, we felt that if a marriage should occur it would be a stormy affair. Being of a marriageable age, disposed to it, and open to offers (to say nothing of being able to make offers, for it is always leap year in this business) why should we Presbyterians continue to try to effect a union with a Church with which we have as little, if not less, in common as with any other evangelical Church.

If any reader takes issue with this statement let him ask any experienced pastor these questions: In any community what Church is always least ready to cooperate in any community enterprise? It might be put more strongly, What Church is never ready to cooperate in any community enterprise? Among the Protestant clergy in any community the ministers of what Church almost always (there *are* rare exceptions) can be counted on not to be counted on in joint religious services? What denomination keeps its pulpits closed to ministers of other evangelical Churches? What denomination refuses to grant letters of dismission to all other evangelical denominations? There is but one answer, and the answer is, the Protestant Episcopal Church.

On this matter of granting letters of dismission I have in my file a letter received from a prospective member, an Episcopalian, who, with naive expectation, sent to his former rector for a letter of dismission. He received a reply which began: "I have your letter asking for a letter of transfer to the . . . . . Presbyterian Church. It is not possible to be transferred from a Catholic to a Protestant Church, but you may show this letter to your minister. . . ." When the letter was shown to me my friend was considerably irked, and remarked, "That's the first time I knew I was a Catholic."

This brief article is no sour-grape jeremiad. It is an expression of feeling based on experience which can be duplicated by a great host of pastors whom no man can number. The writer recalls sitting on the porch of a summer hotel with a group of Presbyterian ministers back in the early days of the negotiations looking toward union with the Episcopalians. Every man in the group was an experienced pastor and several of them were men of prominence in the Presbyterian Church. Not one of them had the slightest enthusiasm for the proposed union. In fact, all of them were skeptical about it, and for the reasons just mentioned. It is the universal experience of pastors who eagerly try to promote union enterprises in their communities and support community efforts to advance unitedly religious and spiritual programs to receive neither encouragement nor cooperation from their Episcopalian brethren in the minis-

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try. It is the conviction of the writer that *organic union could be effected more easily and more happily with any other denomination than with the Episcopal Church.* I am confident, moreover, that many Presbyterian pastors are in agreement with me.

So, now that the Episcopalians have run true to form in the recent action of their General Convention in refusing to allow the proposed basis of action *even to be studied* by the local churches (and I am not unmindful of the earnest, sincere, and strenuous efforts made by their big-visioned leaders, nor of the truly notable proposal which resulted from the nine years of negotiation by the joint committee) let us Presbyterians get down to business. Let us tackle this matter of union at a point where there is likelihood of success, and where all parties are better fitted by polity, history, temperament, and doctrine, to enter into organic union.

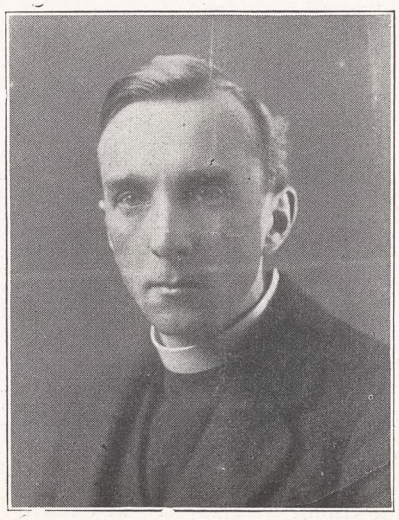
A few years ago the Methodists set us a fine example when the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church united in forming the great strong Methodist Church. Curiously enough, in the Presbyterian family of churches we have an almost identical situation in the existence of the Presbyterian Church, U.S.A., the Presbyterian Church, U.S. (Southern), and the United Presbyterian Church. Why cannot our Assembly's Department of Church Cooperation and Union initiate measures to bring about an organic union of these three great branches of the Presbyterian family of churches thus bringing into being a united, strong, like-minded body of Christians? There is no need for a getting-acquainted period, no high hurdles (I almost said no high-church hurdles) to jump, no problems of polity to argue about, and no doctrinal differences to adjust.

CANON DEMANT MEETS THE CLERGY

St. Louis, Mo.:—"Christianity does not offer answers to problems, so much as it gives men the faith to live with a great many unsolved problems," Canon V. A. Demant, of St. Paul's Cathedral, London, and visiting lecturer at the Berkeley Divinity School, told the clergy of the diocese of Missouri at a meeting at the Church of St. Michael and St. George, here.

"So much Christian thinking has been ethical concern with the aims and ideals for men and society," he declared. "The crisis of modern civilization, however, is so profound that a deeper level of insight is needed, where theology can come to our aid, even though the ethical insight is limited."

Canon Demant described the crisis as a conflict between the ideals and aims which men thought they ought to aim at, and the realities of the cultural background from which they acted. In this crisis, the Church needs to convert men to "the Christian faith that in any part of civilization he can hear the will of God" and also to present a Christian teaching about man as man in his collective aspect, which will do justice to his dignity "the image of God", to his sinfulness because "he always defiles that image", and his limited frailty "because he is not morally perfectable within history."



Canon V. Auguste Demant, chancellor of St. Paul's Cathedral, London, now lecturing at the Berkeley Divinity School and preaching and leading conferences in various parts of the United States

NORMAN B. NASH ACCEPTS

Boston:—The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., has accepted his election as Bishop Coadjutor of Massachusetts. Bishop Sherrill, who is now the Presiding Bishop, on receipt of the news, stated: "It is a cause of great personal thanksgiving that Dr. Nash has accepted the election as Bishop Coadjutor of the diocese of Massachusetts. For many years he has been a close personal friend to whom I am bound by many ties of association and affection. But more, he will bring to this diocese and to this commonwealth, a leadership of experience, intelligence, courage and consecration."

Since consents to the election must be received from a majority of the bishops and standing committees of the other 73 dioceses of the Church, the consecration service cannot take place until some time in February. Bishop Sherrill will divide his time between Church headquarters in New York and the diocesan office here until June 1, when Dr. Nash will automatically succeed him as Bishop of Massachusetts. His resignation as rector of St. Paul's School will take effect at the time of his consecration.

CENTRAL NEW YORK SCHOOL

Syracuse, N. Y.:—A school of religion is being sponsored by the diocese of Central New York this month and next. The sessions are at St. Paul's Church here, with the Rev. George C. Stierwald, a member of the staff, acting as dean. Economics, the home, the church in the community, personal religion are among the subjects taught. On the faculty are the Rev. L. T. Hosie, secretary of the local council of churches; the Rev. Condit N. Eddy, rector of Christ Church, Binghamton; the Rev. S. W. Plattenburg, rector of Trinity, Utica; Miss Deborah Vaill, consultant in religious education in the diocese; the Rev. Franklin P. Bennett, rector of St. Paul's, Syracuse. Bishop Malcolm Peabody is to open each session.

UNION MEMBERS GO TO SEMINARY

Bloomfield, N. J. (RNS):—Forty active labor union members from this industrial area have just concluded a seven-weeks' series of classes at Bloomfield College and Seminary, designed to help them combat communistic influences in their organizations. The course was the first of its kind ever offered in a Presbyterian institution. Courses were offered on labor's rights and responsibilities under the Wagner Act; methods of combating communism; public speaking; parliamentary practice.

FOUR MILLION WORTH OF RELIEF

New York:—Church World Service sent material aid valued at four million dollars to nineteen countries in Europe during 1946.

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Farewell Sermons Are Preached By Retiring Bishops

Bishop Tucker Preaches at St. Bartholomew's And Bishop Manning Says Goodbye at Cathedral

By W. B. Spofford

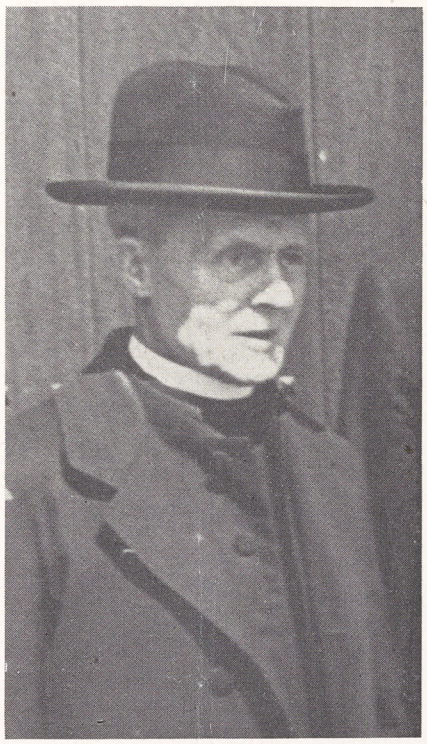
New York: — Farewell sermons were preached on December 29 by two of the Church's leading Bishops. Bishop Tucker, whose last day as Presiding Bishop was December 31, preached at St. Bartholomew's, while at the Cathedral of St. John the Divine Bishop William Thomas Manning ended a quarter of a century of sermons from the famous pulpit as the Bishop of New York. He, too, retired on December 31 when he turned over the affairs of the diocese to Bishop Charles K. Gilbert, Suffragan, who is Bishop-in-Charge until a successor to Bishop Manning, to be elected January 28, takes office.

Bishop Tucker made no reference whatever to his retirement from the highest position in the Church, which he has held for nine years as the culmination of nearly a half century in the ministry. He spoke chiefly of the opportunities of the New Year.

"This particular New Year," he declared, "is comparable to the time when our Lord understood his Advent into human life. It marks the end of an old era and the beginning of a new. Christ came to change a religion of outward forms to one of inner stimulation and control, to substitute a religion of love for a religion of rewards and punishments and to change a national religion into a world-wide religion. Christianity brought new concepts of freedom to all men everywhere (based upon inner controls, without which freedom becomes license), and of justice, not limited to one's deserts, but extended to include one's fullest possibilities. . . . It is a Christian's duty to extend these potentials for freedom to those who do not even know the name of Christ.

"We are only true Christians when we make an effort to help others outside the limits of our own country. We are all foreign missionaries, whether we know it or not, for the life we live here in America today will help to determine the kind of life that men in Asia and Africa will be living twenty-five years from now. . . .

"The challenge to American Christians in 1947 is to extend the Christian conception of freedom throughout the world, to perfect those freedoms which we have already achieved and to break through



Bishop William T. Manning preached his last sermon as diocesan of New York and bade goodbye to a packed Cathedral Congregation on December 29

the selfishness, greed and prejudices of national units, so that the witness to God's love may be world wide."

Bishop Manning likewise dealt with the present world situation and stated that "there is no other except Jesus Christ who offers this world the help and guidance that it needs. Every man and woman in the world who, with open mind, considers the gospel of Christ, must recognize that if this gospel were truly accepted and truly followed it would bring justice, brotherhood and peace to all mankind."

He hit at "the sinister power of communist materialism"; gave thanks for the United Nations; pleaded for "the sacramental religion of the Scriptures and the Holy Catholic Church" and ended with a strong plea that people "hold faithfully to the Prayer Book because it gives you the faith, the sacraments and the apostolic ministry as these have come down through all the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold faithfully to the Prayer Book because its truths and teachings, its holy worship, its divinely-given means of grace, bring you face to face with Christ and with God. Hold faithfully to the truths and teachings of the Prayer Book, for so you will find the grace and strength that you need, and so you will help to uphold and spread the power of the Lord Jesus Christ in this world."

Referring to his own retirement, Bishop Manning gave "thanks to God for his mercies and goodness during these years, and as I lay down my work as chief pastor I give thanks especially that among the various groups and schools of thought which rightly have place in our great diocesan family there is so truly the spirit of fellowship, and mutual confidence, and brotherliness in Christ. For the kind expressions which have come to me at this time, no words of appreciation could be adequate. My work as your Bishop is to end, but my fellowship with you will not end and it will be my most earnest desire to be of whatever service may be in my power to the Church, to the diocese, and to this great cosmopolitan city in which I have lived and worked for nearly half a century."

Bishop and Mrs. Manning, with their daughter, are to remain in the bishop's house at the cathedral through January, after which they hope to find an apartment in the city. The newly elected bishop, it is now planned, will live in the present cathedral deanery, while the large bishop's house will be converted into a number of apartments for those on the cathedral staff.

PENNSYLVANIA HAS SCHOOL

Philadelphia: — The department of Christian education of the diocese of Pennsylvania is sponsoring a winter conference on five successive Tuesday evenings, beginning January 14th, at the Church House here. The general theme is "The

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Church Takes a Stand" with courses given by a number of the clergy of the diocese. The leaders at the assembly periods are the Rev. Albert T. Mollegen of the Virginia Seminary on "The Social Responsibility of the Christian"; Miss Jane M. Welte of the William Penn Charter School on minority groups; the Rev. Allen F. Kramer, student pastor at University of Pennsylvania on economics and politics; Mr. Louis M. Washburn, chairman of the diocesan committee on world order, on "Christians and world order" and Dean Frank D. Gifford of the Philadelphia Divinity School on "The duty of a Christian in the modern world."

AMERICAN STUDENTS AT INSTITUTE

New York:—The first group of American students to attend the newly-founded ecumenical institute in Geneva left here on January 3 on the Queen Elizabeth. The institute trains lay leadership for Christian evangelism and gives special training to younger ministers and theological students. Those sailing last week were Pitt S. Willand, student at the General Seminary; Virginia Markham, student at Union Seminary; the Rev. William H. Clark, rector of St. Paul's, Flint, Michigan, accompanied by Mrs. Clark. Sailing previously was Miss Constance S. White, also an Episcopalian.

PHILLIPS BROOKS MEMORIAL

Boston:—Recreation rooms, bearing the name of Phillips Brooks, were opened at Trinity Church here on December 13. They are in the basement of the rectory built for him at 233 Clarendon Street which is now used for parish offices and activities. Four large rooms, newly decorated and furnished through the gift of a parishioner, are now at the disposal of those who lack normal home surroundings and relationships in a section of the city where there are many strangers, many aged people living alone, and innumerable students in cramped and sometimes desolate quarters. The rooms are open daily from 9 to 5, with hospitable facilities for cooking, chatting, sewing, playing games, and even napping. Sunday communal dinners will be instituted and evening sociables revived.

"The ministry of Trinity Church, like the ministry of all city churches, has changed radically in the last 50 years," wrote the Rev. Theodore Ferris in announcing the plan. "While the thing that is administered has not changed, namely the Gospel, the people to whom it is administered have changed greatly in character and circumstances." He then drew the contrast between the families of a past day, free from financial worries, who lived close at hand and attended Trinity, and the present varied ministry to the relatively few families still living in the neighborhood, the large attendance from the suburbs, and the great work at hand with the isolated, unrelated human beings who need, together with the teaching of the Gospel, the friendliness of fellow human beings trying to follow it.



One of the most popular institutions of the diocese of Florida is Camp Weed where numerous conferences are held

WOMEN START A MISSION

St. Louis:—The newest mission of the diocese of Missouri is the result of the loyalty of a group of women to the Woman's Auxiliary program even though there was no church in their city. Thus a group of Episcopalian women who had moved to Sikeston in southeast Missouri formed a Woman's Auxiliary under the chairmanship of Mrs. John Harty. The diocesan President, Mrs. Merle Prunty, visited them during the past year and aided their work.

Through her interest the Rev. J. Presley Pound, of Trinity Church, Macon, and the Rev. Bayard H. Clark, of Christ Church, Cape Girardeau, became interested, and steps were taken toward the formation of a new mission. The application for the organization of St. Paul's Mission, Sikeston, was approved at the recent meeting of the Diocesan Council on December 16. Mr. Clark will have supervision of its activities.

In connection with the formation of the Sikeston mission, renewed interest in the church's work in the smaller cities of Missouri is being aroused by a group of clergy in charge of parishes in cities of this kind. The diocese of Missouri has work in only half of the 50 counties within it. The out-state men recognizing the need, particularly focussed by the fact that churchmen moving to many towns cannot be transferred to any parish, and that newcomers from many cities have no acquaintance with the Episcopal Church, have taken steps to stimulate action.

MENTAL HEALTH SERVICES

Harrisburg, Pa.: (RNS):—Extension of both preventive and curative mental health services throughout the state was recommended in a resolution adopted by the executive council of the diocese of Harrisburg. The resolution also asked that child welfare services be extended with qualified personnel in charge.

JAPANESE BISHOP IS DEAD

New York:—The Presiding Bishop received a cable announcing the death on December 21 of Bishop Paul Shinji Sasaki, Presiding Bishop of the Church in Japan.

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EDITORIALS

The People in the Barn

ON JANUARY 7 last, your case worker went to visit the Ben Jacob family. These people were reported as living in the Inn Barn by the Innkeeper's wife, where the woman had had a baby. Some of the neighbors suggested to the worker that these people were vagrants, and would not live that way unless they preferred to, but the worker thought she should visit, as most women do not prefer to have children in barns, and it was explained that they were victims of the housing shortage.

Mr. and Mrs. Ben Jacob seemed rather dazed, but they had fixed up their quarters quite nicely, although the barn was cold. He is a carpenter in Nazareth, and apparently quite handy. His wife is much younger, almost a child, but her baby seems healthy and well cared for.

They were uncommunicative about the story of a visit to them by some shepherds the night the child was born. Apparently the crowd of shepherds was friendly, as they had left some sheep for them.

Mr. Ben Jacob was apparently vague or secretive about his plans for the future. He seemed fearful of staying in Bethlehem too long, and mentioned seeking work in Egypt. The worker explained that there was some feeling in Egypt about refugee Jews: the saying was that the rich ones bid too high for houses, and the poor ones bid too low for wages. The worker also explained that it might be a bad environment for the child in important formative years of his life, to be despised and rejected. At this, Mrs. Ben Jacob alternately smiled and shuddered, so the worker changed the subject, lest she become hysterical.

When asked if they had enough money, they said they did, and trustingly showed the worker a considerable amount of gold as well as some curious foreign packages which they said were very valuable. They said they had been brought to the baby (this must be a remarkable baby!) by some important gentlemen from a long way away. It was really extremely valuable stuff, but the Ben Jacobs seem industrious and truthful, so your worker has no reason to believe they had stolen it.

Tactful inquiry about the "important foreign gentlemen" brought to light the fact that they had come into town and left almost immediately after. It seems that one of them was a Negro, and in spite of their wealth, and the fact that they had been entertained in Jerusalem by King Herod, no one in the village would accommodate him or his servants. Mr. Ben Jacob was quite worked up about this. The worker, to soothe him, suggested that the child might some day help do something about these things, and the mother brightened at this. Mr. Ben Jacob said he hoped he would, indeed, but it took a long time to change people.

Case closed.

"QUOTES"

WHAT is meanness? It would seem to have been derived etymologically from the word "me" and to describe the spiritual conviction of those who gave a selfish interpretation to the first commandment which might be paraphrased to read: "I will not have any other God but me," and in this sense they worship the Lord their God with all their heart and soul and mind. And because their God is a very little God, they come out of the game of life with a very little heart and a very little mind and a very little soul.

—Bishop Irving P. Johnson

Therefore, Let us . . . .

SINCE the end of the war, we seem to have run into an unusual number of "Therefore, let us. . . ." sermons. Pehaps this apparent increase is due to the fact that the problems that confront us appear to be so vast that we don't dare to talk about them except in such frustrating, moralizing terms.

These sermons are all of a type. They deal with some vital problem which presses in upon humanity and end with some exhortatory platitude which resolves nothing. You have heard them. "We have racial conflicts. Therefore, let us love one another." "Labor and management disagree. Therefore, let them get together." "If we are to have peace, the nations must understand one another. Therefore, let them come to respect one another." Probably, as we mouth such words from the pulpit, they seem to be infinitely wise to our own ears. Perhaps even some unfortunate persons in the pews are fooled. We sincerely hope, however, that not too many of them are.

There is an unusual hesitancy on our part today to take our sermons down into the stuff of life, find out what is really going wrong and, then, speak with the fire of the prophet. Rather, we flit about with the birds and exhort individuals to love one another if they want to get out of their present mess. To have representatives of various

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racial, economic and national groups love one another would, obviously, be a great and wonderful thing. But to tell them so to love one another in the midst of institutions that are perverted and morally unjustifiable is to invite them to become neurotics.

There is "institutional" or "structural" sin, as well as the Old Nick in every man. To ask a working man and an employer to love one another and, thereby, imply that they have found a solution to their problems is absurd when they are both living under an economic system that is kept running by their ability to make a "profit" out of each other. The same goes for our other dangerous conflicts. Telling the Negro and the Caucasian to love one another in the South—or in Detroit, or Cleveland, or New York—isn't going to help a bit as long as somebody, operating under the present system, can make more out of having them hate one another. We can't make love operative as a social principle until we establish such institutional and social systems that will make love a real, live option. Today, the environment is such that the only harvest possible is hate.

Churchmen have a special responsibility in this problem. Theoretically, we are community leaders. This means that we have to criticize our community—local, national and international—with both insight and knowledge. We are hypocrites if we tell people to love one another and, at the same time, do nothing fundamental about changing those systems which prevent them from doing so.

Less platitudinous pap and more of what Dorothy Sayers characterized as strong meat would be a welcome innovation in most pulpits.

Witness Study Plan for Lent

by William B. Spofford

THE Church is indebted to Bishop Scarlett and to the commission on social reconstruction for publishing the book, *Christianity Takes a Stand*, which is also published by Winston under the title, *Toward a Better World*. The chapters, each dealing with some major issue before us today, should be carefully studied by as large a number of Church people as possible, and Lent is a good time to do this.



BISHOP RICHARD EMRICH

The editors of THE WITNESS, to further this end, therefore present this Study Plan for Lent. We will send to rectors or other authorized persons in parishes, as many copies of this book as there are people in the Discussion Group. Then for ten weeks, starting with our issue of February 13, we will send a bundle of THE WITNESS, one copy for each member of the Group. Each of these numbers will feature a critical appraisal of one of the chapters in the book. The line-up is here presented with seven of the ten having accepted the assignment. We are confident the other three will. If they do not we promise equally good authorities. But we are not waiting for final word since a good deal of planning has to go into this effort, particularly in these days of paper shortages.

The opening chapter in the book on "Social Responsibility of the Church" by Bishop Angus Dun of Washington, will be discussed in the first article by Bishop Richard Emrich of Michigan. Sumner Welles is the author of the chapter on "The United Nations" and the Hon. Harold Stassen, a member of the U. S. delegation at San Francisco, has been asked to appraise this. "Relations With Russia" by Reinhold Niebuhr is to be presented in our article by Dr. Harry F. Ward, formerly of the Union Seminary faculty. The next chapter on the "Treatment of Ex-Enemy Nations" by Prof. W. E. Hocking will be discussed by Prof. John Bennett of Union Seminary who has just returned from Europe. Prof. Arthur H. Compton is the author of the chapter in the book on "The Moral Meaning of the Atomic Bomb." So we have asked an equally outstanding authority, Prof. Lewis Ridenour of the University of Pennsylvania, to lead THE WITNESS discussion of this. Prof. Ridenour will be remembered as one of the contributors to that stirring book, *One World or None*.

Mrs. Roosevelt and the Rev. W. Russell Bowie have chapters in the book on Minority Groups, dealing chiefly with the Negro. Dr. Max Yergen, president of the National Negro Congress, will deal with this subject. Japanese Americans are discussed in the book by Bishop Parsons. We have asked Carey McWilliams, an authority on minority groups and who has made a careful study of

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the Japanese, to write our article on this subject. "Full Employment" is presented in the book by Frances Perkins. THE WITNESS article will be by Philip Murray, president of the CIO. "Man and the State," in the book, is by Prof. Eduard Heinmann and THE WITNESS article will be by the Rev. Stephen F. Bayne, chaplain at Columbia and bishop-elect of Olympia. The final chapter in the book is by Stringfellow Barr on the "Duty of a Christian" and the final WITNESS article in the series will be on the same subject and will be by our editor, the Rev. Frederick C. Grant.

THE cost to you for this is one dollar for each person in your class, payable either with your order (preferred naturally) or at the end of the series if you had rather. To illustrate, if you organize a class of ten people, we will send you early next month ten copies of the book. Then for ten weeks, starting February 13, we will send you a Bundle of ten copies each week, each one carrying a critical appraisal of one of the chapters.

This final word: we are making this announcement before we have quite completed our plans for two important reasons. First, the publishers of *Christianity Takes A Stand* have informed us that the book has proved so popular that there is but a limited supply left. There are enough copies still available of this first edition probably to take care of our needs. But if the edition should be exhausted they have to know very soon in order to put through a second edition. Second, the paper situation is such these days that we cannot be sure at the moment how many copies of these ten issues of THE WITNESS we will be able to print.

These two reasons make it imperative that we receive all orders at the earliest possible time. We ask therefore that all of you who adopt the plan please place your orders at once. Drop a note to THE WITNESS, 135 Liberty Street, New York 6, N. Y., stating "Enter order for . . . persons for the Lenten Study Plan" printing your name and address. If you can send payment with the order it will help. If you want to pay later you can make your order with a postal card.

The orders will be entered as they are received. If your order is received too late—and it won't be if you act now—we will so notify you at once so that you may make other plans for Lent.

These are top-ranking people, both in the book and THE WITNESS articles. The plan gives you, we believe, a great opportunity for serious study with your people this Lent. We urge that you place your order at once.

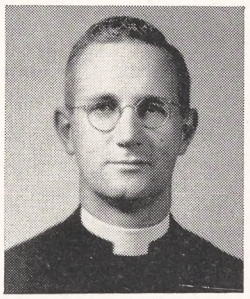
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THE main cause of the breakdown in communication is, I believe, the lack of a distinct Christian witness. The restoration of such a witness by laymen and laywomen will go a long way to solving the problem, for it will provide a frame of reference which is, at present, almost wholly lacking and without which the Gospel cannot be understood. The Christian witness has, of course, innumerable aspects, but some attain added importance at particular times and places. I will mention three which are always essential but which are especially vital at the present time in this country.



We need to provide a witness to Christian faith. We have allowed the view that Christians are simply good people to become widespread with the result that evangelism has degenerated to the argument as to whether people who go to church are better than people who don't. Needless to say the results have been disastrous. Not only has the issue been completely misrepresented but Christians have found themselves in an untenable position. Christians are not necessarily better than non-believers. Indeed, non-believers often excel Christians even by Christian standards of goodness. This fact is more than a judgment on those of us who call ourselves Christians; it is an indication of the utter absurdity of two men standing on a square foot of earth and arguing which one is better with the implication that men can earn salvation by good deeds. What we need are individual witnesses who will show forth in their lives that Christians are a peculiar people, who have a peculiar faith (a slight understatement in the world today) and whose faith results, by the grace of God, in peculiar action—such as worshipping, praying, and slaving (to distinguish it from the over-used word, serving).

A second great need, today, is for a witness to Christian fellowship. A parish can be a bee-hive of activity and sociability and still have little or no real Christian fellowship. It would be more accurate to say, in some cases, that a parish can be such a bee-hive of activity and sociability that whatever Christian fellowship exists is completely

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hidden. The result is that a parish often appears to outsiders to be on the same level as a lodge, a service club, or a sewing circle, or a slightly higher level than a bowling league, an industrial recreational organization, or a bridge club, and a decidedly lower level than a union, a manufacturers association or the Red Cross. Christian fellowship is the natural outgrowth of sharing the peculiar faith and joining in the peculiar activities already mentioned. Although a little theatre group or a course of lectures on current events may be well worth encouraging, they cannot possibly provide a witness to Christian fellowship. Nor can fellowship be created directly. A parish cannot say, "We need Christian fellowship" and produce it full grown out of the baptismal font. But when men and women meet to worship at other times as well as on Sunday morning, when men and women meet to pray together and study their faith together, when men and women meet to discuss the Christian principles on which some area or the whole of their common life should be based and then proceed to take action, when men and women consult together before speaking on some problem in the name of the Lord, when in these and similar ways common action springs from common faith, Christian fellowship becomes a living reality.

A third great need, the most urgent of all, I believe, is a witness to the fact that God is concerned with the whole of life, what William Temple called social witness. The old tags, "The Church must not interfere in business," "The Church must not interfere in politics," are death to any real Christian witness. As a matter of fact, our Church gave a sort of witness in reverse when in the fiasco at Philadelphia over the book sponsored by the Joint Commission on Social Reconstruction (the book THE WITNESS is urging you to study in Lent) we clearly showed to anyone who cared to look beneath the surface that we were terrified at the social dynamite in the Gospel. The very thought that Christianity might take a stand on any matter except adultery set the "faithful soldiers and servants" to slobbering with fear. Until the situation changes, we had better not except any success in our campaigns of evangelism. For every convert we make we will lose fifty to the demonic forces at work in the world. Modern man knows, even if the Church does not care to recognize the fact, that our civilization is sick with a sickness unto death. A faith which has nothing concrete and effective to offer towards the solution of the political, economic and social problems of our time is not worth the attention of a five year old. When man feels his soul being destroyed by forces over which he, as an individual, has no control, he will not listen much less understand someone who shows no concern for his present condition. Until we provide a Christian social witness, such words as redemption, love, mercy, and healing (when used in the Gospel) can hold little meaning or promise for men today.

It is urged that the article in this number "WITNESS Study Plan for Lent" be carefully read and acted upon.—Editors.

Need for Evangelical Witness

by Charles D. Kean

Rector of Grace Church, Kirkwood, Missouri

OUR world is in desperate need of the Christian Gospel. Individuals everywhere need to find commanding purpose for their lives in an age of gigantic forces which threaten them with meaninglessness. Every Christian observation on world conditions recognizes this to be true. On the other hand, society needs the infusion of a spirit that will transform the tension between its groups into constructive co-operation. But if Christianity is to make a serious impact upon the modern world, it will be only by means of a vigorous evangelical witness which, through the vitality of its faith and the clarity of its understanding of the times, links together effectively the heritage of the Christian Gospel and the creative forces of this age.

An evangelical witness means nothing less than the living commitment of the individual soul to Jesus Christ the Redeemer, through personal conviction and genuine repentence. It is not a flight from the difficult pressures of a confused social situation, but rather the building of human lives

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upon the solid rock of Christian faith in order that they may be vitally relevant to the world around them. The evangelical witness is nothing less than the faith of the Reformation related to the practical needs of our day.

The Episcopal Evangelical Fellowship exists in order to promote this kind of understanding of the Christian urgency, both within the Episcopal Church in order to keep it true to its Reformation heritage, and in relation with other Protestant communions as part of a larger evangelical witness. The Fellowship is primarily concerned with Christianity as the sole means by which men and women today may know the joy of free brotherhood in a world which tends to deny it. The Fellowship does not exist to promote one of many variants in religious taste, but rather to bear witness to the fundamentals of the Christian Gospel.

In the eyes of Christian faith every age is in desperate need of the Christian Gospel, but it knows that need in terms of the kind of social, political and economic problems which perplex men. Our consciousness of spiritual distress in this fifth decade of the twentieth century is framed by the uncertainty of our industrial situation, the heightened tension of race relations, and the unsettled meaning of world peace.

It does not require the special insight of the anthropologist to recognize that the evolution of man's group life has not kept pace with his economic and technological development. While men have always worked out their problems of adjustment to changing conditions through groups which had meaning for them, today they are given a more and more meaningless choice. On the one hand, there are group loyalties—to nation, race or class—which can lead only to strife because the groups themselves in the forms now known are largely obsolete. On the other hand, there is a huge, vague, amorphous mass existence in which the individual is swallowed up as the price of political and economic security.

The need of the modern world is for a practical kind of free brotherhood to be the prevailing spirit in which men can solve the problems of family, community and national living in an age of high technology, international economic forces and mammoth agencies of political power. The difficulty is that this kind of brotherhood cannot be simply created just because it would be nice to have. At the same time, it is obvious that it cannot be supplied for men by institutional means, except insofar as those institutions embody and reflect the faith of their members.

In other words, the need of our day for a witness to redeeming power which can transform men, where they are, in a real world as it is, and make it possible for them to build bravely and creatively the fabric of the civilization which must be erected. And there is no short-cut by which they can be saved the effort of committing themselves in faith to working out daily, in the course of actual family, community, business and political decisions, what it means to be a Christian.

In the ordinary course of historical evolution, men solve their problems of adjustment to changing circumstances by revising the operation of the groups to which they belong. But there have been several periods in history, when because of the utter inadequacy of the available groups to serve the needs of the times, men and women have been driven back behind institutions, even the Church, to rebuild from the bottom up, on the foundation of personal faith, the kind of fellowship with other people which was needed to make life worth living. In one real sense, this was the meaning of the Reformation.

The torment of the modern world, evidenced by the anxiety of millions everywhere, demonstrates again today the need for a return to religious fundamentals. What is called for is not an escape from the problems, but a re-interpretation both of their meaning and of the nature of the men who must deal with them, so that the issues can be approached creatively. The evangelical faith can do precisely this because it has an understanding of the nature of man which is always true, regardless of the changing fabric of civilization.

THE Gospel itself is the answer to man's eternal question, which each age phrases in terms of its own problems. The request of the rich young man, "Good Master, what must I do to inherit eternal life?" is the question every man, woman and child asks about the meaning of his own experience. In the days of the Reformation, this question took the form of a need which the crystalized institutions of the Western Catholic Church could not meet. The question asked was the same, but with the pressure of a changing social situation, men and women needed a more profound answer in order to use their religious heritage.

The Gospel recognizes that all men ask this question and that, regardless of changing circumstances, it refers to the fact that the drive for autonomy in individuals and groups is the key to the human problem. Unless some higher loyalty secures the surrender of this drive, man will always find himself in meaningless situations, because he will always tend to use the national groupings of society—of the family, of language,

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of economic function, of geographical location—in order to further his own advantage and in order to defend himself. This cannot help but lead to tension, conflict and despair.

The evangelical faith is that the problem can only be answered when it is faced, and that it is only faced when men's lives are revolutionized by the conscious, deliberate acceptance of Jesus as their Christ. The brotherhood which the world needs but which man's own autonomy denies, can only be found when men have accepted a higher loyalty that bridges their divisions. In terms of the need of our modern world, this means that the only way in which Christianity may be a decisive force for peace and justice and economic security is to the extent that men and women find through faith a brotherhood in Christ that relates them across the barriers which otherwise would separate them. The evangelical answer to industrial strife is not an ethical exhortation for co-operation but a statement that men who have found brotherhood in Christ discover that their functional differences in the economic system are no longer obstacles to working things out with each other. The detailed problems remain to be solved, but there is a new, creative spirit. And the evangelical spirit has a parallel application to international relations and to race relations.

The key to the Christian answer is, consequently, Christian faith, and the Church, while important, is primarily the agency through which this faith is expressed in fellowship. We live in an age when, perhaps more than ever before, the Church itself must be understood as the fellowship created by the faith of its members—the fellowship of the Holy Spirit—rather than as the institution which imparts the faith. While practically the Church serves men in both ways, in an age of perplexity all institutions—even the best—tend to be used in order to escape reality instead of facing it. The need of the modern world is for a fellowship built on vital faith in the Christian meaning of life rather than for an organization of ancient lineage. The institution can only be relevant to the extent that it is inspired from within by the spirit of life.

The concern of the Episcopal Evangelical Fellowship is to bear witness in this modern world of uncertainty and insecurity to the faith by which men are set free to find brotherhood in action. The Fellowship exists to remind the Episcopal Church, the ecclesiastical home of its members, that they are Christians in the sense of commitment by faith to Christ before they are Episcopalians. The Episcopal Evangelical Fellowship treasures the rich heritage that has come down to us through the ages, not as antiquities to be safeguarded, nor as talismans that are good just because they are old, but as the witness to an evangelical tradition which has made men free—in different ways and in different words—in different ages.

The concern of the Episcopal Evangelical Fellowship with Church unity is twofold. On one hand, the nature of the political and economic world to which the Gospel must be brought in contact requires something more vital than the perpetuation of ancient exclusiveness, regardless of the real values thought to be safeguarded thereby. It is only through unity that the Churches will be able to say very much in the name of freedom of the spirit to a world which is being collectivized in the name of political and economic efficiency. On the other hand, the very movement toward unity itself is the most valuable opportunity for bearing witness within our own Church to what we believe to be the truth of the Christian Gospel. We are concerned that our own Episcopal Church may contribute its glorious heritage of stability and elasticity of order, of dignity and freedom in worship, its combination of reverence for the experience of the ages in liturgy with earnest acceptance of modern reality, so that all may be used by the world. It is a betrayal of our tradition to preserve its forms in sanctified irrelevance while its life decays in unreality.

The Episcopal Evangelical Fellowship is concerned with the liberalization of the marriage canon (and we regard the new canon as a liberalized canon, regardless of what others may interpret it to be) because we believe that the Church will only be true to itself as it is prepared to help men and women commit themselves to every venture in life in the spirit of redemptive faith. Our concern is with the salvation of the men and women before us, and we are only interested in their previous marital history to the extent that it may throw light upon their need today in order that we may better help them relate it to Christ.

The concern of the Episcopal Evangelical Fellowship with every problem facing our Protestant Episcopal Church is in order that it may serve as an agency through which men and women, coming as divided and torn individuals in a divided and struggling world, may find that faith through personal commitment which will make them brothers to other people in every practical situation they face.

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Women Show Greater Interest Than Men in Religion

Buffalo Rector Gets Interesting Replies To Questionnaire Sent Members of Parish

Edited by Sara Dill

Buffalo, N. Y. (RNS):—Women show a greater interest than men in personal religion and in the life and affairs of the Church, according to the Rev. George F. O'Pray, rector of St. Clement's Church, who asked his congregation 89 questions in an effort to "evaluate the moral and spiritual life" of his parish.

Mr. O'Pray sent questionnaires to 360 members and received 227 replies, most of them from women.

Asked if they believed in Bible miracles, 154 members said yes and 36 no. Mr. O'Pray said a definite need of Bible reading was indicated in answers to the question: "How often do you read the Bible?" Sixteen members said every day, 33 frequently, 57 sometimes, 66 rarely and 33 not at all.

Parishioners generally favored church services that are "not too long" and felt they should give at least 5% of their income to the church.

Sermons on the Christian way of life, faith and marriage, the home and family life were preferred by far more persons than sermons on current events, missionary work, sin and temptation.

"Do you really try to live a Christian life yourself?" Answering this, 199 said yes and nine no. Most frequent causes of failure to achieve this goal were listed as not enough will power, temper or anger, "getting discouraged at my own weakness" and temptation "which leads to wrong-doing."

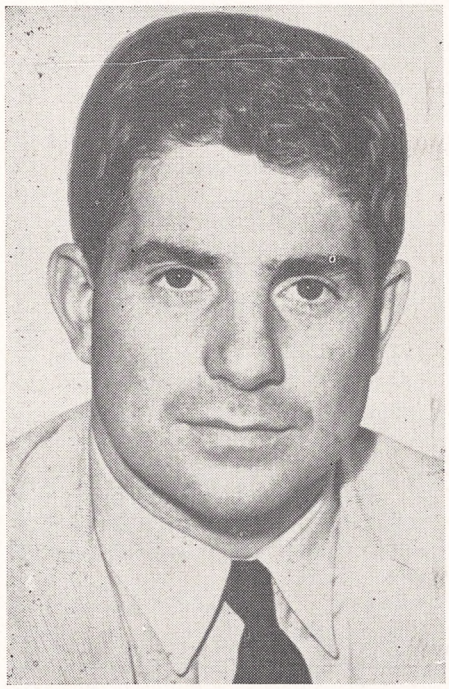
Mr. O'Pray insisted that no one sign the questionnaires and believes they were answered truthfully.

Reporting that only three members out of 196 said they have family prayers, he said this showed "religious life in the home has broken down."

The question that drew the biggest response asked: "Do you believe it is essential for your religious life to attend church?" A total of 190 persons said yes and 27 no.

Chaplain Leads Fight

Richmond, Va. (RNS):—The Rev. Charles C. Webber, Methodist chaplain to organized labor, is leading the CIO in a fight against labor legislation proposed to the Virginia General Assembly by Governor William M. Tuck. The Assembly is meeting here in extraordinary session to deal with proposals for increasing teachers' pay and with a



The Rev. William H. Kirk last week announced his resignation as rector of St. John's Church, Buffalo. He came to the parish two years ago from Grace Church, St. Louis, where he did an outstanding work, particularly as director of the settlement, Grace Hill House, for which he was cited in the WITNESS *Honor Roll of 1942*

labor program which the Governor will present. In the latter category are bills which would prohibit strikes and lockouts in public utilities and outlaw the closed shop.

In a statement announcing the opposition of CIO to the Governor's program, Mr. Webber, who is chairman of the Political Action Committee in Virginia, said "our preliminary judgment is that these unconstitutional bills, if adopted and enforced, will prevent labor unions of Virginia from bargaining effectively for living wages and decent working conditions. They will also prevent organized labor from serving the common good through getting adequate purchasing power into the hands of the people with which to buy the goods and services industry and agricultural are capable of producing. In our opinion these bills give aid and comfort to those industrialists who are more concerned about getting excess profits and the right of the rich to rule than they are in averting another depression with all of its attending evils of unemployment, poverty, bitterness, and strife."

The day after Mr. Webber made his statement, the Virginia AFL came out with a similar attack on the Governor's proposals and said it, too, would fight them.

Scholars Meet

Geneva (wireless to RNS):—About thirty Biblical scholars from ten countries took part in a study conference at the Ecumenical Institute of the World Council of Churches here from January 5 to 9. Purpose of the meeting was to prepare a symposium on the Bible to be published in 1947, and used as a basis of study by the general assembly of the World Council at Amsterdam in 1948.

Among discussion leaders were Professor Karl Barth and Professor Franz Leenhardt, of Basel, Switzerland; Prof. A. Nygren, of Sweden; Prof. E. Schlink, of Heidelberg, Germany; Prof. N. Soe, of Denmark; Prof. K. L. Schmidt, former German professor, now in Basel; Prof. B. C. Niftrik, of Holland; and Prof. Barma Nagy, of Hungary.

Americans who took part in the discussion were Carl E. Schneider and Theodore Bachman, denominational representatives in World Council reconstruction work. Topic at the meeting was "The Authority and Relevance of the Social and Political Message of the Bible Today."

Negro Salesmen

Fort Wayne, Ind. (RNS):—Seventy-six per cent of Christmas shoppers interviewed by teams representing Fort Wayne's first workshop on human relations said they would have no objection to being served in department stores by Negro sales people. The workshop is sponsored by a number of religious and civic groups, including the Unitarian Society of Fort Wayne, the Union Baptist church, the Turner Chapel, African Methodist Episcopal Church, and the Jewish Federation of Fort Wayne.

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Polling of 612 persons on Saturday, when many economic groups are represented in downtown stores, was a project in which workshop leaders sought to prove that a large majority of customers would not object to Negro clerks. Figures showed 388 voiced no objection, 196 were opposed, and 28 gave no opinion. Several employers expressed interest, some surprise, at the high percentage of shoppers favorable to Negro sales personnel. No colored sales people are employed at present in local department stores.

One department store executive said he had to forego appointing a Negro salesman when other sales people objected. Another said the percentage favorable would have to equal 95 per cent before he would employ Negroes.

Because most managers were fearful of "sticking their necks out," the workshop proposed that several employers each hire one or more Negro salesmen concurrently, so that no one concern would become "a martyr to public reaction," as one executive described it.

The Rev. Aron S. Gilmartin, a Unitarian minister, workshop chairman, said regular follow-ups throughout the year will be made to determine to what extent public opinion has veered against discrimination against Negroes.

Seminary Sunday

New Haven, Conn.:—As previously announced, Presiding Bishop Sherrill has designated January 26 as Theological Education Sunday. Dean Lawrence Rose, chairman of the national offering, shows that there has been a year-to-year increase of interest in this observance, and in the offering as well. Figures for 1946 are incomplete, taking in the months to November inclusive. When December results are tabulated, it is apparent that a gain will be made. For eleven months the year's total is $63,647. Said Dean Rose, "More widespread placing of the task and needs of theological education before the people of the Church in sermons and parish publicity will produce the interest and support needed to take Seminaries out of the poor-relation class."

Lectures at Union

New York:—Prof. Adelaide T. Case of the Episcopal Theological School, Cambridge, is to give two courses at Union Seminary, here, the second half of the summer semester. One will be on the experience of worship and the other will be on the use of the Bible in Church education. Miss Helen B. Turnbull, director of Windham House, announced that the courses will be open to both men and women who are registered at Union, Teachers College or Columbia University.

Circulation Increases

Rome (wireless to RNS):—Anti-clerical demonstrations in Italy reached a climax in Melilli, a town in the Siracusa province of Sicily, when a bomb explosion caused damages estimated at 6,000,000 lire to the Church of St. Sebastian and attackers opened fire on nuns who sounded an alarm. According to reports here, the high altar and two famous 15th century paintings were destroyed by the explosion. The bomb also demolished a statue of St. Sebastian and a shrine containing relics of several martyrs. In addition, gold and silver ornaments were wrecked. The explosion was witnessed by nuns who peered through the windows of an adjoining convent. They were fired upon by the attackers, but the shots went wide and none of the sisters was hurt.

Vatican circles continue to voice concern over mounting anti-clericalism all over Italy, but especially in Romagna, Liguria, and Sicily. *Osservatore Romano*, Vatican newspaper, disclosed that a recent threat of ex-communication against the staff of the anti-clerical Rome weekly, *Don Basilio*, has resulted in a steady increase in the number of its readers. It is estimated that the circulation of *Don Basilio* is now 100,000. Vatican officials announced that Msgr. Francis Borgongini Duca, Papal Nuncio to Italy, has called upon Foreign Minister Nenni to protest the continued publication of *Don Basilio* as a violation of the Vatican-Italy concordat.

Council Expands

Harrisburg, Pa.: — Creation of a new department of public relations and expansion of other departments in the Pennsylvania Council of Churches were approved here at the Council's annual meeting.

A proposal that the department of Christian social education and action "call to the attention of the voters of the state the principles, platforms and records of candidates for public office" was adopted by the Council.

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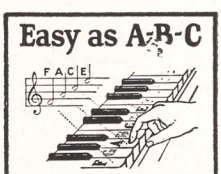

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Arrangements also were made to keep the Council's constituency informed on proposed state legislation which would affect the Church.

The Council endorsed a program of meditation and conciliation of "social tension," particularly labor relations and race relations, and plans were made for a study of needs for chaplaincy service in institutions.

Condemn Committee

Chicago (RNS): — The National Women's League of the United Synagogue of America, representing women of the Conservative branch of Judaism, adopted a resolution at its meeting here condemning the House committee on un-American activities and urged the 80th Congress to withhold further appropriations for the committee.

The 1,000 delegates, at their first convention of five years, unanimously approved the resolution which charged that the House Committee had failed consistently to investigate "flagrantly subversive groups," had shown "contempt for American constitutional liberties," and had not been impartial in investigations. The committee, the Jewish women said, had "branded with undeserved opprobrium organizations and citizens selected at random."

The women passed several resolutions on racial issues including a condemnation of racial and religious quotas in colleges and universities which asked that national and state legislatures abolish tax exemption for schools which use the quota system. Also urged was the creation of federal and state fair employment practice committees, abolition of poll taxes, federal educational grants to elevate educational standards in the South for Negroes, passage of anti-lynching bills, and outlawing of restrictive housing covenants. The convention asked continuation of governmental food relief for Europe and Asia, abolition of war through international control of all military weapons, including the atomic bomb, and civilian control of atomic energy.

Discussion Groups

Alexandria, Va.:—The Rev. B. B. Comer Lile, rector of Christ Church, here, has recently inaugurated a new kind of Sunday evening service. Following a simple service of Evening Prayer, a period known as Christ Church Sunday evening hour will be held in the parish house. Under the direction of the rector or assistant or some other leader, there will be a presentation of a subject for general discussion. The subjects dealt with have to do with the Christian faith and life in general and the Episcopal Church's approach to them.

For the first period of six evenings the subject is the background and meaning of the Apostles' Creed. In this presentation, Bishop Dun's book, "I Believe," is being used. In some of the discussions colored slides and moving pictures are being

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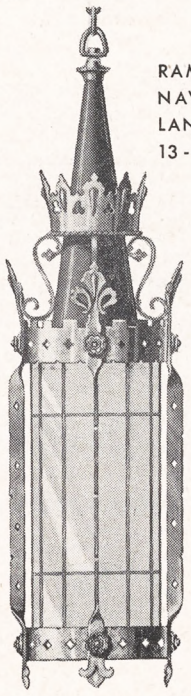

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used in the presentation. The discussions are informal in nature with each person attending being encouraged to join in the discussion. These meetings, according to the rector, have gotten off to a good start with an encouraging number of people attending.

Heifers to China

New Windsor, Md. (RNS):—One of the largest shipments of cattle to date will be made to China in December when 850 heifers are to be sent from New Orleans by Church World Service. It also was revealed that young Methodists in Wichita, Kansas, are planning to contribute 50 heifers for Europe before Christmas.

Large Class Confirmed

Baker, Ore.:—The Rev. Harold E. Parrott, rector of St. Stephen's here, presented a class of fourteen to Bishop Lane Barton on December 3 which was composed entirely of adults. The rector had previously baptized ten of the fourteen.

Urges Planes

Winona Lake, Ind.:—Success in pioneering mission work today depends upon the development of a special plane in the opinion of the Rev. Paul Hartford, who runs a flying school for preachers here. He just returned from a 15,000 mile trip through Central and South America where he visited 200 missionaries and 30 mission stations. He says that a two or three passenger twin motor plane is needed, that can be converted into a hydroplane at the touch of a button, and that makes an altitude of 20,000 to clear high mountains.

During his tour through Ecuador he was called upon to fly an isolated missionary family out of a remote jungle station. He flew them back to civilization in 30 minutes whereas by truck it would have taken five days.

No Longer a Dime

Alexandria, Va.:—The vestry of Christ Church here has voted to discontinue the ten cents admission charge which has been collected for the past forty years from tourists. The church is now open from 9 to 5 on weekdays, with a guide on hand to show the points of historic interest.

Miss LaMonte Dies

Bound Brook, N. J.:—Miss Caroline LaMonte, one of the leading Churchwomen in the diocese of New Jersey for many years, died just before Christmas after a long illness. She presented her family home to the diocese some years ago as a home for elderly women. She was also a leader in the Girls Friendly Society and in the social service department of the diocese. She was one of the founders of the Church League for Industrial Democracy and was a vice-president of the organization at the time of her death.

Rector's Son Dies

Washington: — Christopher Smith Sargent, son of the Rev. G. Paull Sargent, rector of St. Bartholomew's, New York, died suddenly the day before Christmas. He had gone from the living room of his home here to get wood for the fireplace. A maid heard the crash of wood falling to the floor and discovered that Mr. Sargent had died instantly of a heart attack. He was a lawyer with a large firm here; was thirty-five years of age, and is survived by his wife and four children, the youngest of whom is six months old.

Religious Liberty

Rome (wireless to RNS):—Religious liberty as well as civil liberties for all Italians are stressed in a six-point program drawn up by Pastor Ignazio Rivera, president of the Italian Baptist Mission, and sub-

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mitted to the president of the Italian constitutional assembly. Its chief point is that "all political, cultural and religious institutions are to have equal rights before the law" which means that Protestants should not be discriminated against as in the past.

Washington Cathedral

Washington:—In a year-end report, Dean John W. Suter reports that more than 171,000 persons, from every state in the union as well as from many foreign countries, visited Washington Cathedral in the year just ended. It is the highest number in six years. He also states that "Our pulpit was occupied by laymen as well as clergymen, non-Episcopalians as well as Episcopalians, and within the latter group by men who represented widely differing theological traditions."

Prospective Ministers

Orange, N. J.:—The diocese of Newark has a newly formed organization, the Alpha Club, one of whose purposes is "to preserve those principles and practices of the early Church which were re-won for Anglicanism at the reformation and need emphasis in our day." The club sponsored a dinner meeting recently at St. Andrew's, here, which was attended by forty clergymen and eighty-five young men who are possible candidates for the ministry. There were brief speeches by Bishop Washburn and Bishop Ludlow, and longer ones on the minister as "rector", "priest" and "pastor" by Dean Arthur Lichtenberger, the Rev. Edwin S. Carson and the Rev. Cornelius P. Trowbridge. The president of the club, who presided, is the Rev. James A. Mitchell, rector of St. Paul's, Englewood.

Christmas December 25

Pittsburgh: — Many Greek Catholics celebrated Christmas this year on December 25th. During the past four and a half years about half of the Greek congregations in this area voted to shift their celebration from January 7, the date of Christmas under the old Julian calendar.

The Plan Worked

Winthrop, Mass.:—The Rev. Ralph M. Harper of St. John's Church here sent return postals to the boys and girls of his parish. On it was a place to check whether or not they would attend a party and bring a gift for a European. There was also a place to check whether or not they would attend, with their parents, the morning service on Family Sunday. The card then stated that the first ten to return their cards would receive prizes, while the last ten would be expected to give him prizes. Within 24 hours after the cards had been mailed he

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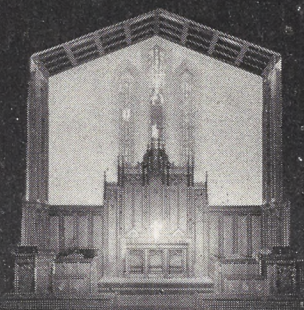

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had received over 100 replies, with some calling at the rectory since they were not sure the postman would get their answers back in time.

Moral Awakening

Quebec (RNS): — The Canadian people must be aroused to a sense of "moral obligation and mutual good will" so that a minimum standard of social welfare can be provided for the whole country, delegates to the annual meeting here of the Canadian Council of Churches were told in a report by the Council's department of evangelism.

"Men everywhere are conscious of the need for social justice," the report stated, "but they are trying to build a just social order without a sense of God, or a true conception of human value, or a real sense of community."

Pointing out that of the 6,200,000 professing Christians in Canada, 25 per cent are unreached by the Church, the report said "we are conscious of the needs of innumerable individuals for moral renewal and spiritual undergirding in this time of confusion."

Race Cooperation

Rock Island, Ill. (RNS):—Bonds of friendship between Negroes and whites were stronger in this industrial community of 55,000 after 500 white and colored Protestants joined in inaugurating a campaign to obtain funds for an enlarged church for the Wyman African Methodist congregation. Learning that the colored congregation's church building had been condemned by city building inspectors, the white Protestants launched a movement to purchase for the Wyman church the First United Presbyterian church building which will be vacated when that congregation builds its new church.

CLERGY NOTES

(*Continued from page* 2)

MARTIN, WILLIAM L., Barnwell, S. C., has resigned to accept position as canon of Christ Church Cathedral, Louisville, Ky.

MATHER, H. LESTER, formerly rector of Calvary, Roslyn, Wash., is now in charge of St. Paul's, Port Townsend, Wash.

MOORE, DE SAUSSURE P., assistant at St. John's, Savannah, Ga., becomes priest in charge of St. Alban's, Kingstree, S. C., on Feb. 1.

PARKER, WALTER P., was ordained priest on Dec. 21 in the chapel of the Church House, Philadelphia, by Bishop Hart. He is in charge of the Ascension, West Chester, and St. Cyril's, Coatesville.

POWELL, W. A., was ordained priest on Dec. 7 by Bishop Hart at the Atonement, Morton, Pa., where he is rector.

SHUFELT, JOHN M., was ordained priest on Dec. 16 by Bishop Creighton in St. Andrew's Church, Ann Arbor, Mich.

TAYLOR, RAYNOR D., acting rector of St. Mark's, San Antonio, Texas, has accepted the deanship of St. Mark's Cathedral, Salt Lake City.

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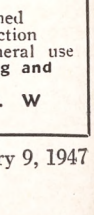
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS FLORENCE E. DALE
Churchwoman of Whaleyville, Md.

These are indeed trying times. I thoroughly enjoy THE WITNESS and to assure you of my sympathy in your difficult situation I enclose a check to cover a year's subscription. Perhaps you know of a clergyman to whom you could send it and I hope he may enjoy our Church paper as much as I do. I hope that 1947 will bring you fewer headaches.

ANSWER: Many thanks. As we stated last week there are many clergymen and missionaries who will be glad to receive THE WITNESS. So if there are any who care to make gift subscriptions it will be a double gift—to them and to us. Merely send the $3 and a note "Gift subscription to someone on WITNESS list."

* * *

MR. ELLIOTT L. GUY
Layman of Savannah, Ga.

I enjoy reading THE WITNESS. What strikes me most is its bold manner of discussing the problems of the day. No sugar-coating: just stating the stark facts and in many instances recommending a solution to the problem. Accept best wishes for continued usefulness in the coming year.

* * *

G. ASHTON OLDHAM
The Bishop of Albany

What a pity statistics are so frequently ignored or regarded with lofty unconcern. They may at least serve as pointers indicating the direction in which we are going. Since somebody ought to do it, I am calling attention to a single item in the most recent figures of our Church which to me is somewhat appalling. I refer to our growth in communicants, of 15,186, which is less than one per cent. Dividing the total financial receipts by that figure gives us a cost of approximately $3500 per communicant, as compared with $1650 the previous year. Evidently the cost of communicants has risen more than the cost of living!

Surely these figures should disturb us. This dear Church of ours is crawling forward at so slow a pace that it appears almost to be standing still. In contrast, our Methodist brethren this past year made an intensive effort to reach outsiders, with the result that they report some 800,000 new converts. At this rate a child can see where our respective bodies will be in the next decade or century.

What is the matter with us? Why don't we make more converts? We seem to have lost our crusading or evangelistic zeal and to have settled on our lees. Has the possession of an Apostolic Ministry and valid Sacraments resulted in an easy complaisance? If so, let us remember our Lord's retort to those who claimed, "we be the children of Abraham," "I say unto you God is able of these stones to raise up children unto Abraham." This truth still holds.

Our valid ministry and sacraments are given us not chiefly for our own spiritual benefit but as powerful instruments for the spreading of His kingdom. If we wrap our talent in a napkin, God will surely take it away and give it to another who will make full use of it. Moreover, if these elements of our Church's life are as valuable as we claim, the evidence should appear in greater zeal and more adequate results than with those who have them not.

I still believe with all my heart that we have a form of Christianity which the world and our country desperately need; but we are not giving it to them. With over half our population thoroughly pagan and a greater proportion only nominal Christians, the field would seem ripe unto the harvest. Why are we not reaping more and better? I cannot but think that God is more pleased that 800,000 have been brought to acknowledge His Son than with the possibly (?) better instructed and trained 15,000 Episcopalians. "By their fruits ye shall know them"; and the Episcopal Church, with all its blessings and endowments, should be bringing forth more fruit.

Some one said, "Watch out for the Episcopal Church if it ever wakes up." Surely now when Christianity is fighting a life and death struggle with materialistic philosophies and totalitarian faiths, when events are shrieking at us the alternative, "Christ or chaos and destruction," we should awake, if ever. Unless we can arouse ourselves and make more converts, we shall play an increasingly smaller part in the life of our country and the world.

What steps are to be taken I do not know. I am not advocating a campaign or crusade. It must be something much deeper than that and perhaps must begin with our own conversion. But I am sure that both God and man have a right to expect of the Episcopal Church vastly more than its present accomplishments. Like the Church of Laodicea we seem to be neither cold nor hot but respectably complacent. Or is it that, like Martha, we are too busy about many things and are neglecting "the one thing needful"?

MARGARET HALL
Under Sisters of St. Helena
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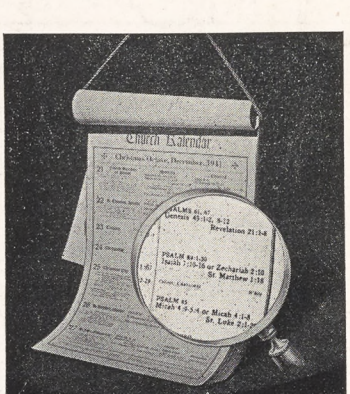

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The WITNESS

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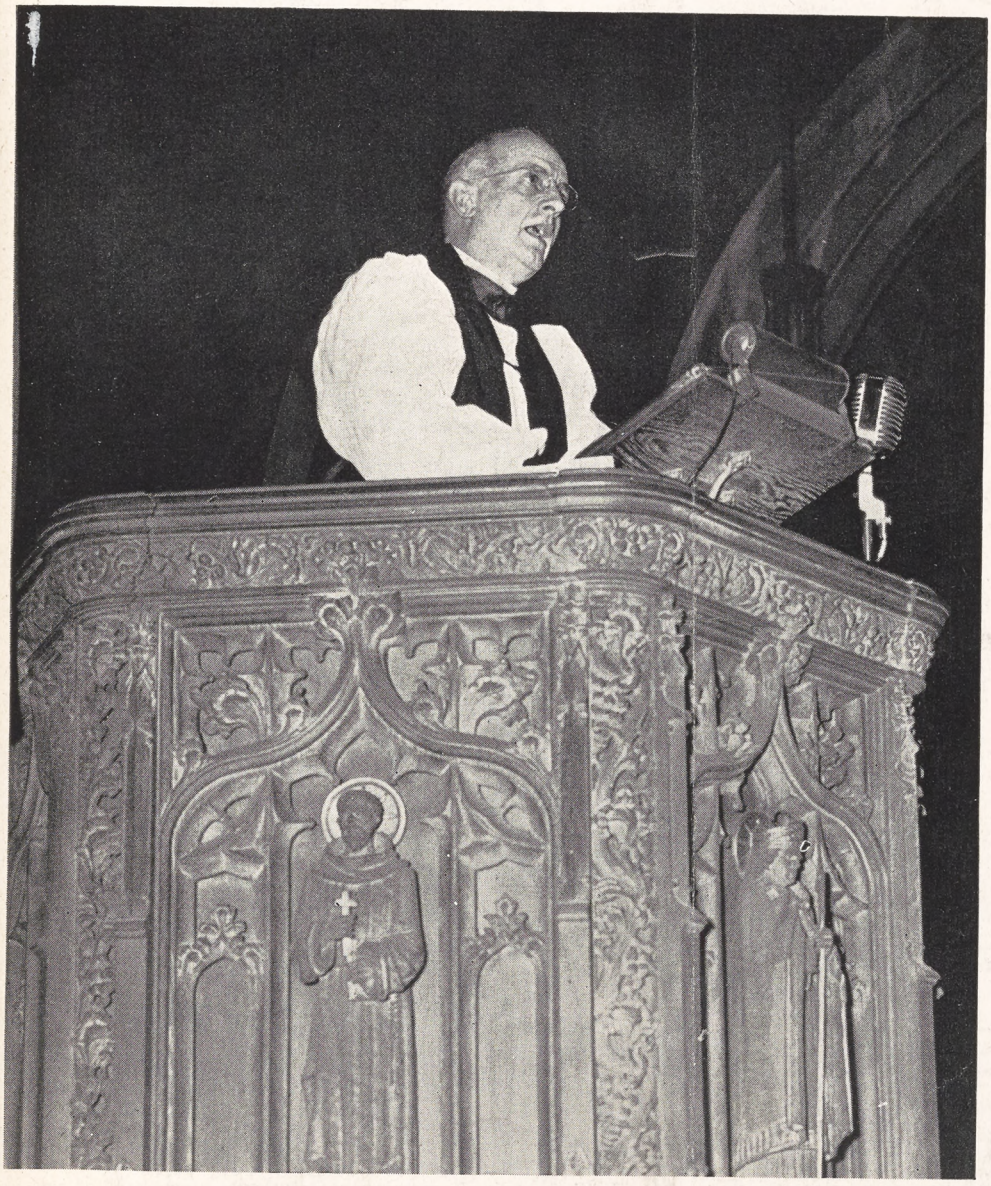

JANUARY 16, 1947

HENRY K. SHERRILL IS INSTALLED AS PRESIDING BISHOP

Presiding Bishop's Installation Address

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THE CATHEDRAL OF ST. JOHN THE DIVINE
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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

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11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

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Buffalo, New York
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The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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Vol. XXX. No. 6
JANUARY 16, 1947

Clergy Notes

ADKINS EDWARD T., assistant at Grace Church, Kirkwood, Mo., becomes rector of St. Paul's, Overland, Mo., March 1.

BASSAGE, HAROLD, was ordained deacon by Bishop Scarlett on Dec. 29 at Christ Church Cathedral, St. Louis. He continues graduate study at Union Seminary.

EDWARDS, LYFORD P., professor at Bard College, has been granted a sabbatical leave until July when he becomes professor emeritus.

GREENE, CHARLES E., was ordained deacon on Dec. 28 by Bishop Hart at St. Giles, Stonehurst, Pa. He is assistant at St. Luke's, Germantown.

HILL, JOHN E., rector of All Saints', Mayamensing, Pa., died on Dec. 31 at the age of 70.

JACKSON, O. V., rector at Rollo, Mo., has been appointed by the governor as a member of an advisory council to the state's division of health in a state-wide survey of hospital needs.

LAWSON, LeROY, assistant at St. Peter's, St. Petersburg, Fla., became rector of St. Barnabas', DeLand, Fla., on January 15.

MANN, DUNCAN E., former navy chaplain, is now associate rector of Christ Church, Lexington, Ky.

McCOY, CHARLES E., formerly rector of the Epiphany, Ventnor City, N. J. is now rector of St. George's, Helmetta, N. J.

PECKHAM, JOSEPH H., former rector of St. Gabriel's, Brooklyn, N. Y. died in New York City on January 5.

PRICE, GARY K., was ordained deacon on Dec. 28 by Bishop Hart at St. Giles, Stonehurst Pa. He is assistant at St. Mary's, Ardmore.

RICHARDSON, JOHN A., formerly assistant at St. Paul's, Rock Creek, Washington, D. C. is now rector of Trinity, St. Louis, Mo.

ROGERS, G. F., has resigned as rector of Trinity, Asheville, N. C., effective on the election of his successor.

WALKLEY, CHARLES T., rector of Grace Church, Orange, N. J. from 1905 to 1937, died at Saybrook, Conn., Jan. 6 at the age of 77.

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CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
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ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

GRACE CHURCH
105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
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The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

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VOL. XXX. No 6

The WITNESS

For Christ and His Church

JANUARY 16, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Henry Knox Sherrill Installed As Presiding Bishop

Swears to Observe and Fulfill the Duties Statutes and Customs of the High Office

By W. B. Spofford

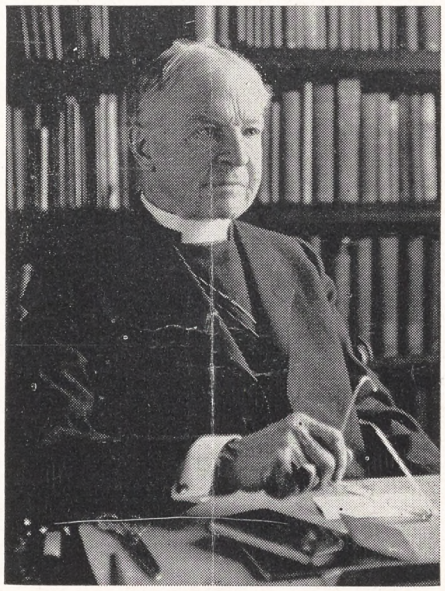
Washington:—Declaring that "we live in a world not only of starvation and want, but more dangerous even, of suspicion and hatred," the newly installed Presiding Bishop, Henry Knox Sherrill, concluded a picturesque service at Washington Cathedral on January 14th by calling upon the people of the Church "to face again the overwhelming implications of the Christian faith with consecration, determination, loyalty."

The address, printed in full in this number of THE WITNESS, was delivered before a crowded congregation, including scores of bishops and several hundred clergymen, at the conclusion of the service at which he was installed as Presiding Bishop. Following the long procession which opened the service, certificates of election were read by the former Presiding Bishop, Henry St. George Tucker, and Owen J. Roberts, president of the House of Deputies. There was then an innovation, the singing of the First Lesson by the cathedral choir, directed by Paul Callaway. The Second Lesson was read by the former Governor of Massachusetts, Leverett Soltonstall, now a Senator. A hymn and the Creed followed, after which the congregation was led in the Litany by another former Presiding Bishop, James DeWolf Perry.

Bishop Tucker and Mr. Roberts next conducted Bishop Sherrill to the center of the chancel, opposite the Presiding Bishop's chair. The Standard Book of Common Prayer was brought from the altar by Dean John W. Suter, the Presiding Bishop placed his hands upon it, while the Dean said:

"Right Reverend Father in God, we are honored that you are inducted and installed into office in this place, and we desire that you take the oath believed by us to be lawful and seemly in this behalf."

The Presiding Bishop then said: "I, Henry Knox, by Divine Providence Presiding Bishop of the Protestant Episcopal Church in the United States of America, duly elected, and now to be installed, do solemnly swear that I will observe and to the utmost of my power fulfill the duties, statutes and customs of the



Bishop James DeWolf Perry, a former Presiding Bishop, led the Litany at the service in Washington at which Bishop Sherrill was installed to the office

office of Presiding Bishop not contrary to Divine Law. So help me God and the contents of this Book."

Bishop Tucker then placed Bishop Sherrill in the chair, saying: "In the name of God, Amen. I, Henry St. George, do induct and install you, Right Reverend Father in God, Henry Knox, into the office of Presiding Bishop, with all its rights, dignities, honors and privileges; in which may our Lord Jesus Christ preserve your going out and your coming in, from this time forth for evermore. Amen."

Dean Suter then declared: "So is this Right Reverend Father and Faithful Pastor, really and rightfully installed in the Episcopal Presidency of this Church. What then remains but to thank God upon the occasion and to petition the Divine Majesty: that he, together with the people committed to his charge, may at last attain eternal life through Jesus Christ our Lord."

With this pronouncement a fanfare of trumpets was sounded, after which the Te Deum was sung. The Bishop of Washington, Angus Dun, then conducted the newly installed Presiding Bishop to the top of the chancel steps and presented him to the congregation. Bishop Sherrill's address followed, at the conclusion of which he led the congregation in prayer and pronounced the benediction. The colorful retiring procession brought the service to an end.

URGE CIVIL RIGHTS LAWS

Chicago:—Strengthening of existing federal civil rights laws and abolition of discrimination in Methodist hospitals, seminaries, and colleges was called for here in resolutions adopted at the national meeting of the Methodist Federation for Social Service. More than 200 members of the unofficial Methodist organization attended the three-day sessions.

The delegates also urged that the House Committee to Investigate un-American Activities (the Rankin committee) be disbanded because, they charged, it is "propagating a spirit of war and hate against the Soviet Union."

Support of the National Labor Relations Act (the Wagner Act) also was pledged by the delegates, who condemned any attempts by Congress to amend the act or in any way weaken it. The delegates voted to oppose any Wagner Act amendments which would abolish closed shop, union shop, or compulsory check-off of dues and they scored any repeal or alteration of the Norris-LaGuardia Act. The Norris-La-

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Guardia Act is necessary to protect the workers "from involuntary servitude and injudicious use of injunction," the resolution stated.

A series of resolutions on American-Soviet relations contained an endorsement of Russian proposals for universal disarmament and called upon Methodist educational agencies to secure authentic, unbiased information concerning Russia for distribution in the denomination's 41,000 churches.

The race relations resolutions praised the CIO, the Federal Council of Churches, the YMCA, and the YWCA, and several other organizations for contributions made to breaking down segregation patterns and discriminatory practices.

Among the speakers at the conference were the Rev. William B. Spofford Jr., executive secretary of the Church League for Industrial Democracy; Mrs. Paul Robeson; the Rev. Jack McMichael, executive secretary of the Methodist organization; the Rev. Charles Webber, industrial chaplain of the Methodist Church; John Ramsay, Presbyterian layman who is a public relations officer of the CIO and the Rev. Harry F. Ward, former professor at Union Seminary who is to contribute an article to THE WITNESS series for Lent that further considers the chapters in the book issued by the commission on social reconstruction, "Christianity Takes a Stand."

KARL BARTH SPEAKS TO CHURCHMEN

Geneva (wireless to RNS):— Christians must turn to the Bible if they expect to solve the social and political problems of the day, Dr. Karl Barth, internationally-known Swiss Protestant theologian, declared here. He spoke at opening sessions of a five-day study conference sponsored in preparation for the general assembly of the World Council of Churches to be held at Amsterdam in 1948.

Asserting that "the authority and significance of the Bible must be recognized as a pre-condition for solving social and political questions," Dr. Barth declared that "whether ecumenical unity between churches is true or illusory depends upon whether their theology is grouded on the Bible."

Dr. Barth spoke to an advance of twenty-five theologians representing Lutheran, Calvinist, Anglican, and Eastern Orthodox communions in eleven countries, including the United States.

YOUNG SPOFFORD HAS AN INFIELD

Washington:—The Rev. and Mrs. William B. Spofford Jr. became the parents of triplets on January 9th. They were married in the fall of 1944, Mrs. Spofford being the former Pauline Fawcett, whose parents, Mr. and Mrs. Arthur Fawcett, are prominent in the diocese of Washington. The young Spoffords now have four sons, Timothy now being a little over a year old.

"A whole infield in a couple of years isn't doing so badly," commented the proud father who is a baseball fan. However when it was suggested that he name the triplets, Tinker, Evers and Chance, after the famous double-play combination of a former day, he balked with the comment that they would stick to Biblical names.

COMPARES ITALY TO SPAIN

Rome (wireless to RNS):— Don Luigi Sturzo, priest-statesman of Italy, warns that the country is dividing itself between rightist and leftist blocs, each of which is arming against the other. He compares the situation in Italy today to that in Spain during the Franco revolt and predicts that if there is an armed conflict, the Soviet Union and Yugoslavia will support the leftists and Britain and the United States the rightists. Meanwhile Cardinal Schuster, Archbishop of Milan, charges that "the power of atheistic Communism plus the irreligiousness of Protestant nations" are the two greatest threats confronting the western world at present.



Henry St. George Tucker, who retired as Presiding Bishop, installed the new Presiding Bishop "with all its rights, dignities, honors and privileges"

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Class Distinctions in Church Must Be Eliminated

Impact of Secular Forces Upon the Church Is Destructive Says Home Missions Council

By George Dugan

Buck Hill Falls, Pa.:—The Christian Church can no longer afford to function on a basis of class distinction if it is to maintain its traditional championship of human rights in the years to come, according to a statement on the future of home missions made public here at the annual meeting of the Home Missions Council of North America. The Council represents 23 major Protestant denominations.

Described as "revolutionary in its implications," the 70-page mimeographed document was prepared by a special committee of churchmen representing various Protestant denominations.

Terming the problem of group relations "one of the great social and ethical issues of our day," the statement listed the following six "considerations" as imperatives for the development of the home missions enterprise in this country and Canada:

1. The full influence of the Church should be exerted to secure the eradication of racial segregation and discrimination, whether imposed by law or by social custom, and to fight against whatever implies for any group a "ghetto pattern" of living.

2. All religions or other missionary enterprises now organized on a basis of segregation should be re-examined with a view to removing as rapidly as possible all barriers to free intercourse without reference to race.

3. The Church at large should be summoned to accept the principle of ministry to all people on the basis of community, irrespective of race or social status.

4. Wherever possible experiments in inter-racial activities and associations should be promoted.

5. Special study should be devoted to the strengthening of the ministry of the Church among any groups or types of population now inadequately reached.

6. Home Mission forces should join with other forces, both inside and outside the Church, in positive measures to relieve tensions and to promote mutual understanding and goodwill among all races and groups.

Warning against the impact of secular forces on a divided Protestantism, the statement declared: "Modern society is increasingly complex and highly organized. Broad areas of concern, once left to the initiative of individuals or voluntary groups, are now functions of the state. Most forms of work have become highly mechanized. Many types of face-to-face relationships have been displaced by the relatively impersonal relationships of large-scale organizations. The simpler motivations of a simpler day have been overlaid with an intricate fabric of institutionalized ethics. Many wholly secular forces take very high ground on questions of social welfare of undoubted ethical significance. Nevertheless, the tendency of a secularized society is to 'play down' ethical and spiritual considerations, and to relegate religion to the category of one among many special interests.

"The Protestant Church, divided organizationally and in point of view on many vital issues and lacking adequate agencies for collective action, is at a serious disadvantage in maintaining itself against this secular trend. Secular society is not necessarily anti-religious but the impact of secular forces upon a divided Protestantism is destructive. At the same time powerful interests in the press, radio, motion picture, advertising and amusement fields are developing a type of culture in which ethical religion has little place.

"The effects of change upon the Church and the home mission enterprise have been made progressively evident. Increasing mobility and secularization have combined to create prevailing attitudes less favorable to religious development. Public progress in relation to social welfare, education, recreation and culture have tended to circumscribe the general field of influence of the Church. The tendency of many churches primarily to identify themselves with particular social, economic or racial groups has made more difficult their adjustment to the demands of a dynamic, changing period. The parish areas of most churches have drastically changed in their specific social characteristics. Secular movements have challenged the leadership of the Church among large segments of the population and in relation to vital ethical issues, as race relations and social justice. A striking phenomenon has been the rapid growth and wide distribution of churches of various emotional sects. In general, the rate of membership growth of the older Protestant denominations has been disappointingly slow and there has been an actual decline in Sunday School enrolment."

Viewing the future function of the Home Missions Council as a "master planning board for Protestant home missions," the statement outlined the following over-all strategy:

"The total program of home missions should be brought within the scope of common planning and agreement, recognizing that the tasks of evangelization, education and service are becoming essentially corporate in nature. This common planning and agreement should have in view, negatively, the elimination or avoidance of competition and overlapping, and positively, the development of a well-balanced coordination of program so that all aspects of the work will reinforce

PLEASE ACT PROMPTLY

**The Witness Study Plan for Lent has been presented in detail. Copies of the book, *Christianity Takes a Stand*, will be sent for each member of a Discussion Group. Then, starting February 13, each chapter will be critically appraised over a period of ten weeks. Our contributors will be Bishop Emrich of Michigan; the Hon. Harold Stassen; Dr. Harry F. Ward; Prof. Lewis Ridenour; Dr. Max Yergen; Carey McWilliams; Philip Murray; the Rev. Stephen J. Bayne Jr.; the Rev. Frederick C. Grant. The cost for the book and the ten numbers of The Witness is one dollar for each member of the Group. If there are those who desire a Witness Bundle but not the book, the cost is 7c a copy: that is, a bundle of ten copies for the ten weeks will be $7, payable Easter week. If payment can be made in placing the order it will be appreciated . . . it will save us time and expense in billing later. In any case, kindly place your order at once with The Witness. 135 Liberty Street, New York 6, N. Y.

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each other and make a unified impact upon the community and upon society in general.

"Serious thought needs to be given to the missionary message we are trying to project, to its relevance in relation to pressing problems of contemporary life, and to its impact upon particular situations and populations. Modern life offers a laboratory for fruitful experimentation in creative Christian service; this is illustrated by such questions as industrial and race relations, the place of Christian teaching in education, the concern of the Church for good government, sound economy and broad social welfare and other interests which affect the Christian community in the most fundamental sense of the term.

"Recognizing the imperative need to strengthen the total impact of the Churches we represent upon the total life of our nation, home mission agencies should accept a measure of responsibility in the development and strengthening of interdenominational agencies in local communities, states and areas, in the mobilization of our total resources, missionary and ecclesiastical, for our common task, and in furthering cooperative and ecumenical ideals nationally and on a world basis."

CHURCH ARCHITECTS CONFER

New York (RNS):—Modern church architecture is breaking away from the copy-book technique of the past and is emerging as a forward-looking art form employing the best in modern materials, experimentation, and design, according to speakers at the North American conference on church architecture here. The one-day conference attended by 125 architects and churchmen, was sponsored by the Interdenominational Bureau of Church Architecture and the Church Architectural Guild.

Pointing out that Greek architecture became great because it was experimental, Prof. Henry L. Kamphoefner of the University of Oklahoma told the conferees that the "fad of eclecticism, or copying from a system of architecture, is now running to its end. The use of traditional or eclectric forms was a trend for many years but modern architecture has taken a new direction."

Admitting that there is not one "great, outstanding example of the modern church." Prof. Kamphoefrer added: "It is easy to pick Amiens or Rheims as supreme examples of the climax period of the Gothic work, but I am afraid that a comparable building in organic architecture has not been built."

W. A. Taylor, director of the department of education and research of the American Institute of Architects, asserted that "if the architects of the thirteenth century had had our techniques and materials they would have rejoiced in them and would have done much more daring things than we are now doing in church architecture."

According to the Rev. E. M. Conover, director of the Interdenominational Bureau of Architecture, more than $650,000.000 will be invested in new church buildings and improvements throughout the United States as soon as materials become available. This new construction, he added, has gone beyond the planning stage and awaits only the release and production of building supplies. He added that skyscraper churches are "definitely out" because they have proved impractical in the past. He also reported a trend toward construction of chapels on college campuses. From 200 to 300 are expected to appear on college campuses within the next two or three years.

CLID HELPS TO SPONSOR CONFERENCE

Atlanta, Ga.:—The Church League for Industrial Democracy is one of the sponsoring groups for the Southern Religion and Labor conference to be held here, on February 4th and 5th. The call to the conference, which went to all clergymen in southern states, says: "All over the world today the common man is rising to claim his rightful place in a just and democratic society. The growth of the labor movement out of the needs and aspirations of working men and women in the South is one manifestation of this claim. We feel that in labor's assertion of its right to organize, religious leaders face an unprecedented opportunity to put into practice their respective faiths, by interpeting labor's struggle in accord with the will of God for a social order of divine justice and an abundant life for all." C.L.I.D. members who are on the planning committee for the conference are Miss Lucy R. Mason, the Rev. Matthew H. Warren and the Rev. Robert M. Cook.



The Rev. David Scovil recently became the rector of Holy Trinity, Alhambra, California. With Mrs. Scovil he is pictured with the three-year-old twins, Dorothy and Mary

PROMINENT LAYMAN DIES

New York:—Stephen Baker, prominent layman of New York, died on December 31. Senior warden of St. James Church, he was chairman of the diocesan finance committee, a delegate to General Convention, a trustee of the Church Pension Fund.

CHURCH ARMY WILL MEET

New York:—The annual meeting of Church Army will be held January 20 at 3 P.M. in the parish house of St. Bartholomew's. Captain Earl Estabrook, national director, will speak and there will be several missionary staff members also on the program.

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EDITORIALS

The Presiding Bishop

AT a service marked by dignity and simplicity, Henry Knox Sherrill, Bishop of Massachusetts, was installed this week as Presiding Bishop of the Church. It was a difficult service to plan. The pageantry of a similar service in England, when the new bishop knocks at his cathedral door and demands entrance, was lacking. Washington Cathedral after all is not the cathedral of our Presiding Bishop. He has a chair there but only at the gracious invitation of the Bishop of Washington and the cathedral chapter. Yet the remarkably beautiful cathedral, the processions of dignitaries, the great choir, combined to make this service, the first at which a Presiding Bishop has been installed, impressive.

But it was the address by Bishop Sherrill which gave the service significance. Here is a man who has suffered, and is suffering, because he has seen unbelievable suffering. Twice since the war he has visited Europe so that when he spoke of "untold suffering and privation" everyone felt, from his expression as well as his words, the depth of his emotion. He is a man of vision and courage, aware of the tremendous struggle facing the Church to which he referred; a man who has earned the right, by action, to demand of us that we "be done with easy going, thoughtless complacency."

That more than vision is needed in a Presiding Bishop we pointed out in our Pre-General Convention number. We asked for no man-pleaser but a man who is decisive; an able administrator and capable executive; a democrat who seeks the help of clergy and laity in making plans and setting policies. We called for a man who would see that the Church is in the thick of the struggle for social justice, racial equality, world order; a man who has a comprehensive view of what is happening in the world and first-hand experience with world affairs to give substance to his attitudes; a man who has already committed himself to ecumenicity and who is in touch with the great political and social movements of our world.

Our Pre-Convention editorial did not name Bishop Sherrill. It merely described him.

"QUOTES"

LORD make me an instrument of thy peace. Where there is hatred let me sow love. Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

—St. Francis of Assisi.

Watchmen

THE Church needs watchmen. Her clergy are called to this function. They make a vow that they will drive away all "strange and erroneous doctrines from the Church." They promise to give warnings and exhortations to the people. But, as in the days of Amos, the prophet, the watchman is usually forced to speak outside the confines of organized religion. This can be partially accounted for because there are customs, labels, and accepted things in our world which do not appear immediately to Church people to be "strange and erroneous." In fact, quite the opposite may be the case. Christian doctrine often seems strange and erroneous when applied to daily life.

Historic Christianity states that the world, and all that in it is, was made by God, and has insisted that all things in the world are for the life of man. This does not sound strange until someone starts to say, as St. Ambrose did, "The land was made for all; why do ye rich men claim it as your private property; Nature knows nothing of rich men; she bore us all poor." Then, St. Gregory the Great asserts that "it is absurd for people to think that they do no harm when they claim God's common gift as their private property," and the great of our present day begin to shout that the clergy should stick to the simple gospel, and stay out of the realm of economics, which they cannot possibly understand.

Again, Christianity has a view of man. Man is created in the image of God, and fellowship with him is man's purpose and end, and this fellowship is expressed in a family relationship. God is our father, and we are all brothers. This is no strange doctrine, until. . . . The Negroes are happier with their own kind, someone says, and God made them different, so we must have "Negro work," churches and even a seminary for them. Or we hear that Hitler was right in what he did to the Jews, for after all they did reject Christ. Or no one can live in the same world with the Russians, so we might as well clean them up now as later. There are numerous other statements that Church people make about some other group,

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and they accept it as commonly held doctrine. The fact that Christ said that every human is a Prodigal means that all of us have a common need, a coming-to-ourselves, and a return to our father. The classless society of miserable sinners sounds like a strange and erroneous doctrine to respectable Episcopalians, and the watchman who proclaims it will be considered queer.

When "the prophets prophesy falsely," "the people love to have it so." But for the ancient watchman, Jeremiah, the word of God was fire in his mouth, the people were as wood, and the words devoured them. The Church needs not clergy with smooth words, but watchmen, prophets, filled with zeal to drive away all the much-loved strange and erroneous doctrines glibly accepted by people today.

Daniel McGregor

ANYONE who has worked in the field of Christian education over the past fifteen years has witnessed with some anxiety the constant fluctuation of the philosophy of presenting Christian knowledge, and instigating Christ-like living. Methods, materials, the "perfect courses" have been a dime a dozen in a fertile (sometimes futile) effort to satisfy the impoverished teacher in such diverse places as a Possumtown or Chicago.

Yet, unencumbered by ecclesiasticism, religious education has been in the vanguard of the host of seekers after truth.

It is in the spirit of this vanguard that Daniel McGregor, who recently resigned as head of our national department of religious education, conducted his responsibilities to the Protestant Episcopal Church. Vigorously aware of Christianity and the social order, he was of the school of men who do not conform to the status quo even though it has the majority vote. May his critics remember, he served as editor not publisher. His fine mind will always be a credit to our Church in national Christian education circles.

Long after the "perfect Episcopal courses" have been produced, the spirit of men like Dr. McGregor will still be out ahead. We thank him for his devoted service.

Presiding Bishop's Address

Delivered by Henry Knox Sherrill

At the Service Installing Him as Presiding Bishop Held at Washington Cathedral, January 14th

IN A VERY few words I express my appreciation of the trust which has been placed in my hands and my gratitude for the generous kindness of many friends. My reticence is due to no lack of personal feeling, but in these times no life is of great significance, especially when this happens to be your own. It is the cause to which we are all committed which is of supreme importance. Nor shall I at this time attempt to suggest any detailed program for the Church or the National Council. Such plans demand careful study and certainly more knowledge than I have at present. Furthermore, while programs are essential, they are entirely theoretical unless there is a consecrated and convinced membership of the Church eager to translate strategy on paper into determined action in life. It is therefore of the temper and mind of the Church of which I would speak. My remarks are directed to you not so much as a normal congregation, but as representatives of the entire membership of our communion, hundreds of thousands of men, women, boys and girls, clergy and laity scattered throughout the world. While I am thinking especially of our own household of faith, what I have to say is applicable to every Christian communion. Whatever our differences in faith and order may be, we all live in the same world, sharing great truths, and facing the same responsibilities and opportunities.

Certainly, no true Christian can be complacent today either about the state of the world, the Church, or himself. Such a statement would seem to be superfluous, were it not that so many of us are apparently content to move along the same conventional routines and paths. What do we need to see before we are stirred to face realities? Twice within our generation so-called Christian nations have engaged in the most devastating and cruel of wars which have involved not alone the fighting forces but entire civilian populations from the aged to infants in untold suffering and privation. We live in a world not only of starvation and want, but more dangerous even, of suspicion and of hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge of not divine but self destruction, this on the word not of the preacher but of the scientist and of the military leader. Nor can we in our own country rest back on self-righteousness. Democracy is a great ideal but it

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must work. War, with the pressure of common necessity, brings cooperation and united sacrificial effort. When that pressure is removed, we revert to selfish aims and objectives. There are evidences of ugly racial and religious intolerance. The divorce rate goes up alarmingly. Out of broken homes comes the widespread problem of juvenile delinquency. Deeper than all of these outward signs is to be found a growing spirit of secularization evident in the atmosphere of our homes, our schools and colleges, our personal lives. These are not the opinions of a prophet of pessimism and of doom. These are stern and hard facts well known to us all. I recount them here for one purpose: to emphasize as strongly as possible that we of the Church face an heroic and tremendous struggle in the name of Christ. Let us have done with easy going, thoughtless complacency.

This struggle would be severe were even the entire membership of all the Churches of Christ on the firing line. When we stop to examine the facts we find that in every parish and diocese it is largely the few who bear the burden and heat of the day. It is as if an army were engaged in a life and death struggle, with a large proportion of the soldiers busied in some other activity or else taking the position of spectators or neutrals. The Churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in a most critical period of history, at the same time carrying a vast weight of nominal Christians who, as someone has remarked, having been once inoculated by weak religion, seem to be impervious to the real thing. Dean Hodges* used to say that the task of the Church is to make the indifferent different. We must begin to do this within our own ecclesiastical family.

I wish to make it entirely clear that I am in no way faulting the faithful here or elsewhere, and least of all am I reading any group out of the Church, for we are all of us fallible human beings. But I do feel that the times call us to be more clear-cut, to examine more critically our own beliefs and practices and more particularly our own personal sincerity and loyalty.

THE FAITH of the Christian is complex, and yet in essence is extremely simple. We see in and through and behind creation, as well as in history, the will and purpose of an Eternal and Living God. We look at Jesus of Nazareth, living in the limitation of space of time and of human form, and we believe that the Word became flesh and dwelt among us—that in Him we find the Way and the Truth. "He that hath seen me hath seen the Father." We have faith that God does not dwell in some far distant Heaven but that His Holy Spirit is at work in the world, especially in those who have given themselves to God in the fellowship of faithful people in the Church.

These are such familiar statements to Christians that they have ceased to have startling news value. But there we are wrong; if they are true there is nothing possibly in all the world of greater significance. If there be a God revealed to us so personally in Christ, if Christ has shown to us the divine pattern for our lives, if there is in Christ the power to make us become the sons of God, then here is the news to make all other affirmations of any character whatsoever insignificant. If these statements be not true, then no one of us should wish to make any pretense of either believing or of acting upon them. Here is too serious a matter for trifling, or for mere lip service. The point is that the members of our Church do say that they believe. We join in the words of the creed: "I believe in God, I believe in Jesus Christ His only Son, I believe in the Holy Ghost, the Holy Catholic Church." Many thousands of our people have stood in the chancel of some church and have solemnly of their own will pledged themselves to follow Jesus Christ as their Lord and Saviour. It is now time to ask ourselves what we mean by these words and by these acts. No one asks for perfection. We all are weak and we constantly fail. That is why there are confessions of sin in our liturgy. But we do have a right to expect of ourselves and of others an underlying sincerity of effort and the realization of the greatness of our commitment.

If we truly believe in God in Christ, then worship becomes no conventional act of outward respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slogan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe, then Christian discipleship, the mission of the Church are not inconsequential asides or the task of peculiar people. They are the absorbing responsibility and opportunity of every member of the Church. In one of the most popular of missionary hymns, joined in lustily by every congregation, we sing, "Give of thy sons to bear the message glorious; Give of thy wealth to send them on their way, Pour out thy soul for them in prayer victorious; Till God shall bring his kingdom's glorious day." Are these mere words? If so, they are shocking in their insincerity. If they are meant, then there is de-

* Late dean of the Episcopal Theological School, Cambridge, Mass.

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manded and implied a consecration of life and of our means.

I am not naive enough to believe that the solution of our present difficult problems is easy or simple. I know full well the complexities of our world. But I am convinced that these questions, whether of international conferences, of industry, of labor, of the home, of education, or of human relationships can only be given satisfactory and definite answer by the standard of the mind and spirit of Him we call our Lord and Master. But before we can dare to apply Christ's teaching to the world, we must meet Him in our own minds, wills, and hearts. The world must find evidence of the presence of Christ in the membership of the Christian Church. "If the salt have lost its savor wherewithal shall it be salted?" "If the light that is in thee be darkness, how great is that darkness." The first task is to see that we and all who are of the Church are Christian.

THE AMERICAN people have on the whole seen the importance of education and of health. We have thought of these causes rightly in large terms of millions upon millions of dollars, with the enlistment of a personnel of remarkable ability. I mention this only in contrast to the small way we have envisaged the work of the Church, in terms of both money and workers, clerical and lay. Similarly, we talk much of democracy in world terms. Democracy emphasizes the worth and the value of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is to be found the inspiration of the finest and best in our civilization. It is time that we think of the Church in large terms of intelligence, interest, and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rests all other efforts for the attainment of peace and of righteousness.

If there are stern realities to be faced courageously and realistically, it is equally true that there are firm grounds for encouragement. Never before has the cause of Christian missions been so justified by the march of events. It is not so long ago that the Christian who talked of the family of nations, of human brotherhood, of the world community of interest was considered to be an impractical dreamer. Now we know that such a Christian talked hard common sense. The organization of the United Nations, the proposals for World Government, every peace conference of the leaders of the nations, indeed every newspaper headline prove the essential correctness of the Christian view of the world and human nature. With the advent of modern methods of communication and of transportation we have an unprecedented means and opportunity of telling the Good News, not of our Western civilization, but of the Christ who will draw all men unto Him.

Furthermore, we can rejoice that not in many centuries has there been evident such a spirit of cooperation among many of the great communions of the Christian Church as shown in programs of vital importance. I am happy to emphasize a resolution passed overwhelmingly by both Houses of our General Convention as indication of the mind of our own Church: "Resolved that this General Convention herewith goes on record as expressing its sincere intention to seek closer cooperation and joint action with other Churches and with the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith, the material, moral and spiritual issues of our day." If the Christian forces of the world can stand together for Christian truth and practice, then there is reason for the conviction that the powers of evil can be overcome.

But of course the great reason for realistic and determined confidence is in the character of our faith. If, to the best of our ability, we are true and loyal, then we work not in our own feeble humble strength but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are the horses and chariots of fire," that "they who are with us are more than they that be with them."

So as this month, by the act of the General Convention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and laywoman: "Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?" If you are not deeply concerned, then let us know that and have it settled where we stand and upon whom we can count. Again I say, let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith.

Numbers are important, but not vital. The essential things are consecration, determination, loyalty, the character of the Christian community that God may use us as instruments of His purpose and will. Here today, as representatives of all our people, in humility, in trust, in thankfulness for all that God has given to us, we rededicate ourselves, our souls and our bodies.

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Financing Theological Education

by Frederick C. Grant

The Editor of THE WITNESS

THE average churchman has only the vaguest idea of the way in which theological seminaries are maintained. True he has not much of an idea of how colleges and universities are supported, though he reads in the newspapers from time to time that someone has given a fund or left a bequest to some college for some particular purpose, say scientific research or a professorship or some part of the library. When John or Mary go off to college regular bills for tuition begin rolling in and their parents probably assume, without thinking very much about it, that several hundred—or several thousand—students paying tuition provide the funds for operating the institution. But if colleges had no other income than tuition fees most of them would have closed long ago. And the same is true in even greater measure of theological seminaries. Some of them do not even charge tuition; others find it necessary to offset tuition charges by providing scholarships; others by organizing a program of outside work for students, often so heavy that it seriously interferes with the student's main business in life, for the time being, which is study.



For the plain fact is, theological students are not, as a rule, adequately supplied with financial resources to pay their own way. Often their parents have done all they can to see them through college. The expense of three years more of study in a seminary—three more years of support from home—is impossible for many parents with moderate incomes. If a boy is going into medicine or law the cost can sometimes be met by borrowing, for a medical or legal career is a kind of investment and if the student is worth his salt he can surely pay back his loan in ten years at the most. But who would advance a loan to a theological student on the expectation of such a return? True enough there are cases where this is done but they are very uncommon. It is therefore a practical necessity for seminaries to undertake in some measure to provide not only for the education of their students but for their living expenses as well. The Canadian Church already faces this fact and recognizes it through an appeal for candidates for the ministry: "Do not let your lack of funds hold you back. The great majority of students in all courses start out with no more than enough money to see them through the first year or so." We too here in the United States will have to recognize the situation and begin to do more about it than we have done in the past.

But why should the seminary assume the whole responsibility for financing theological education? Are not candidates for the ministry really the responsibility of the Church which accepts them and intends to use them in its parishes and missions after their education is finished? The seminary has its hands full in raising funds for educational purposes; for salaries of faculty and officers of administration; for wages for help; for fuel, repairs, library upkeep and dozens of other items in the budget. We do not expect a university to finance the living expenses of its students, as well as their education. But we do, apparently, assume that a seminary must do all this, and more.

One way in which the costs of theological education have been met is through endowment. But the returns from investments have dropped to a serious point in most cases during recent years. At the same time living costs have gone up. The result is that a seminary depending solely upon endowment income has had no way of bridging the widening gap between receipts and expenditures. Another way is the appeal to a group of "friends of the institution," usually a select list of wealthy and generous contributors. But this is unsatisfactory for it is not fair to expect a handful of generous churchmen and churchwomen to bear a burden which probably belongs to the whole Church. Furthermore these people have their problems too these days.

Still another plan is to appeal to the alumni for regular contributions. But this is not enough. The alumni of the great universities give large sums, but even these gifts do not fully finance the institutions they benefit. And who would expect a group of clergymen to do what a group of lawyers or doctors or business men do not succeed in doing through their alumni organizations.

Still another plan is to advertise regularly and appeal for gifts—the Church's step-children hold

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out their empty hands, week after week, appealing for the daily bread which is their right—not a charity but an obligation of the Church itself.

ONE might reasonably assume that the Church itself would undertake responsibility for the establishment and maintenance of its seminaries and for the supplementing, through scholarships or through remunerative field-work positions, of the income of candidates sufficient to enable them to meet both tuition and living costs. The Episcopal Church is one of the richest, per capita, in Christendom, and our people are generous. But the giving of the Church is not fairly planned, or apportioned in the right way. The missionary budget is viewed by too many of us as the sole and essential large-scale corporate undertaking, that is, by the Church as a whole. Even this is not too large. We ought to do more than we are doing at present, and the per capita offerings for missions in some of the other Churches show us up rather badly. But the missionary budget takes no account of either Church colleges or seminaries. Contrast what other Churches are doing—Roman Catholic, Lutheran, Presbyterian, Methodist, Congregational, Baptist, Evangelical and others. They have a multitude of colleges and strong theological schools or seminaries, often located near the great universities where their students and faculty enjoy the immense advantage of free use of large libraries, extra-curricular lectures and so on. Some Churches, numerically and financially less able than ours, outdo us two to one in the support of education, not only theological but general.

I have a friend who is pastor of a large Roman Catholic parish, full of ordinary people, not half a dozen of them well-to-do. He inherited a debt of over $600,000—these were the figures when last I saw his budget—which must be amortized at about $50,000 a year. On his staff are half a dozen clergy, and there is a large parish school besides with perhaps twenty sisters on its faculty. All in all the parish just about breaks even financially each year. But on that parish budget is an item, every year, of $500 for theological education. When I mentioned to the pastor my delight at discovering this item it was his turn to be surprised. "This is just about the most important item in the budget. Don't your parishes all do the same?"

I have another friend who is head of a famous Jewish seminary. As his guest I recently attended a dinner marking an interesting anniversary in its history. Some mention was made of the need of funds. On the way home one of our hostesses addressed her husband: "My dear, I am simply ashamed that Dr. . . . . had to mention money on such an occasion. Why don't you and your friends get together and take care of such needs before they arise?" Could such an incident occur in the Episcopal Church? Frankly I wish it could. It simply is not fair-play to let the seminaries do everything; provide the faculties, buildings, libraries and all the maintenance costs through special appeals and then have to worry over students' board and room and other expenses as well. When will we begin to measure up to our responsibilities in this task? Here and there a generous layman sees the need and gives abundantly. There are two or three conspicuous examples in recent years of which we all should be proud.

Proud, yes, of them; but ashamed of ourselves. For the burden of financing theological education is one that belongs on the shoulders of the Church as a whole, not on those of a few generous and devoted laymen. May their example hearten and inspire the rest of us to do something and encourage every parish to have a share, however large or small, in this task. Without adequate seminaries the ministry will suffer. Without an adequate ministry the whole Church will suffer. Theological education is the responsibility of the whole Church.

Sunday, January 26th, set aside by the Presiding Bishop as theological seminary Sunday, is a good time to start both with sermons and generous offerings.

New Books

***Excellent **Good *Fair

Color Blind by Margaret Halsey. Simon and Shuster, $2.50.

This book has the great merit of being written in a language understandable of the people. The author has sub-titled it "A White Woman Looks at the Negro," but much of the material seems to be that of a white person looking at white persons in an endeavor to discover the root of prejudice. She has an approach to the matter which is not sentimental, but takes into account human sinfulness, admitting that she is not trying to achieve the absolute, but just "narrow the field in which prejudice operates." Miss Halsey puts scientific findings about race in such a way that the reading of them is a joy. The chapter on "Sex, Jealousy and the Negro" is excellent, not only as a diagnosis of color problems, but of the whole human problem. She combines Marx and Freud, without mentioning either, in an analysis of the ordinary treatment of Negroes in this country. This is a book that ought to have extremely wide circulation, and should be given especially to those who are convinced that all experiments in brotherhood, which include social brotherhood, are doomed to failure. A. V. D.

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Student Christian Association Gives Support to UN

Faith Declaration Adopted by Conference Although There Was Opposition from Many

Edited by Sara Dill

Urbana, Ill. (RNS):—Strong support of the United Nations and its related organizations was pledged by the national assembly of the Student Christian Association Movement at its annual meeting here in a resolution which also called upon the United States to assume full responsibility in the UN. The U. S. was further urged to work for limitation of the veto power in the Security Council and the settlement of international disputes through the UN.

Progressive world disarmament by international agreement was asked by the delegates who suggested that the U. S., in cooperation with other members of the UN, begin immediate reduction of its military force with complete disarmament in view. The assembly went on record as supporting the U. S. plan for civilian control of atomic energy in this country. Another resolution rejected a policy of unilateral military intervention in affairs of other countries.

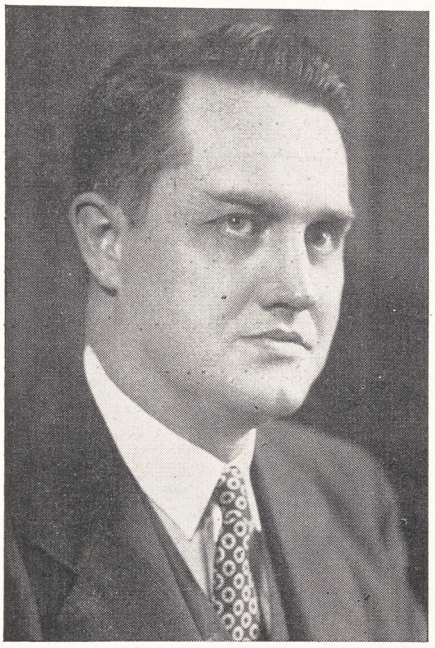
Sponsorship of an international bill of rights by the U. S. was urged by the group which also called for the promotion of the welfare of non-self-governing peoples. It was suggested that occupied zones be placed under a UN trustee other than a permanent member of the Security Council.

A pledge of united effort toward establishment of a social order in which all people would have equal economic rights was given by the assembly. Full support of collective bargaining and strong and responsible labor unions was promised in a resolution which stated that "concern for the public welfare on the part of both labor and management in the adjustment of disputes" is necessary.

Government stabilization of prices, establishment of regional development projects, and passage of national and state legislation to improve rural economy and social life, housing, and recreational facilities were called for.

The assembly rejected a bid to affiliate the National Intercollegiate Christian Council with the World Federation of Democratic Youth but indorsed the Council's affiliation with the International Union of Students.

Resolutions were passed and a letter written to President Truman asking him to grant amnesty and restoration of citizenship rights to conscientious objectors who were given prison sentences.



Dr. John Milton Potter, president of Hobart College, died suddenly on January 9 following a heart attack. He was forty years of age. He was a deputy at the last General Convention

A declaration affirming adherence to the Christian faith was approved despite some opposition from the floor that its adoption might alienate non-Christians who participate in the work of the YMCA, YWCA and the Student Christian Associations.

The declaration was also opposed by a minority of delgates on the ground that no one statement could adequately represent the members of the movement, who come from many denominations. This objection was answered by George Younger of Yale University who said there are theologians "of many stripes who could punch any declaration we could make full of holes, but that need not stop us from putting the Christian faith at the center of our movement."

A preface to the declaration asserted that its acceptance is not a prerequisite for membership in the Student Christian Association Movement.

The declaration stated:

"We affirm our faith in God, the Creator of the universe and the source of all life. God is holy and righteous. He is the judge of men and of nations and the loving Father of all. Through the ages mankind has found strength and hope in Him. God reveals Himself most fully to men in Jesus Christ. Through Him we see what God is like and man should strive to be. For Christian insight and strength in faith and action we turn to the Bible which contains inspired words of God.

"We affirm our belief that God has created men in His own likeness with moral responsibility to God, to his fellow men, and to himself. Man cannot fully meet his responsibility without mutually recognizing the equal rights of all races, nations, classes, creeds, and sexes."

Asked to Picket

Boston (RNS):—Asserting it is the duty of priests, ministers and rabbis to take their place in picket lines when workers go on strike, Michael J. Quill, of New York, president of the Transport Workers International Union, C.I.O., called for greater cooperation between leaders of all Churches and labor, in an address here. The Church as a whole, he declared, is not doing enough in working with labor to combat race discrimination, building world peace and securing full employment.

He levelled criticism at the labor policy of the Roman Catholic Church in New York, of which he is a member, claiming the Church's labor movement is a "hindrance, nuisance and a strike-busting outfit."

Mr. Quill lauded the action of some priests and ministers who have taken part in picket lines but as a whole, he declared, the Church has not done enough and most of its leaders "are too conservative."

Church Fire

Trenton, Mich.:—St. Thomas Church here, the oldest Episcopal church in metropolitan Detroit, has been destroyed by fire. The church was built in 1843 and the timbers were hand-hewn logs. On the day of the fire many of the men of the congregation worked to keep the water from the fire hoses from the

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floor of the parish hall and later fixed the dining hall so it can be used as a temporary church, and the afternoon of the first a sign was placed over the bulletin board reading "Services as usual." A campaign for $60,000 is now under way for rebuilding. The Rev. G. Clare Backhurst is rector.

Discuss Ministry

Evanston, Ill.:—A conference on the ministry, sponsored by the commissions on college work of the 5th and 6th provinces, was held here at Seabury-Western Seminary, Dec. 27-29. Bishop Keeler of Minnesota spoke on the personal life of the minister; Bishop Emrich of Michigan talked about vocation; Chaplain Stephen F. Bayne of Columbia University spoke on the job of a parson in the world today and Dean Alden D. Kelley of Seabury Western told the college men about preparing for the ministry. There were 39 students present, representing 9 states and 21 colleges.

Campaign Postponed

New York:—The campaign for relief in Europe and Asia, approved at the December meeting of the National Council, has been postponed to a later date. The dates now proposed are February 23 to May 25 when a million dollars will be sought.

Bishops Meet

Washington:—Bishops of the 3rd province held an informal meeting here on January 14, prior to the service of installation of Bishop Sherrill as Presiding Bishop. They discussed the new marriage canon and other matters of general interest.

Seek Funds

Danville, Ind.: — Canterbury College, co-educational institution which last spring affiliated with the Indiana dioceses, is seeking $50,000 for the current year.

Scientists Speak

Boston (RNS):—Scientists of Harvard University and Massachusetts Institute of Technology are coming out of their laboratories to tell the story of the atomic age to leaders of all creeds and seek their understanding of its momentous significance.

For the first time in the history of these two universities, members of their teaching and research staffs, banded together as the Association of Cambridge Scientists, are meeting with religious leaders. In an all-day session plans were made for the appointment of permanent committees representing each of the three major faiths.

"Our first purpose is to get certain fundamental facts across to the public," says Dr. Wendell P. Furry, professor of physics at Harvard. "And then we must make it unmistakably clear that we cannot have another war if mankind is to survive. No country could win. Certain widespread misconceptions about the atomic bomb must be dispelled if the public is to understand its implications and act wisely in the great issues of our times.

"Many people falsely believe there is a secret to the atomic bomb that can be kept. That is a misconception. Research in nuclear physics and atomic energy is being conducted by all nations. Any military advantage we have can be only temporary. As soon as one nation obtains a military advantage, it becomes the duty of the scientists of other nations to find ways of offsetting that advantage. And they invariably do. We must understand that there is no defense against the atomic bomb—only desperate ways perhaps, of keeping on going under its assault.

"Some people think atomic warfare is a luxurious method only the United States can afford. That's a mistake, too. The atomic bomb is a bargain-counter weapon. It's ten times cheaper than the old methods of making war.

"We must keep scientific research as free as possible from military control. Science traditionally has been one of the fields in which there has been international understanding. Our only promise of survival comes from the possibility of widening that understanding."

Political Action

Washington (RNS): — A series of seminars for church leaders dealing with legislative and political action will be held here during January and February. Social education and action secretaries of several Protestant denominations met January 14-15 under the sponsorship of the Federal Council of Churches. On February 4-6, the first Churchmen's Washington seminar will be held, sponsored by the cooperative committee of the Northern Baptist Convention, Presbyterian Church in the U.S.A., United Council of Church Women, the Women's Division of Christian Service of the

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Methodist Church, and the Congregational Christian Churches.

The United Christian Youth Movement will conduct a political education seminar for young people here February 12-15.

Religious leaders here pointed out that legislative seminars held under church auspices throughout the country on such topics as housing, mental health, state FEPC and migrant labor, have proved to be an effective means of citizenship education.

Greetings from USSR

Washington (RNS):—The All-Union Council of Evangelical Christians and Baptists of Russia sent New Year's greetings to American Christians in a cable received here at headquarters of the Baptist World Alliance. The Russian group also cabled similar greetings to Dr. Louie D. Newton, of Atlanta, Ga., president of the Southern Baptist Convention, who visited the U.S.S.R. last summer.

Signed by Jacob Zhidkov, president of the Council, and Alexander Kareff, secretary, the message said:

"Heartiest greetings to you and all fellow Baptist and fellow Christians of America. May God give you new power for sacrificial service in the cause of Christ in the New Year."

Dr. Newton cabled a reply from Atlanta in which he stated that "Southern Baptists gratefully acknowledge your geetings. We cherish the assurance of your prayers and fellowship in united service in the Kingdom of God."

Tells of Trip

Newark, N. J.:—Mrs. Arthur Sherman, executive secretary of the Auxiliary, spoke at the meeting of the Auxiliary of Newark on January 8, describing conditions in the various mission fields in the Orient which she recently visited.

Arrive in China

Shanghai (wireless to RNS):—More than 400 missionaries arrived here last week to take up posts in various parts of China. The contingent was the largest of its kind ever to have embarked at one time.

Unity Urged

Wilmington, Del. (RNS):—Asserting that 1947 is the year for Protestants "to think and battle for church union," Oliver J. Collins, superintendent of the Wilmington district of the peninsula conference, The Methodist Church, called here for merger of the Protestant Episcopal and Methodist churches. He asserted that "it is time for us to bury the hatchet that severed the Methodist Societies from the Anglican Communion. We have much in common. The Methodist Church had enough evangelical fervor to increase its membership during the conference year 1945-46 by one million souls. Anglicanism has displayed a vigorous, dynamic churchmanship."

Building Plans

Richmond, Va.:—Since before the beginning of the war, the diocese of Virginia has been faced with the problem of Church expansion in rapidly growing areas around Alexandria and Arlington in the northern part of the diocese, and around Richmond in the southern part. Several additional clergymen have been added in the Alexandria-Arlington area. A new church has been built and others have been enlarged. There is still great need for larger and more adequate church buildings. In one new development where we have a church seating only 150 people, it has been found by a religious survey that there are more Episcopalians among the people who have Church preference than any other religious group. The Roman Catholics are second. In this particular area there are approximately 1200 or 1400 members of our Church.

The diocese, realizing the need of doing something to cooperate with the people who have recently moved into these communities, is working on a plan to assist in needed Church expansion. New developments are being planned for both the Alexandria-Arlington and Richmond areas.

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other Churches are likewise planning for church expansion. In the city of Richmond the First Baptist Church, with over 3,000 communicants, in addition to sponsoring two comparatively new missions, has announced a plan to make a $300,000 addition to its building which at present is perhaps the largest in the city.

Pray for Congress

Washington:—Bishop Angus Dun and Dean John W. Suter took part in a service held here on the day Congress convened, asking that the legislators be divinely guided. The service was held at the Church of the Reformation and was sponsored by the local federation of Churches.

Discrimination Fought

Portland, Ore.: — The Portland Council of Churches has called upon city officials here to take positive action to eliminate discrimination against minority groups "in all areas of human endeavor." Urging citizens interested in its program to write to Mayor Earl Riley, the Council suggested these steps be taken: (1) Inaugurate democratic employment practices throughout city government; insert a non-discrimination hiring clause in every contract let by the city to private firms. (2) Begin a training program for the police emphasizing good race relations. (3) Organize a representative city-wide civic unity committee with official status to plan for interracial progress and harmony.

Social Relations Discussed

Alexandria, Va.:—The Rev. W. Carroll Brooke of Staunton, Va., chairman of the commission on social relations for the 3rd province, was a headline speaker at a conference on social relations held here under the auspices of the Auxiliary of the province. Specific suggestions made by Mr. Brooke and other speakers for study and action were: strengthening of the home; marital instruction; marital clinics; child guidance clinics; parents' programs; study of divorce; race relations; representation of minorities in diocesan departments; labor-management relations; rural work; social security; raising of standards for Church institutions.

Other speakers at the two day conference were Mr. Arthur Fawcett of Washington, representing the Church League for Industrial De-

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mocracy; Miss Mary Labaree of the federal children's bureau; Miss Laura Merrill of the federal social security administration; Miss Dorothy Stabler of the national staff of the Auxiliary.

Church Income Is Cut

Edinburgh (wireless to RNS):— The Church of Scotland will lose one-fifth of its income when Britain's railroads are nationalized and the Church must accept compensation from revenue-producing stock holdings, according to J. T. Fox, joint clerk of the Aberdeen Presbytery. He added that the Church of England would probably lose about $800,000 annually because of the nationalization plan.

Conflict in China Deplored

Seattle (RNS): — Armed conflict between Nationalist and Communist forces in China "contains the ever-present danger that the United States and the Soviet Union may be drawn in on opposite sides," according to a report adopted by the Federal Council of Churches at its biennial meeting here. The report noted that fighting in China foreshadowed world war two, and "creates a comparable menace today." Beneath many of the issues at stake in the East, the report stated, there is "the pervasive factor of Soviet-Western relations. The peace of the entire world is involved in the fate of East Asia."

Because of U. S. commitments in the Pacific, the Federal Council stated, the future of the American people is especially involved in the final settlement of the China question. Peace and welfare in Asia, the Council declared, depends upon the success of the United Nations, and any settlement of the question must take into consideration the moral and material welfare of the peoples directly concerned. Moreover, the report said, the solution must not only safeguard fundamental rights, but must contribute to and be an integral part of a world settlement. The Council called upon the more privileged nations to share their scientific and technical resources with those less privileged.

Michigan Opens New Churches

Detroit: — Missionary work in three new areas has been opened in the diocese of Michigan. A mission, directed by the Rev. Charles H. Cadigan of Cranbrook, is now meeting in the East Detroit High School. Named St. Gabriel's Mission, it already has a good congregation and Sunday school, with the people looking forward to the purchase of land for a church.

At the Valentine housing project a strong congregation is being developed under the direction of four clergymen—the Rev. G. Paul Musselman, the Rev. W. T. Smith, the Rev. A. Curtis Miller and the Rev. Berton S. Levering. Miss Margaret M. Cook serves this area as a lay worker.

The most recent work to get under way is at Milford where services are being conducted in a private home until a place is found for public worship. This work is under the direction of the Rev. Kenneth Morris of Brighton.

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Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop

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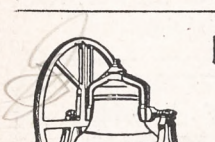
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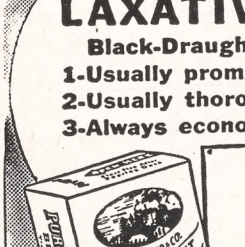

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Billion Dollars

Minneapolis, Minn. (RNS):—Contributions made by the American public to religion in 1945 scored a new high by passing the $1,000,000,000 mark, but they amounted to only one-third of the nation's bill for tobacco and one-eighth its outlay for alcoholic beverages.

The estimated total for religious gifts and bequests in 1945 was $1,035,000,000, or .9 per cent of the $115,000,000,000 for all consumer outlays for the year. It was estimated that of the total, $7,800,000,000 went for alcoholic beverages; $3,000,000,000 for tobacco and $1,200,000,000 for movies and theaters' admissions.

In 1942, religion received $721,000,000 of the total consumer outlays of $89,000,000,000, or .8 per cent.

Seek Law Change

Newark, N. J. (RNS):—The New Jersey Council of Churches seeks a change in the New Jersey minimum wage laws. The executive committee has approved the recommendation of its social education and action department, to request Governor-elect Alfred E. Driscoll, to seek of the State Legislature a change in the existing law to provide for equal coverage for men and women, a floor under all wages that would still permit wage orders above minimum, and a narrowing of the area of exemptions.

In the matter of emergency housing, the council voted to urge State Legislators and Congressmen to "take immediate action" toward the solution of the acute housing shortage in the state through workable plans for temporary housing construction.

Mayors of New Jersey cities with populations of 20,000 or more will receive similar requests to take action "if and when there is a need for such emergency housing in his city."

The council gave its stamp of approval to planned parenthood when, at the request of the National Clergymen's Council of the Planned Parenthood Federation of America, Inc., it passed resolutions favoring the inclusion of planned parenthood services in hospitals and "other agencies where this service should be given." The council further resolved "that favorable policies be sought to permit professional staff members in other health and welfare agencies to make maximum use of these services as a community health resource."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. JOHN H. JOHNSON
Rector of St. Martin's, New York

I have read the account of the debate in the National Council on racial segregation. To admit that segregation exists and realistically to try to make progress in spite of it is one thing: but to advocate it is an entirely different matter. Segregation is an evil thing. Just because so many people bravely have made the best of it cannot be construed an endorsement. On most questions Negroes are just about as divided as whites, but there is one subject on which there is no division, namely, segregation. I know of no Negro leader in this country, in the north or in the south, who approves of segregation. If Dr. Bentley knows one I wish he would tell us his name. When he says "I should want segregation if I were a Negro," he disqualifies himself from a position of effective leadership among members of the colored race. Youth in schools of the American Church Institute deserve something better.

* * *

MISS ETHEL VAN BENTHUYSEN
Churchwoman of Albany, N. Y.

I am sending this because I have had something I have wanted to say since last October and have not wanted to be disagreeable, but I have had it on my conscience just the same. Here it is. When THE WITNESS published the ridiculous picture of the Archbishop of Canterbury putting on his robes I felt that THE WITNESS fell to a level too low for a Church paper. It was discourteous of Time magazine to ridicule a foreigner who came to our shores representing a Church and a country of significance. But it seemed to me such bad taste in a paper of our own Church from which the Church of England could expect sympathy, for me there was something second rate about it.

I had just been passing around with pride Mr. Spofford's account of what Russia must naturally feel about us. I thought that article was even better than Wallace's letter. And then came this cheap crack, by photograph, at the Archbishop, who, it did not seem to me, had put on any vulgar display of side which warranted disrespect for himself or his office.

ANSWER: As explained here before, the picture in question was taken at the request of the Archbishop himself and he was very pleased with it. He stated that a similar picture printed in many papers in England at the time of his enthronement was by far the most popular of the pictures taken on that occasion. And the Archbishop himself indicated that he would be glad to have this particular picture appear in the papers here.

* * *

JNO. B. BENTLEY
The Bishop of Alaska

The following letter for Backfire is addressed to the boys and girls of our church schools:

During the past year, you gave through your Birthday Thank Offering approximately $13,000.00. As you know, this offering will be used to establish a hostel in Fairbanks, Alaska, where our boys and girls can have a Church home while attending high school. It will be the means of enabling many young people to receive a high school training who otherwise would not have this privilege.

I take this means of expressing to you all, the boys and girls of the Church everywhere, my gratitude and appreciation for your splendid and generous gift to the boys and girls of Alaska. Through this gift, through your interest, your prayers, and your Birthday Thank Offering, you will have a very real part in the schooling of many young people in Alaska. As their Bishop and their spokeman, I want to thank you all. May God bless you, as you have brought encouragement and a rich blessing to others.

* * *

REV. EDWARD J. MOHR
Rector at Belvedere, Calif.

In his column in THE WITNESS of Dec. 5 Mr. Ayres makes the purely whimsical assertion that some National Council departments tend to live in a vacuum because their offices are in New York. It is obvious that this assertion has no basis in fact: on the contrary, no point in the country compares with New York as a place where currents of people and thought come to a focus.

Apart from flying into the face of facts Mr. Ayres shows a peculiar lack of logic. None of the recommendations which he makes for changes in National Council policy have the remotest relation to the location of departmental offices. He offers a solution for a problem that does not exist, as a solution for a problem that cannot be solved. If the text, "We wrestle not against flesh and blood, etc.", which Mr. Ayres recommends for National Council letterheads, were put on parochial letterheads, he would not have to look to a moving van for salvation. No program, or helps, or techniques, advanced by National Council departments, can take the place of religious motivations in the parishes. It is certain in any case that Mr. Ayres' recommendations will not become more acceptable even if he were to add a thousand miles between himself and some National Council departments.

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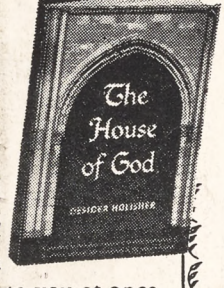

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The WITNESS

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JANUARY 23, 1947

THE BAPTISTRY
AT GETHSEMANE
MINNEAPOLIS . .

ARTICLE BY STEPHEN F. BAYNE, JR.

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In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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Vol. XXX No. 7
JANUARY 23, 1947

Clergy Notes

BARNES, GERRIT S., was recently ordained deacon by Bishop Ingley at St. John's Cathedral, Denver, Colo.

BAXTER, SAMUEL N. JR., is now assistant at Calvary Church, Pittsburgh, Pa.

BLOOMFIELD, THOMAS C., formerly rector of St. Mark's, Jonesboro, Ark., is assistant at St. Andrew's, Louisville, Ky.

COPE, ROBERT B., formerly curate at Trinity, Aurora, Ill., became curate at St. Luke's, Germantown, Pa., on January 12th.

HALL, LeROY D., was ordained deacon on Dec. 27 by Bishop Pardue at St. Stephen's, McKeesport, Pa. He continues his studies at Episcopal Theological School.

HEMSLEY, GILBERT V., rector of St. Paul's, Oxford, N. Y., becomes rector of Emmanuel, Adams, and Zion Church, Pierrepont Manor, and Christ Church, Ellisburg, N. Y. on February 1st.

MALONE, E. L. JR., formerly rector of Holy Cross, Houston, Texas, is now curate at the Good Shepherd, Wichita Falls, Texas.

MOORE, de SAUSSURE P., formerly assistant at St. John's, Savannah, Ga., takes charge of St. Alban's, Kingstree, S. C., February 1.

RAYNER, J. H., rector of St. Barnabas, Dunsmuir, Calif., has resigned to take a year's leave of absence.

ROBINSON, GEORGE W. 2ND, formerly rector at Owantonna, Minn., is now assistant at Christ Church, Waukegan, Ill.

TITUS, JOSEPH H., rector of Grace Church, Jamaica, N.Y. and an editor of THE WITNESS, is on a nine months' leave of absence. He is at present in Mexico.

TSUKAMOTO, JOSEPH K., formerly in charge of the Ascension, Spokane, Wash., is now vicar of Christ Mission, San Francisco.

VAN WINKLE, E. K. JR., formerly rector of St. Luke's, Worcester, Mass., is now the rector of Calvary, Utica, N. Y.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

GRACE CHURCH
105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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VOL. XXX. No. 6

The WITNESS

For Christ and His Church

JANUARY 26, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Christian Treatment Necessary To Win Minority Groups

Speaker Also Declares That Church Unity Needed to Attain Rebirth of the Nations

By George Dugan

Buck Hill Falls, Pa.:—America's "unfair and un-Christian treatment" of non-white minority groups is a major deterrent to the spread of Christianity throughout the world, the Rev. Ralph E. Diffendorfer, executive secretary of the board of missions and church extension of the Methodist Church, declared here in an address before the annual meeting of the Home Missions Council. The Council represents 23 major Protestant denominations.

"Treat the Mexican fairly and Christianity will be proclaimed in Latin America," he said. "Clear our American Indian record and East Indians will take notice of democracy and Christianity. Abolish lynching, not by law, but by effectively acknowledging the Negro's right to respect and decent citizenship and not only Africa but all the non-white world will rise up and call the Church blessed."

"The expenditure of an estimated $650,000,000 on new church buildings in the United States will not cause a ripple of comment in the non-Christian world of Asia, Africa, the islands of the sea and elsewhere, nor will the adding of thousands of new members to the rosters of the traditionally programmed churches of our country. Nor, will new Church buildings, settlement houses, educational institutions or hospitals among the minority groups — Negroes, Mexicans or other Latins, Chinese, Filipinos, or American Indians be commented on by the billion non-white people of Asia, as a favorable witness for Jesus Christ. These signs of possible progress may have been evidences of Christian vitality in the days before world-wide communication, international travel and global war—but not now."

The Rev. H. N. Morse, retiring president of the Council, told the closing session that only world-wide spiritual revival will settle the ideological controversies plaguing mankind.

Pleading for unity within the Church as the only sure means to attain a spiritual rebirth among the nations, Morse pointed out that society has been forced by "the very logic of events to a large-scale collectivism as an antidote to the extreme individualism that was characteristic of the frontier."

"We might have made that process spiritual at its core," he said, "if we had insight to do it and if our Churches had been united enough to do it. But the religious separatism that in some instances served the people very well did not serve us well in this."

Describing the "real crisis of our time" as spiritual, Morse added: "The Christian Church must be a much greater force in the future than it has been, or it will become much less important and increasingly socially impotent."

Resolutions adopted at the closing session of the meeting commended the proposed establishment by the United Nations Assembly of an international refugee organization to provide for displaced persons when UNRRA disbands next June and urged Congressional support for the admittance of certain displaced persons as "emergency immigrants."

Also addressing the conference was Professor Charles M. McConnell of Boston University who said that Protestant Churches operating as denominational units have "sidestepped, ignored and all but scorned the marginal rural sections of the country."

He told the delegates that a cooperative Protestantism, functioning above denominational barriers and geared to combat the threat of secularism in the neglected rural areas, is desperately needed if the country is to become Christian in "anything more than name." Evidence of this neglect, Prof. McConnell declared, can be seen in "tumbledown shack churches, dog-eared song books, abandoned churches, scant religious educational literature and an almost total absence of theological seminary graduates in these underserved fields."

"The harvest of this failure of denominational Protestantism to 'seek and to save that which is lost'," he added, "is widespread rural paganism."

According to Prof. McConnell, the worst aspect of the neglect of the rural church field is the low estate of the ministry. "Graduates of seminaries who have been trained for their task, who have a missionary spirit, and who have become established in rural parishes, have been pressured out, appointed out, called out or sympathized out so often that it amounts to a major tragedy," he said.

The Rev. Clifford L. Samuelson, head of rural work of the Episcopal Church, was elected recording secretary of the Home Missions Council.

KINGDON TO SPEAK FOR CLID

New York:—Frank Kingdon, author, radio commentator and co-chairman of the Progressive Citizens of America, and the Rev. Joseph F. Fletcher, who returns from England and the European continent February 1st, will be the featured speakers at the annual meeting of the Church League for Industrial Democracy on February 12 to be held at St. George's Church. At the luncheon, which will be chaired by Mr. Spencer Miller, Jr., highway commissioner of New Jersey, Kingdon will speak on "The Sociology of Our Crisis" and Fletcher will comment upon this topic in light of what he found in Europe.

The annual meeting will open with a two-hour business session starting at 10:30 to be chaired by Dean Arthur Lichtenberger, retiring chairman of the C.L.I.D.'s national committee. At this meeting,

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the results of the recent national election for new officers will be announced.

Reservations for the luncheon ($2) may be made through the national office of the C.L.I.D. at 155 Washington Street, New York.

BISHOP ALDRICH GOES TO PRINCETON

Princeton, N. J.:—Bishop Donald Aldrich, who resigned as Bishop Coadjutor of Michigan because of illness, is to become one of the deans at Princeton University in September and will have charge of the services in the university chapel.

YOUNG PEOPLE MEET

Waycross, Ga.:—Young people of the Brunswick district of the diocese of Georgia recently met at Grace Church here. The rector of the parish, the Rev. C. M. Wyatt-Brown, spoke on the importance of applying the rule of life adopted at the young people's conference at General Convention last fall.

RELIGIOUS CENSUS TO BE TAKEN

Washington: — A census of religious bodies is to be taken this year by the federal Bureau of the Census. Commenting on it the director, J. C. Capt, says: "This is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost cooperation from the pastors or clerks of the churches, as well as from all religious leaders and officials. The schedule for this census includes a question on the number of members of each local church, with a supplementary question on the number under 13 years of age. The second question on membership will facilitate comparison among denominations having different provisions for inclusion of young children as church members. There are also questions on church expenditures, Sunday Schools, etc.

"If the statistics of religious organizations are to be of maximum value, it is essential that the returns be accurate and complete and cover, as nearly as possible, every church or religious organization in the United States. The census can be completed promptly only if each pastor will participate wholeheartedly in the work by filling out the schedule for his church and returning it promptly to the Bureau of the Census. It is a tremendous task to obtain returns from the more than two hundred fifty thousand churches scattered throughout the United States, but it can be done and it is hoped that the church leaders will realize the importance of the census and will do everything in their power to help the Census Bureau secure prompt reports from all the churches."

CHURCH CONGRESS TO MEET

Hartford, Conn.:—Bishop Walter Gray has announced the program for the first post-war national meeting of the Church Congress, to be held in Toledo, Ohio, April 22-24. The subject is to be "Authority and Freedom in Doctrine, Discipline and Worship" with the speakers the Rev. Randolph Crump Miller of the Church Divinity School of the Pacific; the Rev. Charles W. Lowry Jr., of Chevy Chase, Maryland; Bishop Kinsolving of Arizona; Bishop Conkling of Chicago; Bishop DeWolfe of Long Island and Dean John W. Suter of Washington. The preacher at the service will be Bishop Austin Pardue of Pittsburgh; the speaker at the dinner will be President Gordon Keith Chalmers of Kenyon College and the speaker at the closing luncheon, the Rev. Theodore P. Ferris of Boston.

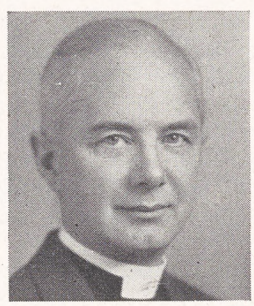
STEPHEN BAYNE ACCEPTS

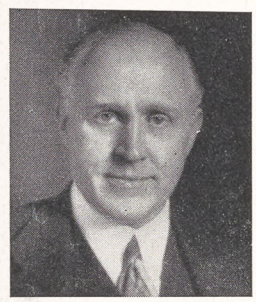
New York:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University, has accepted his election as Bishop of Olympia. A few days after his election he flew to Seattle to confer with Bishop Huston, who retires on March 31, and the standing committee and then came back to his post here "to think it over." On January 11th he wrote Bishop Huston that to accept "means the severance of personal ties which are most deep and dear to me, and the end of a ministry to college teachers and students which for nine years has been my life. I am sure you understand that and the cost of it; certainly your patience these last five weeks has been clear evidence of your understanding. I must now write to say that, subject to the requisite consents, I accept my election."

Mr. Bayne is thirty-eight years of age and so can serve as bishop for thirty-four years.

NEW YORK EEF MEETS

New York:—The Rev. Charles Kean, rector at Kirkwood, Missouri, and president of the Episcopal Evangelical Fellowship, was the speaker at a meeting of the New York chapter of the organization on January 16th. The meeting was held in the community house of St. Bartholomew's Church.







CHURCHMEN IN THE NEWS: Dean John W. Suter of Washington Cathedral is to be one of the speakers at the Church Congress, meeting in Toledo in April: Spencer Miller Jr., highway commission of New Jersey, is to be the chairman of the annual CLID meeting to be held in New York Lincoln's Birthday; the Rev. Vincent C. Franks has resigned as rector of St. Paul's, Richmond, to become rector of St. Andrew's, Jackson, Mississippi

BISHOP'S WIFE DIES

Hastings, Neb.:—Florence George Beecher, seventy-six, wife of Bishop George Allen Beecher, retired bishop of Nebraska, died on January 4th after a brief illness. Mrs. Beecher was a devoted churchwoman who took an active part in all its work.

SCHOOL ALUMNAE MEET

New York:—Bishop Washburn of Newark was the speaker at the annual meeting of the alumnae of St. John Baptist School, held here January 4th. The Sister Superior, Sister Mary Barbara, announced that a mortgage of $40,000 had been paid and that plans are now going forward for the construction of a new gymnasium.

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Church of All Peoples Helps Meet Problem of Races

Ministers of the Different Denominations And Races Contribute Services to Church

By Ellsworth M. Smith
Director of War Emergency Services, Detroit Council of Churches

Detroit:—When this city had its race riots, it was remarked by plain citizens and students alike that wherever Negro and white people lived, played, studied or worked together there was no violence. However we may seek to develop speed-up methods of overcoming racial prejudice, the basis of success will continue to be occasions and opportunities for the people of different races to get acquainted in disarmingly natural ways.

The Church of All Peoples in Detroit was founded by a group of people who felt it was time that there was at least one opportunity in this city of tensions for people of different races to worship their God together. Thus, worship was added to living, play, study and work as an area of brotherhood in practice, and it was recognized that it should have been the first rather than the last of these areas.

The staff of volunteer ministers illustrates the church. It includes two Negro ministers, two white ministers and one Japanese-American minister. Guest ministers have included ministers of Italian, Greek, Armenian and Mexican backgrounds. The church is also inclusive of all Protestant denominations.

The Church of All Peoples began one hot Sunday afternoon in the middle of July when the Chapel of St. John's Episcopal Church was borrowed for a meeting place, and packed with interested people. Rev. Charles A. Hill, prominent Colored Baptist minister and Rev. Shigeo Tanabe, Nisei staff worker of the Detroit Council of Churches, conducted the service and the Rev. T. T. Brumbaugh, executive secretary of the Council, preached the first sermon. The music was thrilling—two hundred people of several races giving full voice to "Faith of Our Fathers" as though they had just been set free from a horrible and unnatural bondage. When the service ended many were tearful and laughing at the same time!

Every meeting the church has held has been characterized by that same cleansing sense of relief, as though a family, long separated, was whole again. It isn't important any more, in such gatherings, even to mention "race relations." The problem, for this group has ceased to exist.

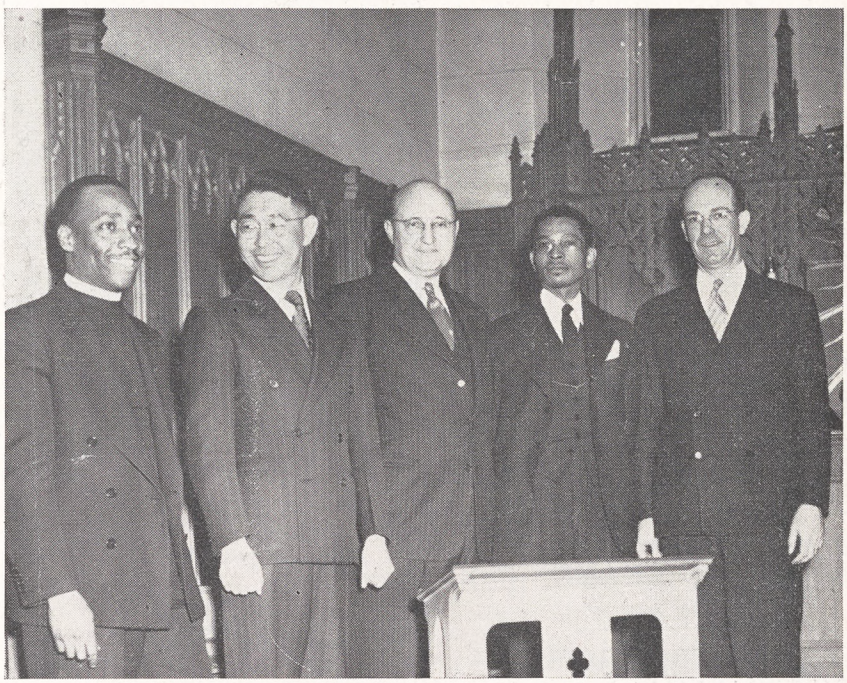
To date the budget has been simple. From pledges and loose offerings the materials and mailings, the rental of space and the organist's fee have been met and several hundred dollars of surplus are in the treasury. The ministers give their services, as do the guest soloists and choirs.

The church holds a service every Sunday afternoon at four-thirty. It has a party or dinner meeting once a month. This may not seem to be much of a program, but the members and constituents have found great satisfaction in these simple exercises. Much more is planned and will be possible as soon as a budget adequate to provide full-time leadership can be secured.

One of the primary principles of The Church of All Peoples is that it shall not become an isolated experience, but shall rather be a constantly effective force for better racial practice in all the Protestant Churches. Therefore, the church meets at a non-competitive hour and encourages associate, rather than full, membership. At the end of eight months there were seventy-four associate members and six full members. Offerings and pledges are at the rate of three thousand dollars for the first year. The usual attendance is eighty, equally divided between Negro and white people with a sprinkling of others.

It is especially satisfying that the membership of the church represents a wide cross-section of people, so far as economic and cultural circumstances are concerned. The group is naturally progressive in social viewpoint, tends to be pro-labor and is politically alert. The church gave enormously of food and clothing for Europe and of money for the aid of families of strikers. Yet some of our members are laborers, while others are school teachers, bankers and lawyers. Some are from fundamentalist backgrounds and others are active Episcopalians, liturgists. A few have found in this fellowship the first church experience that has ever strongly challenged them.

The Church of All Peoples is mak-



The staff of the Church of All Peoples in the chapel of St. John's, Detroit: Rev. William Molbon, Presbyterian; Rev. Shigeo Tanabe, Methodist; Rev. T. T. Brumbaugh, executive secretary of the local Council of Churches; Rev. A. A. Banks, Baptist; Rev. Ellsworth Smith, Presbyterian

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ing definite plans to introduce itself to all sorts of racial and national-background groups in the city. A large list of such organizations includes study and discussion groups of the races, American Indians, Coptic Christians, Armenian Apostolic and Eastern Orthodox groups. Plans are also being matured to develop a Judeo-Christian service to emphasize the commonness of our religio-ethical backgrounds and to build a solid core of intelligent effort to combat the latent anti-Semitism that is all around us and even within us. For these efforts special materials are being written and techniques of visitation and deputation developed.

POLISH CHURCH WELCOMED

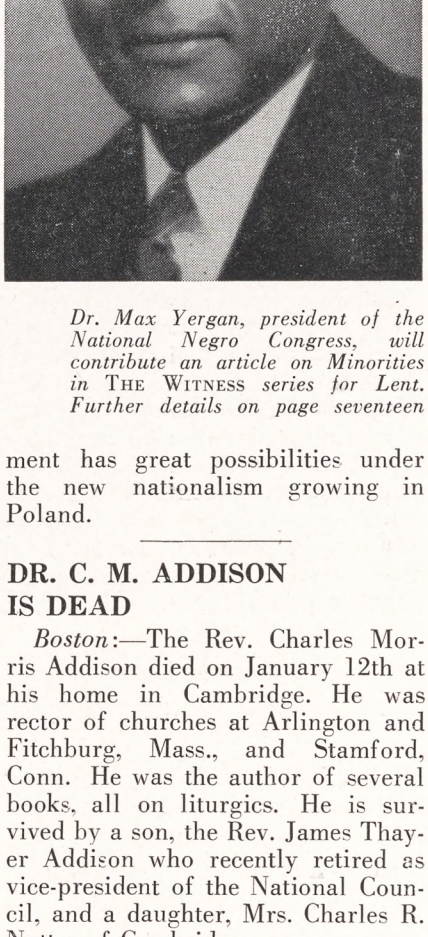
Albany, N. Y.:—St. Mary's, a church of the Polish National Church, had the interior of its building completely wrecked by fire on December 31st. Upon the invitation of Rector L. N. Gavitt of Grace Episcopal Church the Polish congregation worshipped there on January 1st. Arrangements have now been made whereby both congregations will use the building of Grace Church until St. Mary's can be restored.

ACTING DIRECTOR OF OVERSEAS

New York:—The Rev. A. Ervine Swift has been appointed acting director of the overseas department of the National Council, filling for the present the vacancy created by the resignation of the Rev. James Thayer Addison.

POLISH CLERGY MEET EPISCOPALIANS

Newark:—Clergy of the Polish National Catholic Church held a meeting recently with a number of the clergy of the Episcopal Church, for better understanding and to discuss the help that each Church might give the other. The meeting was held at Christ Church and was called by Canon William O. Leslie. It was stated at the meeting, attended by Bishop Washburn, that over a third of the clergymen of the Polish National Catholic Church in Poland itself were lost during the war period, many of them having been liquidated. Nevertheless, for the first time as a Church group, they are tolerated under the new government constitution in Poland. Always in the past, they have been an illegal Church with many limitations under such a liability. The new government is willing to turn over many of the Church buildings in areas evacuated by the German population. Twenty-two ex-Roman Catholic priests have already applied to the present missionary bishop in Poland, the Rt. Rev. Joseph Padewski. It is conservatively estimated that many ex-Roman Catholic priests could be immediately taken into the Polish National Catholic Church if funds were available. The movement has great possibilities under the new nationalism growing in Poland.



Dr. Max Yergan, president of the National Negro Congress, will contribute an article on Minorities in THE WITNESS *series for Lent. Further details on page seventeen*

DR. C. M. ADDISON IS DEAD

Boston:—The Rev. Charles Morris Addison died on January 12th at his home in Cambridge. He was rector of churches at Arlington and Fitchburg, Mass., and Stamford, Conn. He was the author of several books, all on liturgics. He is survived by a son, the Rev. James Thayer Addison who recently retired as vice-president of the National Council, and a daughter, Mrs. Charles R. Nutter of Cambridge.

REGIONAL GROUPS OF CONGRESS

Baltimore:—The Rev. C. Leslie Glenn of St. John's, Washington, is to be the speaker at a regional meeting of the Church Congress, to be held here at Emmanuel Church on January 27th. On the 30th the first meeting of a group of the Congress will meet at Gethsemane, Minneapolis. This group is composed of Church people of the Twin Cities. The dioceses of Delaware and Easton, meeting jointly, will hold its initial meeting on February 5th.

CONVENTION JOURNAL

New York:—The National Council is being flooded with requests for the Journal of the 1946 General Convention. The book is manufactured by a plant in Hammond, Indiana, and the work has been delayed by labor difficulties. However settlement between management and the union was arrived at on December 31 so that production is going ahead, though there will be some delay due to an accumulation of work.

NEW PLANS FOR CATHEDRAL

London (wireless to RNS):—New architectural plans will have to be drawn for war-destroyed Coventry Cathedral, it was announced here following disclosure that Sir Giles Gilbert, distinguished British architect, has resigned as supervisor of the rebuilding project because of differences over his design.

The announcement was made by Bishop Neville Gorton, of Coventry, and the Very Rev. R. T. Howard, provost, in a statement declaring that "the royal arts commission is dissatisfied with the present plans." The new plans, it was stated, will provide for a united Christian service center and a chapel of unity, as stipulated in the original design.

In his letter of resignation, Sir Giles said the differences over his designs "are not surprising, because conflicting ideas exist between modernist and traditional schools" of church architecture.

"The original design was traditional in character," he added. "but the bishop made it clear he wanted a more modernistic treatment."

BEXLEY ALUMNI MEET

Newark, N. J.:—Dean Corwin C. Roach was the speaker at a meeting of the alumni of Bexley Hall, held at the diocesan house here on January 12th. He declared that the seminary would always maintain a high degree of sound scholastic training and at the same time would make possible study for work in the rural field.

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EDITORIALS

Science and Peace

THERE has been so much publicity about the scientists who issue warnings about a future war that one is apt to think that they are the real peace-makers of our day. But with rare exceptions they express little or no realization that war is wrong, criminal, un-Christian. One of the notable exceptions of course is Dr. Arthur H. Compton who does deal specifically with the moral meaning of the atomic bomb in the book, *Christianity Takes a Stand*. His contribution will be dealt with by another top scientist, Prof. Louis Ridenour, in our series of Lenten articles. Dr. Ridenour, now of the University of Pennsylvania, is one of the atomic scientists who has shown greatest concern over the use of the discovery and was a contributor to the book, *One World Or None*.

But with most scientists their reason for avoiding war is based on fear that someone else will destroy us before we destroy them. Fear has never been a sufficient reason to avoid war in the past. We doubt if it will be now. Rather it will simply make the next war more destructive. We know that our scientists are busily engaged in preparing for the next war. We know also that they are working hand in hand with more than six hundred German scientists and technicians who have been brought to this country since the end of the war, with more on the way. Not all of these men were Nazi party members. But they are men who designed and perfected the most horrible weapons of destruction known to man, until we came along with the atomic bomb. Whether active Nazis or not, they certainly gave their whole knowledge and experience to devising instruments of Nazi destruction. Why should Dr. Alexander Lippisch, designer of the rocket-propelled ME-163, be grinning from the pages of our newspapers, while a relatively unimportant block captain of the Nazis is in prison for crimes which were infinitesimal in comparison? Why should we invite and even urge Nazi weapon makers to come here with their families, seek American citizenship, and take their places in our universities and research centers? Why, if we are so short of technical skills (which our own top scientists deny) do we import ex-Nazis instead of recruiting technicians from those countries that fought with us in the war? If we must have German scientists why not bring over those who spent years in Nazi concentration camps because of their democratic convictions? These men, apparently, are finding it next to impossible to get over here while those who collaborated with Hitler are now granted favors.

Science is not immoral; rather it is amoral. It has no morality in itself and there is no reason to doubt that if Hitler had won many of our scientists would be working on projects in Germany today. Science, which knows no boundaries, recognizes no morality. Right and wrong are not in the textbooks of physics. The sole end is results.

But what of the morality of our nation? Are we really anxious to find the way to peace? If we are we will not chance infecting our communities with those who threw in their lot with fascism, prepared the war machine that slaughtered millions, and are suspect as possible converts to a democratic — let alone Christian—way of life.

"QUOTES"

IN THIS DAY of nuclear energy and rocket projectiles the whole human race is involved in a struggle for survival. Each one of us is a part of that struggle; the gist of the problem is individual. It is the problem of being able to live with one another in the basic relationships of life; as husbands and wives, parents and children, employers and employees, white men and Negroes, Protestants, Catholics and Jews. Every unfair discrimination a white man practices against a Negro in our community relationships; every nasty slur voiced by a Christian against a Jew; every expression of contempt against a whole nation; every act of discourtesy or prejudice makes less possible the solution of mankind's gigantic problem.

—Luther W. Youngdahl,
Governor of Minnesota

The Way Peace Comes

AS WE linger a little longer in the afterglow of the birth of the Prince of Peace, it will not be inappropriate to rejoice in a particularly peace-like act that was found singularly newsworthy by most of our metropolitan newspapers during the Christmas season. It is the uncommon which is news.

It seems a boy went out to serve his country in fighting the enemy,—to kill the enemy, if need be, but also to run the risk of being killed. His country not unmindful of his sacrifice, insured his life for $10,000 to repay his parents in some small measure for their great loss should his life be taken. He didn't want to kill, he didn't want to die, but the peace of the world was at stake, and that peace was worth whatever risk a man must take to make it real and lasting. The only difficulty was that winning the war was only the be-

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ginning of winning the peace,—and when the first job was done he wanted to get on with the next. There must be no slip-up this time if the world was at last to find the things that belong to its true peace,—things like forgiveness, and good-will.

But men do die in battle, and those who carry on in their stead are much inclined to forget that peace does not come when battle cries are stilled and men like wounded beasts withdraw to lick their wounds and recover the strength and wealth so prodigally poured out. Beneath the calm of exhaustion, hatred, and envy, and ill-will do not falter in their stride, and greed and cunning but make ready to seize whatever advantage they can from those who for a moment seem to have relaxed their guard.

This the young man knew, and so he made provision to do what he could to carry on the struggle for peace in the only way that would really count, —in the way of which the Angels sang at Jesus' birth,—of replacing ill-will with good-will,—of atoning for an act of hate with an act of love. He asked his parents, in the event of his death at the hands of the enemy, to use the insurance money which the government would pay them to establish a scholarship in an American college for one of the enemy, thus returning good-will for ill-will and sowing peace instead of the dragons-teeth of another war.

The boy died and his parents did as he had asked them to do. Now at least one former enemy is soon to inherit the life he would have taken in the fury of war. The young man chosen to study under this scholarship has said, "I will try my best to repay the young American's parents for the loss of their son. I can do this only by giving my small bit toward establishing good-will between our two countries. I was suprised that the Americans were so nice as to offer such a scholarship."

Perhaps we too read the story with surprise. We would not have had the opportunity had it not been so unusual that it was news. But as we recover from our surprise let us thank God that when the plans of statesmen seem to bog down, and proceed, if at all, with nerve-destroying caution, there are still a few who know that it is only by small deeds of love and mercy and good-will that the peace will come at last.

Landmarks of the Future

by Stephen F. Bayne Jr.

The Bishop-elect of Olympia

IT IS a world of dog-eat-dog. One of your distinguished predecessors, Alexander Hamilton, said, "Men are governed by opinion; this opinion is as much influenced by appearances as by realities." I do not think this is cynicism. I think it is true. And the more swiftly and thoroughly we recognize that nations are guided and have always been guided by the massive, reckless, blind gods of self-interest, the better off we shall be. Self-interest is the reality; the appearance will be whatever cant about "freedom-loving peoples" or "democracy" as sells best in the world's market.

How can the same world hold this bitter truth and the moving idealism of our dreams of justice? That is the question on which our peace depends. And if you have been set free by the liberating arts of history you will know the answer.

You will know that the answer has always been the same as it will be when we find it, if we do; the answer will be a few men who have the vision and the will to press self-interest far enough, so that it redeems instead of destroying. They seek their interest to the point where it saves them instead of ruining them.

The idealist does not ask for less self-interest. He asks for more. This preposterous anachronism, absolute national sovereignty, this monstrous anachronism of sovereignty,—whose self-interest does that serve, now, in a world of virus bombs and rocket missiles? Who is the realist? The man who pins his faith on the inevitable conflict between Nation A and Nation B,—or the man who has an idea which is bigger than any nation, who sees that the world is too small for nations any more? Who was the realist 20 centuries ago? Was it the emperor who kept his eastern ramparts manned for 300 years, and condemned himself and his people to be imprisoned in a dying empire until it fell in on them? Was he the realist, or was it that plain man, Paul, who had the idea of a race of men, "neither Greek nor Jew . . . barbarian, Scythian, bond, nor free"? Who won then? The emperor or the idea? You know the answer: and please God we may take courage from what we know to face the next step in history which we do not know. That is one way the liberating arts set

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From an address delivered at Columbia University where Mr. Bayne is at present the chaplain.

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you free, and it is one certain landmark in the misty sea of time.

Another landmark is the sense of the right order of things in this life. I think I have recommended a certain spiritual exercise to you before: I will do it again; it consists of reading a random selection of advertisements and meditating on the idea of manhood and of life which underlies them. Or the "commercials" on the radio. I have been doing it a lot lately in the subway, particularly watching the same genial and fatuous young man asking the same old boob of a clergyman to make the same ecstatic bride promise to serve Lipton's Tea. I am tired of watching him. I am tired of the old parson who needs a haircut, which I suppose is intended to signify that he is other-worldly, but to me it signifies that he is the advertising man's idea of the kind of religious jelly-fish who would be likely to ask a bride to serve tea. I am tired of being vulgarized. I am tired of men's juicy voices creeping into my room and talking about my digestion. I am tired of being told that bad breath is the worst thing that can happen to you. I am tired of the whole slimy business of having my body and its needs held up as the Summum Bonum. I am tired of a society in which the dollar value of what a man does has become his master, so that his livelihood and his very life itself depend on a blind vulgar chance. I am tired and heartsick and rebellious at a civilization which is training me and my children to think that there is nothing more important than being a tradesman or a salesman. This is not the life you and I have inherited. And I don't see why we have to put up with it.

It is a world upside down, with gain and greed and material comfort and bodily glory raised to the top, and thought and poetry and prayer at the bottom. It is a world in which one of man's needs, one of his rights, one of his selves—his economic self, his need for profit—has lost all relation to his other selves, and has been set up like a God. The dignity of his toil, the beauty and usefulness of what he does and what he is—they do not count. What counts in our world is whether a customer can be wheedled, flattered, cozened into buying something he very likely does not need and which is carefully designed to wear out as quickly as possible so he'll buy another one, with shoddy masquerading as "custom-made"—a world in which every appeal is made to our vanity, our fear, our lust, our snobbishness—and all that degrading and humiliating apparatus of commerce is necessary in order that another man may earn his daily bread. That is the degrading thing about it—that anybody's very life and meaning should depend on my sinful appetites, and should lie so abjectly at the mercy of the worst in the human spirit. We listen to Beethoven through the courtesy of our indigestion. A man depends for his living on somebody else being made anxious to buy for $20.00 what is worth $10.00 and, if it was real and what it is set out to be, should cost $100.00. It is not the profit motive or free enterprise or competitive business that is wrong—it is that it has a kind of cancer—with gain alone growing and crowding out all the parts of a man. It is a pyramid on its apex. It is a world upside down. And you know that there is no joy or peace or maturity possible for anybody in a world that is upside down.

HOW do you know it? You know it because you have read great books and heard great music and have followed the guesses and dreams of great people. There is an order of things in this universe, which gives life and meaning to all our activities—an order of justice and of proportion. You have seen it and known it, and the knowledge of it has set you free. From the consideration of it, as Socrates said, man "will determine which is the better and which is the worse life, and at last he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard. For such an iron sense of truth and right must a man take with him." Please God we take it with us when we leave this hill! That "iron sense" of what is important and noble and true in this life and the next—that is what makes it possible for men to live in peace with one another. It is what makes them men.

And that brings me to the last landmark I want to suggest to you. The liberating arts are your initiation into the great society of men. You have lived with these great and petty spirits; you have seen them at their best and their worst; you came here as children; you have learned what the size of a man is, and what the true gravity of his life is, and how transcendently great the choices he is continually called upon to make. You have seen him trying to read God's mind; you have watched him essaying to capture the tones of Eternity; you have stood at his side while he made things useful and beautiful. You have seen how evil and cruel he can be; you have seen how pity and compassion and brotherhood ennoble him—how right they are. You have learned all that he has done and left undone up to now. This is what this place is for—to pass on to you the secrets of humanity, the secrets of manliness.

Beware lest those secrets be simply cut flowers in your life. Beware lest you be simply living on inherited wealth. You can't play fast and loose with manhood. You can't do it in your own life,

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by yielding to the temptations which will never leave you, temptations to find an alibi to excuse less-than-human conduct in yourself.

You can't play fast and loose with ideas either. There is a precious stock of them, not very many, but radically important. If you use them up and do not replenish them, you will lose, little by little, the capacity to live with your brother and society. Ideas are the common tongue of civilization; there is no truer parable in history than the story of that great unfinished deserted tower of Babel in the land of Shinar, where the language of men was confounded in a confusion of private tongues, and men were scattered abroad and their great work was ruined.

You are free; you are both good and evil; you are responsible for what you do; your life is a gift and a trust; and so is your neighbor free and good and evil and a trust. Mankind cannot afford to lose so precious a cluster of ideas. It is our whole wealth; it is the only universal language. It is all we have to show for 10,000 years of civilized life. With it you can go anywhere and enter in and dwell in peace. Without it there is nothing for you or your world but force and fear.

Responsibility—that is the secret of humanity. Responsibility for one's choices—responsibility for one's brother—responsibility to the truth—responsibility to the love that holds our troubled earth in its arms. When responsibility goes, with its twin satellites of freedom of mind and will, then a man dries up and his impulses of sympathy and sacrifice die and he finds a cheap alibi in power politics and a power state. Even democracy itself has to set itself up as the judge of its own ends when there are no free citizens. No, brethren, take these ideas reverently. They are the best that life can give you.

New Books

***Excellent **Good *Fair

***_Toward a United Church_ by William Adams Brown. Scribners. $2.50.

This record of three decades of ecumenical Christianity is must reading for all who would be delivered from the perils of sectarianism, or for those who despair of progress toward a re-united Church. Though progress in this direction has been slow in certain quarters, this over-all picture is breath-taking. In hardly more than a generation we have made gigantic strides toward reunion along the road of ecumenicity. A debt of gratitude is owed the late Dr. Brown for his devotion to this cause; for this record; and also to the Rev. Samuel McCrea Cavert for completing the manuscript and preparing it for publication.

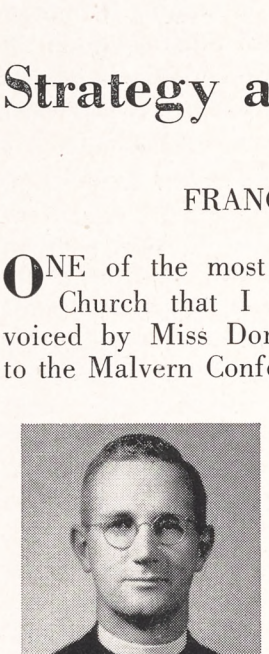
—Lane W. Barton.

Strategy and Tactics

by

FRANCIS O. AYRES

ONE of the most shattering criticisms of the Church that I have ever encountered was voiced by Miss Dorothy Sayers in her address to the Malvern Conference. Although I make no claim to grasping the full implications of what Miss Sayers said, I understand enough to make me blush with shame for much that has been done and is being done in this parish, for like most criticisms of the Church this one hits hardest at the parish level.



Miss Sayers accuses the Church of a lack of integrity which is both widespread and profound—a lack of completeness and soundness which extends much further and goes much deeper than moral completeness or moral soundness. Indeed, the main point of her address is that the Church, like the Pharisees, has made itself into an administrator of the Law instead of fulfilling the Law as Jesus did, and lack of integrity is the natural outcome of this failure. "In the province of the Arts," for instance, "the Christian Church of today not only subjects Art to the moral Law, not only fosters corruption by condoning and approving a thing artistically vicious provided that it conforms to moral sentiment, not only thrusts the beauty of the Arts into the same Manichaean condemnation with the beauty of Matter; but she is as a whole ignorant that the integrity of the artist exists at all as a power within the world."

A Young People's Fellowship decides to produce a play to raise money to send delegates to a summer conference. It sends for a catalogue of plays and chooses one, described as a "rollicking and hilarious comedy-drama in three acts" and costing ten dollars in royalty for each performance. After some good hard work by a few and a lot of fooling by the rest of the cast, property-men, directors, etc. the play is presented to an audience of the families and friends of the participants

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and a few loyal members of the parish. The whole effort nets $27.50, enabling two delegates to attend the conference. Hundreds of parishes, including ours, have done just this and considered the whole thing a very worthy project.

If I understand Miss Sayers correctly, however, the corruption of parish life thus exhibited is deeper than had the play been obscene or blasphemous. The play is ill-written, ill-acted, ill-produced. In order to send two delegates to a conference, the parish has added, not inconsiderably, to the cheapness, shoddiness and vulgarity of our modern culture. It has by implication, at least, given its approval to a play which is "artistically vicious." It has taught its young people as bad a lesson in workmanship in general and in the drama in particular as it is possible to conceive.

Or consider the lack of integrity in the leaflets (for the order of service and sundry notes) which are prepared by the Church as well as by commercial houses and which are used rather widely. Some are paintings so poor in draftsmanship, color value and perspective and/or so poor in the reproduction given them as to defy description. Others are photographs so wholly lacking in imagination as to resemble the pictures taken by the police department at the scene of a murder. Undeterred by the fact that it seems almost impossible to produce a good leaflet even for the great feast days, one institution which prides itself on being a defender of sound Church doctrine offers one for each Sunday in the year. Not only is the series "artistically vicious" but it presents the Church year in such a maudlin and vacuous fashion as to deny the fact that the Church has any doctrine at all. It is time we learned the rudimentary lesson that it is better to go without than to make use of something artistically corrupt.

There is no end to the examples which might be given of lack of integrity in the Church, nor should it be supposed that this lack of integrity is confined to the province of the Arts. Although it is worse here than elsewhere, it is certainly present in the realm of the intellect. Miss Sayers points out that, in a sermon, "the argument must be intellectually uncorrupt before it can even begin to have any value for morals or religion." The same thing can be said of lectures, travelogues, or book reviews. There are enough people lecturing on subjects about which they have only the most superficial knowledge. Instead of condoning and even approving such lectures by giving them a place in the programs of its organizations, a parish should condemn such practice. A parish cannot put a stop, except within its own domain, to travelogues which touch upon the "beauty" spots and ignore everything that is socially, politically, economically, morally and religiously significant, but it can denounce them. A parish can, at least, refuse to give any place to "book reviews" delivered by someone without any qualifications for the job who chooses, for the books reviewed, works which try to hide their ineptness and smallness by masquerading under the term, "spiritual." If the Church is ever to do anything about its lack of integrity, the brunt of the attack must be carried by laymen. Even the intellectual corruptness in sermons is to a great extent the fault of laymen who listen without protest or, what is worse, without knowing it is there.

This whole subject needs a thorough and constant airing—especially by those most qualified to discuss it. Again and again people point out that the Church has become secularized but few will take the time to cite title, chapter and verse. Lack of integrity is one of the worst manifestations of secularism in the Church. It is a good place to begin reform.

SANCTUARY

conducted by W. M. Weber

"Christ seems natural to you
in proportion as you are human"

. . . suppose a man to devote himself to the bettering of social conditions; suppose him so far Christian—and it is a great way on the road—as to realize that he is his brother's keeper and must go out to bear his share of the world's burden. Such a one after a few years' work will surely be impressed with the truth that, much as can be done by improved laws, improved social adjustment, improved organization, to remedy the evils under which society groans, the heart of the matter lies in character. The obstacles to progress in every class are within rather than without; they lie in jealousy, in suspicion, in self-assertion, in lust, in dishonesty, in carelessness—in a word in sin. In sin, in the omnipresent fact of sin, there is the evil. In redemption, redemption from sin, there is the central fundamental remedy and the thing supremely needful. More and more, behind legislator, instructor, economist, agitator, there dawns upon the horizon of the true reformer, to refresh his exhausted brain, to reinvigorate his desponding heart, the true emancipator of man, his redeemer, Jesus of Nazareth, whose remedies alone are adequate to human ills, because He gauges so profoundly, so accurately the nature and seat of man's disease, because He deals with men as individual characters, and bases the regeneration of society on the conversion and renewal of men. In a word, brethren, the Son of man will seem in the highest sense natural to you in proportion as you are human.

—Charles Gore, *The Incarnation of the Son of God.*

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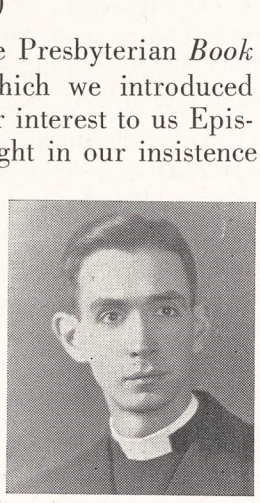
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Presbyterian Prayer Book (continued)

THE sacramental rites in the Presbyterian *Book of Common Worship* (which we introduced last time) will be of particular interest to us Episcopalians, for we are quite right in our insistence upon unity in essential doctrine at this point, in any organic union of our communion with another. Both Baptism and Confirmation are recognized in this book, and in the ministration of baptism to adults the two rites are combined in one office. In the opening exhortation of the infant baptism service, the sacrament is defined as "a sign and seal of our cleansing, of our engrafting into Christ, and of our welcome in the household of God." But one question is put to the parents—a confession of faith in Jesus Christ as Lord and Savior and a promise to bring up the child "in the nurture and admonition of the Lord." In the prayer of blessing of the font we read: "Set apart this water from a common to a sacred use . . . we beseech Thee to receive *him*, to endue *him* with Thy Holy Spirit, and to keep *him* ever as Thine own." In the service for adults the blessed word "regeneration" finds a place.



In the Confirmation rite the questions are more meaty and better put than in ours. There is the old Gelasian prayer for the gifts of the Spirit and the minister then lays his *hand* (note the singular) upon the head of each and says the same prayer as does our bishop, "Defend, O Lord." There follows a form of admission to Holy Communion, a valuable feature, and a brief charge. We Episcopalians would be nonplused, however, by a form entitled: Order for the Reception of Communicants from other Churches or on Reaffirmation of Faith or as Affiliated Members—it is a welcome "in the name of the Lord Jesus" — without handshake, however—and a blessing.

There are two orders for the celebration of Holy Communion. The idea of alternative liturgies is familiar to us, of course, from the English Proposed Book of 1928. The first order is so much like the one in our own Prayer Book that we would be thoroughly at home in it. Its chief differences from ours are worthy of sympathetic attention. The Exhortation, Confession and Absolution come at the beginning after the Collect for Purity, Commandments and Kyrie. This is certainly more logical than our own position of them. There is no recitation of the Creed (but provision is made for the *Te Deum* or *Gloria in excelsis* before the lessons); and the Prayer for the Church—almost exactly the same as ours, except that the form of thanksgiving for the saints from the 1549 Prayer Book is substituted for a definite petition for the departed—is placed after the Gospel and before the Sermon. The Consecration is an extraordinarily good condensation of our Prayer Book form, with the notable difference that the Words of Institution are not within the framework of the prayer itself, but read separately as a sort of special lesson before the prayer. This is a characteristic feature of all rites of the Calvinistic tradition, and there are many good liturgical scholars who would defend it as a more primitive arrangement. The Institution is repeated again in connection with the Fraction, which properly comes after the Lord's Prayer. The alternative order is shorter and simpler. It begins with the Offertory. The Consecration Prayer has all the essential parts, though the Words of Institution are treated in the same way as in the longer form.

Communion of the Sick is provided for in a short celebration. The Visitation office contains simply appropriate Scripture readings—prayers for the sick are found elsewhere. There is no form for unction. The Marriage service follows the pattern of our own, but the language is more modern. The vows are for "as long as we both shall live." There is also a form for blessing a civil marriage. The ordination services show the greatest divergence from our Prayer Book, but that is to be expected in a Church which has a one-fold rather than three-fold grade of Holy Orders. The ordination is by laying on of hands with prayer, the crucial phrase being: "Send down thy Holy Spirit upon this thy servant, whom we, in thy Name and in obedience to thy holy will, do now by the laying on of our hands ordain and appoint to the office of the holy Ministry in thy Church, committing unto him authority to preach the Word, administer the Sacraments, and to bear rule in thy Church." A study of primitive Christian ordination prayers in relation to this one will check any hasty tendency on our part to condemn it. I sincerely believe that a sympathetic study of this *Book of Common Worship* by the people of our own Church will go a long way towards making up the breach that is between us, and it will also, please God, enrich and help our own fellowship in the Mystical Body.

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Bishop-Elect Norman B. Nash Called a Co-Agitator

Accepts the Title by Declaring that He Has Always Been One and Plans to Continue to Be

Edited by Sara Dill

Boston:—The Rev. Norman B. Nash, bishop coadjutor-elect of Massachusetts, delivered his first address here since his election at the annual meeting of the diocesan Church Service League. He declared that his election was a home-coming since his life had been lived in the diocese for fifty years. With a play of wit on the term "bishop co-agitator," used in reference to him by a radio commentator, Mr. Nash said: "I looked up 'agitator' in the dictionary and found that it means one who stirs up political, economic, religious and other social agitation. I have been doing this for many years now and hope to continue to do so in the future. This kind of agitation means to keep things moving. I think there ought to be someone assigned in each church for that end" and he urged everyone in the large audience to make himself a co-agitator with him.

Also addressing the meeting was the Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches who, having recently returned from Germany, described civilization in Europe as in a "precarious state, encouraging no spirit of easy optimism. Our crisis today is not the problem of the atom but the problem of man. There is simply no safeguard against the misuse of atomic power if men are narrowly self-seeking. We must devote our energies to developing the kind of persons in whose hands that power will be a blessing and not a curse."

Referring to the outcome of the struggle to preserve civilization as being still in doubt in large areas of Europe, Mr. Cavert said: "The problem in Germany is not at the moment whether a recrudescence of power in that nation will again make her a menace, but whether the German people are going to sink into such a state of hopelessness and despair over their future that they will become an easy prey to chaos and communism." He called for spiritual renewal, evangelism and education as the task of the Churches and the need of the day.

A rally for the young people of the diocese was held in the evening, when the Rev. Charles F. Hall of Concord, N. H. urged Christian evangelism toward those Americans unattached and uninterested in Church life. "One of the most unhealthy influences in any community is the religious isolationist who sells the Church down the river for the sake of his social or golf club."

The Bishop-elect in his address also endorsed a new interdenominational marriage clinic being organized here. It will give advice to young couples who are contemplating marriage and aid married persons with their problems. He declared that more church marriages, better preparation for marriage through religious education and more personal consultations with specialized clergymen by married couples, offered greater hope for lowering the divorce than "any special institutional trick" or an absolute Church rule against divorce. He also expressed himself as being in favor of union with the Presbyterians.

Bishop Dibelius

New York:—Bishop Otto Dibelius of the Evangelical Church in Germany is on his way to the United States. He was scheduled to come with Martin Niemoeller but plans had to be changed. He will stay in this country about two months, conferring with Federal Council officials and leaders, but it is stated that he will give no public addresses.

Bishop Dibelius is head of the Evangelical Church government in Berlin and Brandenburg, an appointment which was approved by Russian occupation authorities in July, 1945. He was one of several church leaders liberated from Nazi imprisonment when the German capital was captured by the Russians.

A consistent opponent of the Nazi regime, Dr. Dibelius formerly was superintendent of the United Church of Prussia. He came into national prominence at the time of Hitler's accession to power in 1933 when he preached a sermon in Garrison Church in Potsdam defying the Nazi Party. Temporarily banished from Germany in the early days of the Hitler regime, he was closely associated in recent years with efforts to train and ordain clergymen outside the Nazi-controlled universities. Charges of illegal activities were brought against him by the Gestapo, but he was released when the courts decided there was not sufficient evidence against him.

Interracial Meetings

Columbus, Ga.:—A group of 75 ministers attended a joint meeting of the Columbus-Phenix ministerial alliance and the Negro Protestant ministers organization. It was decided that joint meetings should be held at regular intervals in the future.

Reaches Students

New York:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University and Bishop-elect of Olympia, reported an attendance of 24,925 persons at services from September 15, 1945 to May 15, 1946 as evidence of interest of college students in religion. The statement was contained in his annual report to Frank D. Fackenthal, acting president of the university.

Great Suffering

New York:—The Rev. R. E. Maxwell, Church World Service representative with CRALOG in Germany, and formerly rector of St. Mark's Church, St. Louis, reports that he believes there is no place in western Europe "where the basic necessities are so perilously lacking to everybody as in the French Zone." He explains that this has been the most neglected of all zones. "Unlike the Americans and the English, the French are economically unable to bring help from the outside, because France is poor and is trying hard to recover from the effects of the war and her own occupation by the Nazis. And the very large number of French civilian and military personnel, unlike the situation in the American and British zones, live off the land. In some of the bombed-out cities, the acute housing situation is intensified by the number of French families which have been coming, thus requiring requisition of many homes and apartments, and the epection of German families. The housing situation in Koblenz, Mains, Ludwigshafen, the Saar and other bombed-out regions is beyond description.

"The food ration here is now

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about 1,000 calories a day, less than half the required ration for an active person. The fuel situation is desperate. Even families that were rich live in one or two virtually unheated rooms. The people have little if any warm clothing. Rich and poor, learned and ignorant, live in a common destitution which cannot be imagined unless one sees it on every hand. Virtually no clothing can be purchased.

Unity Council

Pittsburgh, Pa.:—Bishop Austin Pardue has been named chairman of a fifteen man civil unity council, appointed by Mayor David L. Lawrence to promote interracial and interreligious understanding. An established branch of the municipal government, the Council will have a paid director and secretary but the members will service without pay.

Disarmament Urged

Philadelphia (RNS): — Demand that the new 80th Congress and the administration in Washington press vigorously through the United Nations organization for general world disarmament, including international abolition of conscription and a thorough-going system of armaments inspection, was voiced here at the annual meeting of the committee on national legislation of the Society of Friends.

More than 100 members in attendance from all parts of the United States signified approval of the committee's contentions that "true government for the world must rest upon the principles of justice, righteousness and law, not upon military coercion."

A report presented by E. Raymond Wilson, committee secretary, of Washington, D. C., maintained that atomic energy should be used for human welfare and not for military purposes. Nor should the United States be arming other countries, it insisted, but rather seeking to extend democracy, education, relief, health and social welfare, and cultural exchange among the nations.

The report reiterated the determined opposition of Quakers to universal military training and extension of the draft; increasing militarization of America through military training in the schools; military subsidization and increasing control of scientific research; military domination of our foreign policy, and the large proportion of federal expenditures which go for military purposes.

Religious Education

Detroit:—The Rev. Richard U. Smith, director of religious education in the diocese of Michigan, has announced that there will be a meeting of the Episcopal Educational Association for the fifth province on February 13th. The meeting is being held at Grand Rapids in conjunction with the convention of the International Council of Religious Education.

Representation Asked

New York (RNS):—A peaceful and harmonious world community can be created if the United Nations organizations avails itself of the worldwide resources of religion, Dr. Hans Simons, dean of the School of Politics, New School for Social Research, New York, declared here. Addressing clergymen and theological students at a session of the institute for religious and social studies, Dr. Simons expressed hope "that the great representative bodies of all religious faiths will find a permanent place in the Economic and Social Council at the UN, to which they have as much claim as the World Federation of Trade Unions or other economic organizations."

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Dr. Simons added that the UN Educational, Scientific, and Cultural Organization, "cannot possibly disregard the essential role which religion has to play in this program."

CLID Aids Strikers

Washington: — The Washington chapter of the Church League for Industrial Democracy is actively supporting the strike of the Cafeteria Employees, Local 471, U.P.W.O.A.-C.I.O., against Government Services, Inc., a private company which provides food to government workers in the nation's capital. The union is asking for a 20 cent per hour "cost of living" increase in wages and, likewise, requests the granting of such privileges as 15 days of sick leave per year, stabilization of the work week, arbitration of dismissal, a welfare fund and maternity leave. The local C.L.I.D. chapter has sent a letter to all the clergy in the area, accompanied by an analysis of the facts in the case made by the department of social welfare of the Washington Federation of Churches, asking for monetary and material aid for the strikers on the ground that the issue of the strike must not be settled by "starvation." Since the average wage of the cafeteria workers now runs from $20 to $25 per week, three soup kitchens were set up in churches in the district, one of which is located in St. Luke's Church of which the Rev. Dillard Brown is rector.

Honky Tonks

Mobile, Ala. (RNS):—Clergymen should make the rounds of honky tonks to find out the kind of competition cheap places of entertainment are offering the churches, Louis B. Nichols, assistant director of the FBI told a meeting of Alabama Methodist ministers here.

"Only by recognizing the competition being offered the church can pastors recruit more persons on the side of the church," he said. "Without this first hand knowledge, countermeasures are likely to be unrealistic and fore-doomed to failure."

Mr. Nichols, a prominent Methodist layman, urged a more militant Church approach to juvenile delinquency. He suggested that pastors work with probation officers and recreation counselors, that churches provide wholesome, lively substitute entertainment in place of cheap honky tonks, and that Church groups sponsor guidance centers for both parents and interested young people.

Relief to Japan

New York (RNS): — First shipment of Church World Service relief supplies to Japan has arrived in Yokahoma for distribution through church agencies in that country, it was announced here by A. Henry Birkel, executive secretary for east and southeast Asia of the interdenominational Protestant agency.

Totalling 466,000 pounds and valued at more than $100,000, the shipment included dehydrated soups, canned food, clothing, spaghetti, noodles, salt, soap, vitamins, and shoes. Biggest single item was 136,000 pounds of powdered milk.

Mr. Birkel noted that a portion of the consignment was purchased from $14,750 contributed by the Southern California Japanese-American relief committee. Other Japanese-Americans in California gave several tons of rice toward the shipment.

Although they were the first relief goods sent from America by CWS, Mr. Birkel pointed out that distribution of relief began prior to the shipment's arrival. This was made possible by the acquisition of $146,000 worth of surplus navy food stocks for use among needy church workers and Christian schools.

Argentine Praised

Rome (wireless to RNS):—In an audience to Dr. Conrado Traverso, newly-appointed Ambassador to the Vatican from Argentina, Pope Pius XII expressed "great sympathy" for Argentina and gratitude for that country's efforts for immigrants from war-stricken areas in Europe. Dr. Traverso, who was formerly Argentine Ambassador to Mexico, was named to his present post last November.

Restore Church

London (wireless to RNS):—Six German prisoners of war have restored Chilvers Coton Churchyard where George Eliot was buried and



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are now rebuilding the church in which the famous author of "The Mill on the Floss" and "Adam Bede" was christened. Chilvers Coton is the Shepperton of George Eliot's first collection of stories, "Scenes from Clerical Life," which appeared in Blackwood's Magazine in 1856. Her father, Robert Evans, the original of "Adam Bede," is buried in the churchyard.

Nearly all the stone and timber for the restoration of the church came from wreckage of the original structure which was destroyed during an air raid in 1941. The prisoners, comprising six warrant officers and N.C.O.s, mostly from the U-boat Arm, and in a category which cannot be forced to work, volunteered their services "in appreciation of their kind treatment."

Never Too Old

Boston:—It's never too late to get a fresh start in life could well be the slogan of two students at Boston University school of theology—one 68-years-old, the other 62.

"The best part of my life is ahead," declared Joshua Peavy of Slagle, Fla., who at 68 is looking forward to completing his course in June. He is a retired school teacher, with many years of experience in one-teacher schools in Louisiana. He began instructing 50 years ago when he was 18 and had only 27 months of formal school training. He entered Boston University as a senior after taking the three-years equivalent in two Louisiana Colleges and attending summer schools.

After his graduation in June Mr. Peavy will return to Louisiana and preach throughout the state. He says he does not mind being in classes with much younger men because "I find I can learn faster now than before."

The other theology student is Reuel W. Beach, 62, of Cambridge, Mass. He received his bachelor of arts degree at Harvard in 1906 and is president of the Cosmos Press of Cambridge, with which he has been associated for 40 years. Mr. Beach decided to give up the printing business for the ministry after filling vacancies in different churches during the war. In 1942 he became interim minister of the East Weymouth Congregational church and in 1944 was ordained to the Congregational ministry.

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Since the Election Is Over

The November election cleared up many issues. It is now a matter of record that our people believe in America and in the traditional American way. They want the state to remain servant and not become master. They want the democratic process, constitutional government and the dignity of individual citizens perpetuated. They don't want foreign ideologies. They want government by law—not by men nor bureaus nor decrees. They want capital "F" Freedom preserved and expanded.

Spiritual Mobilization expects a great number of recruits—ministers who had not faced the issue of the seriousness of recent trends but who, since the election, are more realistic about what has been happening to capital "F" Freedom in America. We shall commend and criticize the Republicans as we did the Democrats—always at the level of principles and never on a basis of partisanship. Our single interest continues to be capital "F" Freedom. Concerning Freedom the election gave new hope but we must not take its future for granted.

It is time to speak plainly about Communism. A new book, "Blueprint for World Conquest" published by Human Events, Inc., has recently appeared and should be read. I was impressed by a recent pamphlet on "Communistic Infiltration in America" and sent a copy to many who will be reading this column. I am perfectly sure a lot of preachers have been unknowing fellow-travelers and have been used by communists. I recently preached a plainspoken sermon "Consider Communism Calmly" in my own First Congregational Church of Los Angeles pulpit and will be glad to send a copy to any who make request. Let the clergy of America take leadership in stamping out this anti-God menace which has been entertained in high and supposedly-respectable places.

Comments and suggestions are respectfully requested and will be appreciated. May we send you tracts and bulletins? Are you ready to make common cause with us? May our traveling representative in your area call on you? Clip and mail coupon below today.

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The Stand Considered

A notable group contributed to the book, *Christianity Takes a Stand*, published by the commission on social reconstruction.

Believing that the book should be carefully studied THE WITNESS will offer a critical appraisal of each chapter in the book starting with our February 13th number and running for ten weeks, as follows:

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8. FULL EMPLOYMENT by Frances Perkins	8. Philip Murray, President of the CIO
9. MAN AND THE STATE by Eduard Heimann	9. Stephen F. Bayne Jr., Bishop-elect of Olympia
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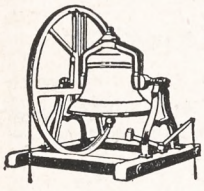
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Church Attendance

Austin, Texas (RNS):—Less than one-half of the adults in Texas attend church regularly and at least seven per cent do not go at all, a survey released by the Texas poll reveals. Continuing a study of the church-going habits of Texans made before the war, the poll found the end of the war had no great effect on church attendance in the state. A majority of the adults, 68 per cent, are continuing their war-time church habits; 15 per cent go more often now, and 17 per cent less often.

Interviewers in all parts of the state asked the question: "Do you go to church regularly, now and then, once in a great while, or not at all?" The results showed 41 per cent attending regularly, 33 per cent now and then, 19 per cent, once in a great while, and 7 per cent not at all.

The poll also found a three-fourths majority favoring teaching of the Bible in Texas public schools. In 1941 it found 70 per cent holding that opinion.

Scholars Meet

Geneva (wireless to RNS):—The war has caused Lutheran churches in Europe, which historically have been considered "other-worldly," to recognize the role of Christianity in all phases of life, according to leading Protestant theologians meeting here under the auspices of the World Council of Churches.

The Rev. Nils Ehrenstrom, director of the study department and himself a Lutheran, declared the war has forced many Lutherans to reconsider their beliefs and rediscover that the Church is concerned with life as a whole. "As a result," he said, "they have returned to the original position of Martin Luther and taken a new view of the relation between the church and the state." Ehrenstrom said the conference had rejected both fundamentalism and modernism as perverting the true meaning of Christianity. He declared that "in contrast to a generation which has long ignored the Bible, the major idea emerging here is that the Bible message as a whole is vital for the development of sound attitudes on social and political questions."

Professor Anders Nygren, an outstanding Scandinavian Lutheran theologian, told the sessions that "the Church not only has a right, but a duty, to make demands upon the state concerning what it should do."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. VICTOR D. CRONK
Layman of LaGrange, Illinois

Something comes over our clergy when they get to talking about unity. Instance Canon Wedel's explanation (WITNESS, Dec. 19) of the unity action. As to the apology to the Presbyterians the Canon, to begin with, may be right. The rather incredible story of what started the movement will no doubt get into print some day. It will prove more depressing than funny, although it is both. He asks the Presbyterians to be patient with us. Maybe we can be patient while they are getting together among themselves. "We think that we have something precious in Episcopal ordination," he says. We know that we have in it something that is essential. And look out for that word "precious." It means that you are being switched into a vacuum.

He claims for the Presbyterians, "An anchorage of the ministry in the corporate present fellowship of the Church." Well, we have the Catholic doctrine of the ministerial priesthood and the priesthood of the laity, of which the Presbyterian fellowship looks, from here, like a pale reflection, and no more. The Canon looks for a new thing, a Catholic Evangelical Church. Since Pentecost that is what we have had, and it is what we have today. It can, and will, become the nucleus of a united Christendom, if such a thing ever comes to pass.

May the good Lord deliver us from these extra-legal flirtations, and give us more witnesses to the Faith.

* * *

REV. KENNETH DEP. HUGHES
Rector of St. Bartholomew's, Cambridge, Mass.

I have read with shocked dismay the debate in the National Council in which the Rev. Cyril Bentley, director of the American Church Institute for Negroes, said: "Some of the Negroes want segregation. They don't want to go to white churches and white schools. I should want segregation if I were a Negro."

This is the sort of vicious half-truth that is worse than an outright lie because it omits so much. Dr. Bentley certainly would want to be by himself if some "super Aryan" group (had they been victorious) shunted him off to one corner of society, bade him keep "his place" and made him feel very uncomfortable (I am not talking of isolated exceptions) when he trespassed the sacred confines set by tradition to be trodden only by the "superior" race.

But Dr. Bentley would not like it. He would grunt and sweat under it as Negroes now do. He would feel, and with justification, that his whole personality was being invaded both in principle and in practice; that the mere fact that he was separated was a limitation of his freedom and implied his inferiority and the superiority of his separators. This he would hotly resent if he had any manhood at all as Negroes now do, openly or secretly as expediency may dictate, but resenting all the time. And he would work and agitate, as Negroes now do, for the day when he would throw off the yoke of this imposed inferiority, artificial to the core.

We segregate criminals from decent society. We say to them, you don't belong; stay where we put you; your freedom must be curtailed. Segregation on account of race is no different save only in degree. No Negro, anywhere, wants any part of it no matter how it is camouflaged, or by what euphemistic term it may be called, because the Negro wants to be as free as any other child of God: as free even as Dr. Bentley. It is fatuous to try to rationalize segregation, and doubly so when this unveiled hypocrisy stems from an official of the Church. It is wrong. This evil must be stamped out, wholly and completely, if the Church is ever to be the Church.

It is tragic that such sentiments should find utterance in a council of the Church. It is a still greater tragedy that one who so little understands Negroes should be allowed in a position of leadership and influence over them. Negroes everywhere resent with all the energy at their command the condescension and patronage of Dr. Bentley.

* * *

MR. B. F. STEVENS
Layman of New York City

I was impressed with the address delivered by our new Presiding Bishop at his installation at the Washington Cathedral (WITNESS, January 16). But there was one lack in the service as it appeared in this issue which struck me forceably. Bishop Tucker, in installing Bishop Sherrill, conferred upon his successor "rights, dignities, honors and privileges." What about duties and responsibilities? In his statement Bishop Sherrill did swear to fulfill his duties "to the utmost of my power" but even so in these days I think there should be a greater stress on our Christian opportunities and responsibilities than upon the trappings of days gone by.

* * *

GRETCHEN KIGHTLINGER
Churchwoman of Rahway, New Jersey

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The WITNESS

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JANUARY 30, 1947

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THE EPIPHANY NEW YORK HAS SIMPLE BEAUTY

MR. DULLES SHOULD RESIGN

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6:00 P. M. Young People's Meetings.

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For Christ and His Church

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JANUARY 30, 1947
Vol. XXX No. 8

Clergy Notes

ALEXANDER, LLOYD M., recently released from military service, is now rector of St. Philip the Evangelist, Washington, D. C.

BOTELHO, EUGENE G. W., formerly director of Lawrence Hall, Chicago, is now assistant director of city mission, Milwaukee, Wis.

GALE, WALTER W., formerly rector of Silver Spring Parish, diocese of Washington, is now rector of the Ascension, Brooklyn, N. Y.

KELLERMAN, ROBERT M., rector of Nelson Parish, diocese of Southwestern Virginia, has accepted the rectorship of St. Paul's, Clinton, N. C.

LAWRENCE, JAMES B., for 41 years the rector of Calvary, Americus, Ga., recently retired.

LEWIS, HUNTER, assistant at the Epiphany, Washington, D. C. becomes rector of Christ Church, La Plata, diocese of Washington, on February 1.

NORTON, DAVID W. JR., formerly vicar of St. Stephen's, Boston, is now rector of St. Michael's, Marblehead, Mass.

ORTH, JAMES B., ordained Presbyterian minister now studying for Episcopal orders, is assisting at St. Andrew's, College Park, diocese of Washington.

PITT, LOUIS W. JR., was ordained deacon by Bishop Lawrence of Western Mass., on January 6 in the chapel of the Episcopal Theological School from which he is to graduate in June.

SAVANACK, PAUL R., formerly rector of St. Luke's, Cleveland, Ohio, is now the canon missioner of the diocese of Ohio, with residence at Galion, Ohio.

STARR, HOMER P., curate at St. Paul's, Great Neck, L. I., N. Y. is now rector of St. Johns, Whitesboro, and St. Paul's, Holland Patent, N. Y.

TRAVIS, WILLIAM D. of East Orange, N. J. is to sail on February 8th to be a teacher at the Episcopal High School, Cape Mount, Liberia.

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Rev. H. Fairfield Butt, III, Rector
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9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
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Thursdays and Saints' Days—Holy Communion, 10 A. M.

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8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
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Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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The WITNESS

For Christ and His Church

JANUARY 30, 1947

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J. F. Dulles Proposal Linked With British Manifesto

Statements Widely Discussed by Churchmen With Some Believing Dulles Should Resign

By W. B. Spofford

New York:—Churchmen on both sides of the Atlantic, within twenty-four hours of each other, came out, last week, vigorously for a Union of Western European countries. The first statement was contained in a manifesto handed the press in London on January 16 by a committee headed by Winston Churchill, with a number of leading British churchmen among its other twenty-one members, including the Rt. Rev. Edward Ellis, Roman Catholic Bishop; the Rev. Sidney M. Berry; the Rev. Gordon Lang, a Labor member of Parliament, and Dean W. R. Matthews of St. Paul's Cathedral.

The manifesto stated that the proposed "United Europe" should have the status of a regional group under the United Nations Charter, and spokesmen for the group insisted that it is "not anti-Soviet, anti-American or directed against anybody." However most reporters attending the press conference came away with the distinct impression that the proposed "United Europe" is designed as some sort of bulwark against the Soviet Union.

This interpretation is also given the proposal by the executive committee of the Labor Party which, on January 22, advised its members to boycott the crusade, chiefly on the ground that the present government of England wants to avoid anything that would tend to embarrass its relations with the Soviet government.

The day following the release of the English manifesto, Mr. John Foster Dulles, speaking for the Republican party, delivered an address here before the National Publishers Association, an organization of publishers of magazines with a combined circulation of one hundred million copies. Mr. Dulles, while not making mention of the fact in his address, is the chairman of the Federal Council's Commission of a Just and Durable Peace and plays such a prominent part in the affairs of the World Council of Churches that he was referred to privately by an executive of the Federal Council as the "most influential layman in the world." Mr. Dulles further elaborated upon his proposal in a nationwide radio speech on January 25.

His thesis was similar to the one of the Churchill group, though different in several important particulars. The latter proposed that the "United Europe" should have status under the U.N., whereas Mr. Dulles made no mention of U.N. The British statement at least claimed that the plan was "not anti-Soviet," whereas Mr. Dulles' speech was based largely upon the supposition that Russia is a threat to the rest of the world.

Also Mr. Dulles spoke strongly for an "individualistic society" whereas the pronouncement of the Church commission which he heads states that "This system has in recent years developed grave defects. There have occurred mass unemployment, widespread dispossession from homes and farms, destitution, lack of opportunity for youth and of security for old age." The complete message, popularly called the Delaware Conference Message, may be secured from the Commission of a Just and Durable Peace, 297 Fourth Avenue, New York 10, N. Y. It declares for "a true community of nations" and states that "a world of irresponsible, competing and unrestrained national sovereignties, whether acting alone or in alliance or in coalition, is a world of international anarchy."

That Mr. Dulles' speech and radio address were at sharp variance with the pronouncement of the Church commission that he heads, is the opinion of a number of churchmen. One organization, the Methodist Federation for Social Action, of which Bishop Lewis O. Hartman of Boston is president, and Bishop James C. Baker and Bishop G. Bromley Oxnam are vice-presidents, is reported to have already taken action calling for Mr. Dulles' resignation. It is likely that other Church groups will urge similar action. (See Editorial.)

NO MORE STRIPED PANTS

Buffalo, N. Y. (RNS): — Because of the shortage of cutaways and the desire to be "less formal" at Sunday services, Trinity Episcopal church here has abandoned its 110-year-old custom of insisting upon formal dress for ushers. The vestry voted recently that "ushers shall not be required to wear cutaways but be conservatively garbed." David D. Nash, chairman of the ushering committee, said some men who had volunteered as ushers were unable to buy cutaways because of the suit shortage. Most members say they prefer seeing ushers "informally attired."

THE ANSWER IS YES

**Inquiries have been received as to whether or not single copies of *Christianity Takes A Stand* are available for those who want to follow THE WITNESS articles in Lent but have no opportunity to join a discussion group. The answer of course is yes. Send 30 cents to THE WITNESS, 135 Liberty Street, New York 6, N. Y. and the book will be sent. Or if you prefer the hard cover edition, titled *Toward A Better World*, the cost is $2.10 a copy. May we also call particular attention to the back cover page of this issue. In order to make sure that you receive the February 13 number, containing the first article in our series, it will be necessary for us to receive your order not later than February 6th. Orders received after that date will start with the issue of February 20th.

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CHURCH ROLE IN U.N. IS PRAISED

By George Dugan

Buck Hill Falls, Pa.:—The Christian Church has played a significant role in influencing the United Nations to adopt as one of its major purposes the securing of fundamental freedoms for all people without regard to race, religion, sex, or language, O. Frederick Nolde, dean of the graduate school at the Luthern Theological Seminary, Philadelphia, Pa., and associate director of the commission of the Churches on international affairs, declared here in an address before the annual meeting of the Foreign Missions Conference.

"The Church," he said, "claims no privilege for itself which it does not wish freely granted to all men. It believes that human rights and freedoms must be respected if there is to be a world society of order, justice, and progress. From the standpoint of the Christian message, it contends that all men have the right to hear the Gospel and to determine for themselves what their response shall be. 'The Commission on Human Rights has given prominent place to the construction of an International Bill of Rights in the agenda for its first full session to begin on January 27. It is safe to say that the interpretation which will therein be placed on religious liberty and related rights such as freedom of speech, of the press, of assembly and organization, of ingress and egress will in part determine the facility with which the missionary movement can be projected in the years that lie ahead.

"The United Nations seeks, as an over-all objective, conditions of peace and order in a world society. Under such conditions, the Christian Churches can most effectively pursue constructive tasks. The burden of Christian effort at this moment of history is devoted to reconstruction and rehabilitation. The demand upon Christian resources to bring relief to people in war-torn areas is imperative and every inclination to meet that demand merits commendation. Nevertheless, it should be clearly noted that this emphasis is unavoidable because there existed no international agent competent to preserve peace with justice. The activity of the Christian Church is colored by the condition of the world in which it works. That is so now and it will be so in the future."

The Church must realistically attempt to seek a solution to the economic and physical problems of mankind in addition to carrying on its traditional ministry to men's spiritual needs if Christianity is to continue as a force in the present-day world, according to other speakers at the meeting.

The Rev. Leland S. Albright, assistant secretary of the International Missionary Council, warned that if the Church's ministry is to succeed it must serve the world's people with physical sustenance as well as spiritual uplift. If the Church accepts the challenge of providing physical relief and spiritual ministry as a "continuing and integral part of one process," he declared, "it must reorganize accordingly."



John H. Burt, former navy chaplain, is the first chaplain of the newly organized Episcopal student foundation at the University of Michigan. He has a big job since the student population at the University this year is nearly 19,000, with 1,500 of them Episcopalians

Describing the issue as "one of the greatest challenges to creative thinking and constructive action which missions have ever faced," Mr. Albright proposed the establishment within Protestant denominations of boards of overseas ministry to which would be assigned the responsibility for both relief and Church aid in Europe and for both relief and evangelism in Asia, Africa and Latin America.

A reorganization of such magnitude, he declared, would demand a reorientation in traditional mission thinking and would require the overhauling of long-established machinery. If brought to fruition, he added, it would represent a turning point in the Christian mission enterprise.

Discussing the economic problems of India, the Rev. F. A. Peter of Toronto, a missionary of the Church of England in Canada, told the delegates that while India readily acknowledges the debt it owes Christian missions for pioneer work in education and medicine, nevertheless, the Church must now play a leading role in economics as well.

"To bring about this change," he said, "we need in missions the active aid of scientists, agriculturists, engineers, chemists and businessmen. The shift of emphasis in what missions are now called upon to do means enlisting the services of technicians along with those of doctors, teachers and preachers. It also means giving them the scope and wherewithal to work, and thus a rethinking of our policies and allocation of funds.

"One cannot view the position of the rural Indian Church without reference to the general economic position of the country at large, as the root causes of the prevailing distress are the same. India is a predominantly agricultural country, where 87 per cent of the population live in villages and small towns. The increase of population during the last century has been phenomenal, and is gathering momentum all the time. In 1911 the total population was 311 million and at the last census in 1941 it had increased to nearly 400 million. An increase of 89 million in 30 years! The present excess birth rate over deaths is 6 million per year, and it is estimated that the next census in 1951 will show an increase of close on 60 million.

"If the outlook for the country at large is grim, the picture and position for members of the Christian community is even worse. In the Punjab we have about 300,000 Christians among a population of about 40,000,000 non-Christians. The great majority of the Christians are landless laborers, small artisans and menials in the villages. For their livelihood they depend very largely on their non-Christian landlords. By legislation these classes in the villages are debarred from acquiring land, as they are classed as non-agriculturists—a measure itself designed to protect hereditary farmers against losing their land to money-lenders—but this protection does not extend to the strata to which most of the Christians belong. Without land and with usually only tem-

(Continued on page 18)

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Niemoeller Is Both Defended And Vigorously Attacked

S. M. Cavert Says Attack Comes From Captious Voices While an Editor Turns to the Record

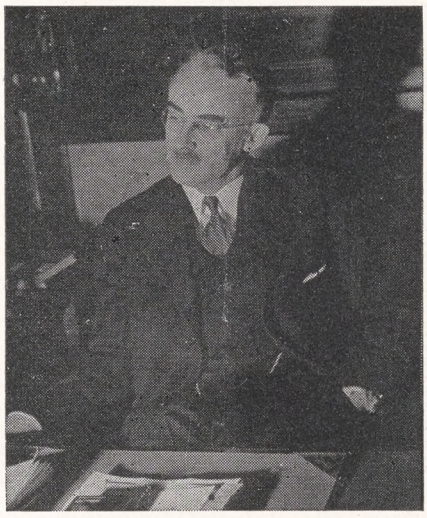
By Sara Dill

New York:—Pastor Martin Niemoeller of Germany was both defended and attacked last week here. The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, under whose auspices Niemoeller is speaking in about forty American cities, gave a press conference in which he denied charges made by "certain captious voices" and labelled as "false" three allegations that have been made against the German Church leader. He denied "that Niemoeller was ever a member of the Nazi party; that he had no quarrel with the political objectives of Hitler and was concerned only with a defense of the Church; that he had not admitted the moral responsibility of the German people for their treatment either of the Jews or of the peoples of invaded nations."

Meanwhile the newspaper PM, in an editorial signed by Victor Bernstein who covered the Nuremberg trial and is considered an authority on conditions within Germany, stated that "The pastor is here to 'sell' America a new, Christian, simonpure Germany which has turned its back upon the horrid past and needs only a hand-across the-sea to become a stalwart crusader in the world fight against pagan bolshevism. He comes extraordinarily well equipped as a salesman. He is a man of the Church, which supposedly lifts him above the ordinary criticism. His thin, intellectual face is illumined by the halo of martyrdom; he spent eight years in a Nazi concentration camp. He talks in terms of high moral and religious precepts which no Christian—nor Jew or Moslem for that matter—can challenge without grave risk of being misunderstood and vilified as a scoffer and an Anti-Christ.

"This man breathes respectability. He has, in recent times, issued many statements against racism and for democracy and the brotherhood of man. He has not even hesitated, on occasion—as a German among Germans—to speak of his country's 'guilt' for World War II. Yet it is precisely these qualities which makes Pastor Niemoeller the most dangerous man whom the State Department could have admitted to this country from Germany. His presence here is an insult to every honest anti-Nazi American; and it is an insult to millions of anti-Nazi Europeans who would like to be admitted to this country, but are not.

"For Pastor Niemoeller is the epitome of the arrogant Prussianism—militarism plus nationalism—which made Hitler's rise possible. His quarrel with Hitler was precisely on a par with Schacht's quarrel with Goering, a factional fight on a question of power and authority. Niemoeller's fight was on a question of who was to run the Lutheran Church."



The Rev. Samuel McCrea Cavert enters the controversy over Pastor Niemoeller by defending him at a press conference

The editorial then turns to the record, pointing out that Niemoeller had commanded a U-boat in World War I and blamed "Marxist and pacifist elements" for the defeat of Germany in that war. He helped organize the Academic Defenders' League to aid in crushing the government in Berlin and in 1920 became a battalion commander of the League and played his part in suppressing uprisings in the Ruhr and elsewhere.

From 1924 onward, the editorial states, Niemoeller voted Nazi and in 1933, when Hitler came to power, he stated, "I am confident that Hitler will support collaboration between Church and state." About that time he became the pastor of a fashionable church in Berlin where he had, among his loyal supporters, Schacht and Baron Constantin von Neurath, both tried at Nuremberg.

The editorial concludes with the statement: "No, I don't think there can be any possible doubt where Niemoeller stands politically. He stands with the Schachts and the Junkers and the militarists. He never had a party card in his pocket, but until Hitler stepped on his personal toes, he had the swastika engraved on his heart. It is tragic that the Federal Council of Churches, which has contributed so notably to humanistic and liberal causes in this country, is lending its good name to this belated anti-Fascist."

(The story of Pastor Niemoeller's arrival in this country and the promises required of Church officials before the State Dept. would permit him to enter appeared in the Dec. 12 WITNESS.—Ed.)

TALMADGE'S CLAIM PROTESTED

Atlanta, Ga.:—Bishop John Moore Walker of Atlanta took the lead in calling a meeting of citizens here January 21st to "protest Herman Talmadge's claim to the governorship." Former Governor Ellis Arnall was one of the speakers, outlining the principles at stake in the controversy. The statement announcing the meeting said it was called "by Georgians who are not concerned with political personalities but only with preservation of orderly constitutional government. We are acting entirely as citizens independently of any church, professional or business affiliations." A woman heckler tried to tell the Bishop that he "ought to mind his own business" but the huge crowd good naturedly laughed her down.

BISHOP LAWRENCE IS HONORED

Springfield, Mass.:—A service of thanksgiving, arranged by the standing committee of the diocese and the dean and chapter of the cathedral here, marked the tenth anniversary of the consecration of Bishop W. Appleton Lawrence. In his address Bishop Lawrence expressed his gratitude for the support received in advancing the work of the Church, which he reviewed in some detail, but said that he hoped for even greater support in forwarding the Kingdom of God all over the world in these critical times.

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The following day he was the leader of a quiet morning for the clergy and lay workers of the diocese. There was a luncheon for the bishop and his clergy, while Mrs. Lawrence entertained the wives of the clergy and the directors of religious education at luncheon at the bishop's house.

ALUMNI ARE SPEAKERS AT ST. AUGUSTINE'S

Raleigh, N. C.:—The Rev. Henry J. C. Bowden and Capt. Henry B. Perry, alumni, were the headliners at the celebration of the 79th anniversary of the opening of St. Augustine's College, held here January 11-12.

CONSECRATION OF NORMAN NASH

Boston:—It was announced at the office of the diocese of Massachusetts on January 23rd that the Rev. Norman B. Nash, at present rector of St. Paul's School, will be consecrated Bishop Coadjutor of Massachusetts on February 14th. The service will be held in Trinity Church here at eleven o'clock. Presiding Bishop Sherrill will be the chief consecrator and Bishop Angus Dun of Washington will preach. The master of ceremonies will be the Rev. Henry Ogilby of Brookline.

GOUVENEUR P. HANCE IS HONORED

Pittsburgh, Pa.:—More than 2,000 people packed Trinity Cathedral here on January 19 to honor the fiftieth anniversary of the founding by Gouveneur P. Hance of St. Barnabas Brotherhood, a lay order. Hundreds were unable to get into the church. The service was read by the members of the order; Bishop Pardue spoke on the place of Brother Hance and the society in the life of the diocese and the sermon was preached by Bishop Ingley of Colorado, a native of Pittsburgh and a life-long friend of Brother Hance. He referred to him as a modern St. Francis because of his work among the sick and poor. The Brotherhood now has five men under life vows of poverty, chastity and obedience.

CHURCH BROADCASTS ON CIVIC ISSUES

Detroit:—Civic issues that concern this city are to be dealt with in a series of thirteen weekly broadcasts starting February 6th, over WJLB. The program is entirely educational, is partly in dramatic form, and will present Christian social teaching on such subjects as race, work and property. The director is John E. Booty, who is now organizing the diocesan radio guild, and the speakers are to be Bishop Emrich, the Rev. G. Paul Musselman, the Rev. Donald W. Crawford, the Rev. William B. Sperry, the Rev. Seward H. Bean and the Rev. John A. Scantlebury.

JOSEPH FLETCHER RETURNS

N e w Y o r k :—The Rev. Joseph Fletcher, professor at the Episcopal Theological Seminary, arrives this week from England where he has been studying conditions and conferring with various leaders for the past three months. He also visited the Continent. His first public report will be made at the annual meeting of the CLID which is to be held Lincoln's Birthday at St. George's parish house. Reservations for the luncheon may be had by writing CLID at 155 Washington St., New York 6.

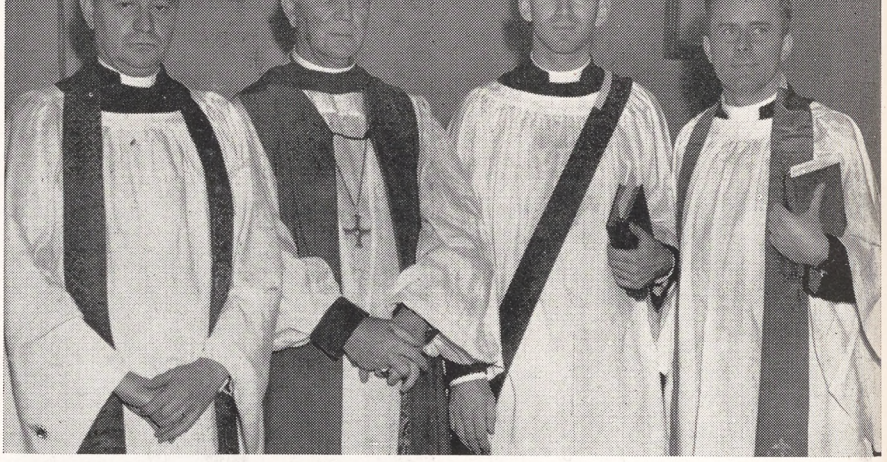
BISHOP DAVIS HONORED

Buffalo, N. Y.:—Every clergyman in the diocese of Western New York attended Bishop's Day, held here January 14th, the day having special significance this year since it is the last to be held before the retirement of Bishop Cameron Davis. The day opened with a celebration of the holy communion at Trinity, where the Bishop was rector for many years, after which he lead a clergy conference in the parish house. The speaker at the luncheon was George Ballachey of this city, layreader and well known churchman, who told of the work in the diocese and of his asosciations with Bishop Davis. At the close the Rev. Charles Broughton, president of the standing committee, presented the Bishop with a gift on behalf of the clergy.

EDWARD HARDY GOES TO NEAR EAST

New Haven, Conn.:—The Rev. Edward R. Hardy, Jr., professor of Church history at the Berkeley Divinity School, sailed for Europe on the Queen Elizabeth on January 18th. He will join a delegation of European churchmen, consisting of Bishop Yngue Brilioth of the Church of Sweden, Bishop W. W. Cash of Worcester, England, and Prof. Hamilcar Alivisatos of the University of Athens on a mission to the Near East. The group represents the provisional committee of the World Council of Churches and will visit Athens, Constantinople, Antioch, Jerusalem, Alexandria and Cyprus to confer with the Greek Orthodox Archbishops and Patriarchs and invite their full participation in the formation of the World Council. Especially in view is the organization meeting of the Council to be held in Holland in September 1948.

During Dr. Hardy's absence Berkeley will have the assistance of the Rev. Massey Shepherd and the Rev. Roy Battenhouse, both of whom are on the staff of the Episcopal Theological School in Cambridge.



Bishop Oldham and three of the clergy of the diocese of Albany, the Rev. B. H. Burnham of St. John's, Troy; the Rev. Rollin S. Polk Jr., recently ordained priest, and the Rev. George A. Taylor, rector of St. Paul's, Albany, where Mr. Polk is assistant

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EDITORIALS

Dulles Should Resign

THE solution of the German question proposed by John Foster Dulles in an address in New York and again in a radio address on January 25, puts a responsibility upon the Churches which, in their associated capacity, have given him high office. True, Mr. Dulles announced that he spoke as a Republican, after getting the concurrence of Governor Dewey and Senator Vandenberg with his thesis. But the fact remains that his position in the Federal and World Councils of Churches is a political asset. Consequently it is the obligation of the people of those Churches to inquire whether his proposal moves in the direction of the just and durable peace they have commissioned him to seek; also whether it is in harmony with the principles set forth in what is popularly called the Social Creed of the Churches.

The essence of the Dulles plan is a western economic bloc composed of a federated, decentralized Germany and her neighbors — France, Belgium and Holland; this bloc to have joint control of the bases of the German industrial economy in the common interest of its members. This is justified by the geo-politic view that the Rhine Valley is the natural "economic heart of Western Europe" and so its vitality ought to flow westward as well as to Germany. Also it is believed that turning the German states toward their western neighbors will keep them from becoming again a centralized menace to the world.

Thus this responsibility is taken away from the Big Three who have been carrying it, and upon whose effective unanimity its realization depends. In the lengthy verbatim report that covers the description of this plan there is no mention of the U.N. Thus the Soviet Union is excluded from a share in the control of a situation which is vital to her security. This is supposed to be balanced by the exclusion also of the United States. But, as we shall see presently, the plan does not work out that way.

It should be noted that this proposal followed by only one day the formation by Churchill of a British Committee for a United Europe, which included prominent churchmen, Anglican, Roman Catholic and Nonconformist. This also excludes the Soviet Union whose European territory extends from the Arctic to the Black Sea and from Czechoslovakia to the Urals. Its promoters however are careful to declare that their United Europe would have the status of a regional group under the U.N. and would naturally seek the close friendship and cooperation of the Soviet Union and the United States.

It should be noted also that the Dulles plan follows a change in the Soviet attitude toward unification of the German economy. Our leaders gave Soviet obstruction of unity as the reason for an economic alliance between the British and American zones. The Soviet press and radio protested this action as violating the Potsdam agreement by dividing Germany into two spheres of influence. They have also been saying that Ruhr production is too important to be left to one or two powers; it must be controlled by all four. Soviet authorities then made concrete proposals for economic and political unification.

Then came the Dulles counter-proposal ostensibly ruling out the Big Three. It, like Churchill's plan, divides the economy of Europe. This is done under the plea of taking a first step toward the economic unification which is the essential base for a federated Europe. That achievement however, like the stopping of our stockpile under Mr. Baruch's atomic energy plan, is placed in some distant future. What would happen now is that the people of the "new democracies" of Eastern Europe, just emerging from feudal controls, would be denied any benefits from the German industrial potential.

Is this part of the same policy pattern that denies our food and credits to those who do not choose to follow our political and economic line? What pagan logic of geo-politics is it that wants "to find a form of joint control which will make it possible to develop the industrial potential of western Germany in the interest of the economic life of western Europe. . . ."? Does the sacredness of personality stop at that line? Are the people of Eastern Europe

"QUOTES"

IF PEACE is to be achieved there must exist in the hearts and minds of men and women everywhere an understanding, sympathetic and neighborly tolerance. Because this is not universally so, twice within our lifetime we have been plunged into a world war. I do not believe that wars are inevitable. I believe the United Nations offers us the greatest chance we have ever had to avert war. But if the U.N. is to attain its goal, each and every one of us must give it our fullest support in thought and deed, and teach our young people to do the same.

—Admiral Chester W. Nimitz
Address January 21, 1947

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to be denied the equal rights to all available opportunities for development, which has been a basic principle in all versions of the Church's Social Creed from the first draft? (The Delaware Message for instance . . . see page three.)

THE test of the economic effectiveness and moral worth of all plans for joint economic control or unification is one and the same. Do they lead to concentrated cartel domination for all the traffic will bear, or to democratic planning and cooperation for the mutual development of all concerned? Where Mr. Dulles' plan leads is clear. The success of the plan, he says, depends primarily upon France, Belgium and Holland, with the Big Three ruled out. But then he adds: "If however our Continental friends are thinking constructively (by which he means 'free enterprise'—Ed.)—and there is evidence that many of them are—we Americans ought to be able to give them precious assistance. We possess, with Great Britain, decisive power in Western Germany." So now two of the Big Three are back in the picture.

Who are the "we" and what is the "decisive power we possess"? Does this mean the joint governmental power that now controls the industrial and war potential of Western Germany? And is this the same implied threat that accompanied the proposal Mr. Dulles presented concerning another war potential, our new won Pacific bases? Or does it mean that new international overlordship that war profits have given those who control our finance, with Britain as the junior partner?

This is the power that is now trying, under the guise of "free enterprise," to avoid the restraints envisaged in the Atlantic and United Nations Charters. This is the power that is able to buy, or buy into, German industry, and thus control the "joint control" of our financially weakened Western Allies. Is this the "Western Europe" that Mr. Dulles has in mind? This is the question for which Church people should request a full and frank answer. For his talk of "power we possess" is the language of those who advocate war against the Soviet Union; it is the language of international high finance. It is not the language of seekers after a just and durable peace, whose commission he heads.

That this proposal can lead to neither peace nor agreement is plain from a glimpse at the two other members of the Big Three. Two days before Dr. Dulles made his speech a leading Moscow journal contained an article concerning American ownership in Germany. It gave the figures concerning our pre-war capital investment there. It then described recent buying of German enterprise and patents with government aid, and asserted it meant an attempt to gain a monopoly position, reaching out to the great industrial concentration of the Ruhr and particularly "the Stinnes coal mines." Since that was written it has been reported over the American radio that a group of American bankers are about to leave to consider loans in Germany.

In Britain one of the main attacks of the 150 Labor Party rebels in Parliament on British foreign policy is its alleged connection with our attempts to restore German cartels. For this they can use reports of our own correspondents concerning the activities of some of the "big brass" in AMG, with past connections with German finance, industry and utilities. Names and places are specified in the restoration of Nazi supporters to industrial positions where future business can be done with their former American associates. A policy that restores the control of German economy to international financiers and industrialists can only lead again to war. It is certainly contrary to the findings of all our Church conferences on economic development, which ask for the democratization of the economic and social life of all the people.

Mr. Dulles prefaces his plan with an analysis of Soviet expansion, his favorite theme. He saw it as a nationalist challenge which was checked last year; but since then it has gained in moral leadership in the U.N. and throughout the world. So Mr. Dulles sees us in danger of "moral isolation" and presents his plan as a creative attempt to meet that challenge.

We can never gain any moral influence from a plan which will appear to most of the people of Europe, as well as to millions elsewhere, as a plan for control of the industrial and war potential of Germany by American-British capital; to be used immediately as an economic weapon against the democratization of the economic and social life of all the people of Europe; and to be held as a threat against the future security of the Soviet Union.

The road to moral influence is the same as the road to peace. It is the cooperative use of economic power for the development of all the peoples of the earth according to those principles which were set forth by our Churches long before they were ever embodied in the Atlantic and United Nations Charters.

Since Mr. Dulles' plan is contrary to these principles, he should be asked to resign as chairman of the commission of a just and durable peace of the Federal Council of Churches and from his positions of leadership in the World Council of Churches.

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The Church of England Today

by J. Gilbert H. Baker

Associate at the Epiphany, New York

AS YOU approach London you can soon see the Church in England has been, like the people, under fire. Time after time in a bombed area, the church has "caught it," and stands often with its tower intact, but with the rest of the building a shell. St. Paul's Cathedral stands right on the edge of a huge area of ruins, which includes most of the other famous old city churches. In the appeal for the diocese of London it is stated that out of 701 churches, only 77 were completely undamaged. My home church, where I was baptized, was destroyed in 1941 on a night when four others in the same town were lost. Many are carrying on in church halls, in schools or in churches of other denominations.

You don't hear very much about what people went through, for English people are reticent. But while I was at St. Martin's-in-the-Fields I learnt something of the spirit of fellowship among the "fire-watchers"; some of them under the vicar formed a group of singers who have since become a power in the parish and have done some valuable work in religious broadcasting. Another of these fire-watchers, a young girl who works in the civil service, was, I discovered, once buried for twelve hours. Another girl in my confirmation class had been the only survivor in her family when a rocket bomb hit their home.

There has been war damage too at deeper levels. Churches are by no means full, though I don't think they are emptier than before the war. A London parson said to me that the bombing had not produced any great turning to the Lord. The attitude of the average man and woman was "We can take it," and not much reliance on God. National days of prayer were better attended in 1940 than in '45, and in peace time we just didn't have any! In the country as a whole the war has brought a considerable loosening of morals and good deal of violent crime. There is also apathy and a sense of insecurity.

How is the Church meeting this situation? One of the books which has roused a great deal of interest and has in fact become a best seller, has been the report of the Archbishop's commission on evangelism, entitled *Towards the Conversion of England*. It has raised discussion among Christians of all denominations about methods of approaching those outside the Church, and contains some effective criticism of Church life in England. But there are many who think that it does not go far enough, and does not really recognize the deep gulf that has grown up between the Church and vast masses of the people.

More significant is the new scheme of recruiting and training clergy, which is being devised by the Church Assembly Council for the training of the ministry under the chairmanship of the Bishop of Lincoln. The Church of England is very short-staffed, for on top of the pre-war shortage, there were very few ordinations in the war years. But during the war in nearly every area, and in prison camps in Germany young men were offering themselves for the ministry, and a staff was set up for their preliminary selection and training. Selection centres were set up, and for a few days men would live together in a kind of retreat, and with opportunities for personal interviews with clergy of experience who could help them find their vocation, whether for the ministry or in other ways.

This system has now been extended to the whole of the Church, and everyone offering for the ministry now has to pass this board; if he does the Church is going to make it her special responsibility to help in the matter of training. This is going to cost money, for it means raising standards, and improving theological colleges. It is for this that a big appeal of 600,000 pounds is being launched for the training of the clergy.

This brings us to the matter of the Church's appeals for reconstruction. In addition to the regular diocesan quotas every diocese that has been hit by the war is launching a large appeal for rebuilding of churches, vicarages and schools. By the government's education act of last year the Church of England is able to keep a large number of its own primary schools, provided they are brought up to standard. This is one of the main items, for instance, in the Bishop of London's appeal for 750,000 pounds for his diocese. The diocese of Rochester, Southwark and Chelmsford, which all border on the London area, are also involved in huge appeals. Then there are new housing areas, and government has plans for several

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new towns, and the Church must act promptly if she is to get sites and buildings ready. Altogether in the next few years I believe the Church of England is committed to raise something like ten million pounds,—it may be more,—over and above ordinary demands. This is from a country which is very severely taxed, and where the war has, as you know, all but brought us to national bankruptcy.

Although the pressure of appeals is heavy it isn't crushing us. There are many live parishes and challenging projects. Soon after we got back last year there was quite an extensive docker's strike, centering in Liverpool, and I noticed from the papers that the person who acted as an intermediary between the unofficial strike committee and the union leaders was the vicar of Liverpool, Ambrose Reeves. I heard later that he had achieved this only by sitting for hours and hours with these men, who were at first very suspicious, and learning what was going on in their minds. Too often people are suspicious of the clergy because they think we think we have all the answers in our pocket. There is a great task in humility in learning about how the world works, and clergy are beginning to see this and to feel the need of time for it; the tragedy is that so much of their time is occupied with the trivialities of the parish that they never get round to outside affairs.

THEN there is an interesting experiment at Bristol, known as the Redfield United Front. Here in an industrial district a number of Anglican and Free Churches have come together to create a youth centre whose aim is to produce useful Christian citizens, with discussions on civics, question periods, and so forth.

They have sought to create community consciousness by a "Street Scheme" in which each street will have its committees on evangelism, social welfare, and war problems. A corporate communion service is held once a month alternately at the Anglican and Free Churches in which both Anglican priest and Free Church minister take part. This is of course exceptional, and is in line with the piecemeal and empirical way which we have in England. But there are many in the Church today who look forward to reunion along the lines of making the ministries of the different Churches acceptable to each other, i.e. that the Anglican clergy should receive some sort of commission to allow them to take services in a Free Church, and that Free Church ministers should receive some kind of Episcopal authority to take any service in an Anglican Church.

Marvyn Stockwood, the Vicar of St. Matthew's Moorfield, Bristol, the prime mover of this scheme, is actually a high churchman; he also stands openly as a supporter of the present government, and has recently won a seat on the city council in the municipal elections. Sir Stafford Cripps, incidentally, is a member of his vestry.

Another approach to Church unity which has grown out of the war is the Coventry Cathedral scheme. You will remember that Coventry Cathedral and a great deal of the core of the city was destroyed in a saturation blitz in 1940. But the 14th Century spire survived, and on the ruins there will be built a new cathedral, which will have three very distinctive features. One is that the altar will be in the centre of the church, restoring an old Byzantine form, and bringing as it were our Lord's table into the very midst of his disciples. The second is a chapel of unity which will be an integral part of the cathedral, but which will be open for the use of other Churches to hold their own services, and for special joint services. The third will be an interdenominational social service centre, which will be endowed, so that there will always be a team of experts on Christian social theory and action which may be brought to bear upon the industrial area all around.

It is in the industrial field that the Church is weakest, and the segregation of such a large part of the population in factories all day is a constant threat to any kind of parish community life. For this reason a number of factory chaplains have recently been appointed, and although this is in the experimental stage, it does present an opportunity which could not be met in any other way. In Southwark Cathedral in South London there is a member of staff whose whole-time occupation is contact with the business houses, and railway stations, etc. in the parish. He told me it was slow going at first, but as he gradually got known he became more and more welcome, and was able to do some really pastoral work with those business men.

Religious broadcasting and drama are also playing some part in the Church life in England today. There are short prayers on the radio every morning and services broadcast from the different Churches both at home and overseas, as well as talks at least once a week. One of the most effective things ever done over the air has been the cycle of plays on the Life of Our Lord, called "The Man Born to be King" by Dorothy Sayers. They were first done in 1942, and have been repeated each year. The same author, who has produced a number of other fine plays, has recently written

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another called the "Just Vengeance" which was given in Lichfield Cathedral on the occasion of the eighth centenary of the diocese, which was enormously impressive to those who saw it.

A second article by Mr. Baker will appear presently on the work at St. Martin's-in-the-Fields, London, where he was on the staff until August, 1946.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

A Hundred New Prayers and More

THE Prayer Book is an anonymous book. It is, as the title page indicates, the "common prayer . . . of the Church." Every century of Christian devotion has contributed to its contents. But the authors who phrased its formularies have been content to leave their work unsigned. They have generously given of their prayers as a legacy not of themselves but of the whole Church. Only the Lord's Prayer is given the fitting distinction of being designated by its Author. The Prayer of St. Chrysostom, as all students know, is not a composition of that valiant reformer and preacher, but takes its name from the Greek Liturgy of St. Chrysostom, a compilation of the sixth century, in which this prayer first appears.



We are, of course, by no means completely in the dark regarding the source and time of writing of many of the prayers of the liturgy. Of those which were newly composed at the time of the Reformation Archbishop Cranmer is generally considered to be the father. The majority of these are collects for saints' days. We can identify the authors of many of the prayers which have come into the Prayer Book through successive revisions since the Reformation—and if not the authors, at least we can frequently note the time and occasion of their composition. But of the pre-Reformation material—roughly one-fourth of the prayers—the best we can say of their origin is that we find them first recorded in one of the few extant Latin service-books compiled in Rome or Italy in the sixth-seventh centuries. Many of them, however, may be considerably older in date.

Some may ask, Why all the bother about finding out who wrote the prayers in the liturgy, if they are really 'common prayers'? If the prayer is a good one and expressive of our common aspiration, does it make any difference who put it into words? Strictly speaking, No. But then we are all naturally curious to know all we can about those things which we love and cherish very dearly. Often, too, a prayer takes on a new meaning and significance if we understand how and why it came to be. This is the reason why books about our favorite hymns are so popular. This, too, is the justification for all the labor which students of the Bible have put into the problems of authorship, date and place of writing of the several books of Holy Scripture—what is called 'higher criticism.' It makes a difference in our understanding of God's Word to us whether all of Isaiah was written before the Jewish Exile, or whether part of it was written before and part of it written after that tragic experience of God's people. So also with our common prayers. For example, I like to remember in Morning and Evening Prayer that Dr. Peter Gunning, the staunch royalist and high churchman, described as 'the incomparable hammer of the schismatics,' composed the evangelical intercession 'for all Conditions of Men'; and Dr. Edward Reynolds, a noted Puritan, wrote the magnificent eucharistic 'General Thanksgiving.' Such knowledge adds to my appreciation of the catholicity and comprehensiveness of our liturgy.

My late and lamented colleague, Professor James Arthur Muller, spent many years of diligent research to find out the authors of the more than one hundred prayers which were added to our Prayer Book in the 1928 revision. The fruit of his studies is now available in a brochure which he literally finished on his deathbed. It is published by our Church Historical Society (to which all of us should belong), 4205 Spruce St., Philadelphia, for the modest sum of fifty cents, under the title: *Who Wrote the New Prayers in the Prayer Book?* There is a wealth of information in this little book which cannot be found elsewhere, combined with a fine sense of literary and theological criticism. Dr. Muller had the very unusual gift of being able to write in a lively and interesting way for both scholars and non-technical readers at the same time. What is particularly reassuring in the results of his devoted study is the broad basis upon which our 1928 Prayer Book revisers worked in their enlargement and enrichment of

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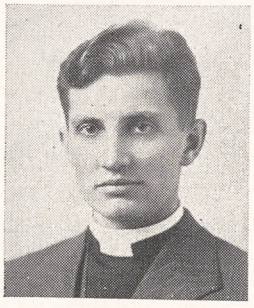
our 'common prayer.' Both ancient and modern sources were drawn upon for material, and both the great and the little among Christ's members contributed to it. Even so, quite a few of the 'new' prayers Dr. Muller found to be anonymous. If you love the Church's liturgy you will not want to miss owning a copy of this book.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

FROM the days of the regal William S. Hart down to the present hey-day of Roy Rogers, your local theater has been featuring the lowly "western" each Saturday afternoon for the edification of the younger elements in our society. From the very beginning, these modern morality plays, in which the powers of darkness always receive their just deserts at the hands of the forces of righteousness, have followed a standard and noble pattern. Produced on the minimum budget and, generally, with no imagination or technique, most of them, of course, are trash.



But, nevertheless, the "westerns" have an established place in our culture and, from time to time, outstanding pictures in this category, such as the great *Ox-Bow Incident*, come along. At the present time, two entertaining, though unimportant, pictures in this field are being featured in your neighborhood.

The first is an Australian importation, *The Overlanders*, dealing with the transfer of a huge herd of steers into the hinterland of Australia during the war so that they might not be captured by invading Japanese troops. The small band of drovers (Australian term for cowboys) is led by one Chips Raffertry, a man who knows how to seat a horse and turn a stampede with the best of our Hollywood buckaroos, and who, of course, fulfills his mission despite all of the obstacles of sandstorms, drought and famine that nature throws his way. Set against a desolate, mid-Australian background and featuring outstanding camera technique, the film adequately gets across the standard point that the moral law will emerge triumphant, no matter what.

The second film is John Ford's *My Darling, Clementine*, starring such competent actors as Henry Fonda, Ward Bond, Tim Holt and Walter Brennan. The story here, also, is unimportant. Suffice it to say that Henry Fonda, in the role of Wyatt Earp, manages to emerge triumphant over Walter Brennan and his clan of rustling murderers. The important element in the film is the directing of John Ford who, in the past, has given us such films as *The Grapes of Wrath, The Informer, Stagecoach* and *The Long Voyage Home*. Throughout this film, he keeps the human actors subordinate to the vast panoramas of western topography and the storms and dust of the Arizona territory. As a result, the struggle between the human contestants is dwarfed by the more timeless forces about it and, yet, through judicious highlighting, one is convinced that the bringing of "law 'n order" to this wild land is not a task unworthy of human beings.

Henry Fonda, in the role of the man with the mission to reorder the topsy-turvy culture, proves once again that he is probably the best actor among Hollywood's leading men and, so good is Ford's directing, even Victor Mature is believable as a consumptive desperado. Outstanding, too, is Walter Brennan in the role of the mangy, old sidewinder who has an unwholesome habit of shooting the "good guys" in the back and using his quirt on his own sons when they draw a six-gun without killing a man. This, without a doubt, is escape entertainment with a vengeance. But, as for me, I liked it.

New Books

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This is a revised edition of a book published twenty years ago, with many changes and additions. There are simple and understandable services for the opening of Sunday schools which have already been tested in many schools. It is a work book that clergymen and directors will find invaluable.

—W. B. S.

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Rare Prayer Books Exhibited At Michigan University

Most Valuable Book Shown Tells of Services Held in the First English Colony in America

Edited by Sara Dill

Ann Arbor:—The 340th anniversary of the first Anglican Communion service in America is noted in a display of Prayer Books at the Clements Library of the University of Michigan. The display shows the use of Anglican and Protestant Episcopal Prayer Books in America.

The exhibit ranges from a copy of an Anglican Prayer Book of the reign of Queen Elizabeth to a copy of the Book of Common Prayer authorized in 1928 which now is used by the Episcopal Church in America.

Prepared especially for the Michigan pastors' conference here, Monday through Wednesday, the display will run until February 8.

One of the most interesting books to be seen is the Prayer Book proposed by Archbishop Laud in St. Giles, Edinburgh, Scotland, in 1637. The use of the book prompted a lady member of the congregation to throw her stool at the clergyman and led many Scotsmen to emigrate to America in a Presbyterian protest against Anglican liturgy.

The earliest record of the first communion service held in the British Colonies in North America at Jamestown in 1607 is recorded in John Smith's "General Historie of Virginia . . .", printed in 1624 in London. The book is one of the most important in the display.

Most valuable book in the exhibit, according to Clements' Library officials, is a copy of Thomas Hariot's "Virginia," which tells of the religious services in 1585 at Roanoke Island, N. C., the first English colony in America. The book was printed in London in 1588 and is the only perfect copy known in America.

Another rare book in the collection is Hakluyt's "Voyages," printed in London in 1589, which gives the first account of the first Anglican baptism in America at Roanoke Island in 1587. An Indian named Manteo and Virginia Dare, the first white child born in the British-American colonies, were baptized.

Included in the exhibit are pictures of Samuel Seabury and William White, first Episcopal bishops in America.

A Liturgy by Bishop Seabury which he had printed in 1786 for use in his Connecticut diocese is also on display. The Bishop had the book prepared while waiting for an authorized Prayer Book which did not appear until four years later. A copy of this authorized edition also may be seen.

Visitors to the library may view the first picture of an Episcopal church in America ever to be printed in this country. It was engraved in Philadelphia in 1787. It depicts Christ Church, Philadelphia, in which Washington worshipped while president, and in the churchyard of which are buried more signers of the Declaration of Independence than in any other place.



Bishop Penick of North Carolina is the commencement preacher at the Virginia Seminary

"Advertisements," another book by Capt. John Smith printed in London in 1631, first tells the story of the first church building at Jamestown and first notes the presence of a Book of Common Prayer in the British Colonies in America.

Two other interesting parts of the display are a copy of the first printed liturgical work of the Episcopal church in America, 1785, and a copy of the journal of the General Convention of the Church in America in 1789 during which the Prayer Book was approved and ordered printed.

The exhibit also contains an Anglican Book of Common Prayer printed in 1901 which contains a supplement to show the variance between the English Book of Common Prayer and that of the Episcopal Church in the United States. The supplement contains a prayer for the president of the United States, inside the first letter of which is a picture of President T. R. Roosevelt.

New Book Planned

New York: — Announcement was made, following the meeting last week of the Committee on Laymen's Work, that a book containing information and suggested methods of laymen's work would be issued shortly. It is to be in four parts.

Church Army

New York: — Captain Estabrook of the Church Army reported at the annual meeting, held here January 20, that the present staff consists of 19 captains, 9 mission sisters, 6 cadets. They are engaged in various types of work, including town and country, under-privileged, rural, Indian, Negro, Church homes and the foreign fields.

New Church

Royal Oak, Mich.:—St. John's here, through Rector Charles C. Jatho, has announced plans to build a new church on the site next to the present parish house. It will cost in the neighborhood of $320,000 and will be of the finest in the midwest.

City Government

Boston: — The Massachusetts diocesan school, which opened January 23 to meet on eight successive Thursday evenings, is considering "Our duty in relation to city government," among other things. The course deals with council-manager form of government; proportional representation; examination of the Boston city charter; women's responsibility in city government; control of citizens of their government. It is the first time that such a course has been offered at a Church conference, as far as is known. Various civic leaders are lecturing the course.

Other courses are given by Dean Van Etten; the Rev. Whitney Hale, the Rev. Massey H. Shepherd, with

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the director the Rev. David R. Hunter, executive secretary of the diocesan department of education.

Debt is Cleared

New York:—When the Church of the Heavenly Rest was opened on Easter, 1929, the parish owed $970,000. Today that amount has been completely liquidated. In making this announcement Rector Henry Darlington said: "Now the vestry can ask the Bishop to proceed to consecrate our beautiful church. Such a committee has been appointed." It should be pointed out also that during the eighteen years that this debt has been removed, the parish has spent over a quarter of a million dollars in beautifying the structure. The church is considered one of the most beautiful in the country.

Barber to Speak

Richmond, N. Y.:—Red Barber, sports announcer for the Brooklyn Dodgers, is to be the speaker at the annual corporate communion on Washington's Birthday, for the men and boys of the Richmond convocation of the diocese of New York. He is to speak at a breakfast following the service held at St. Andrew's here.

Organ Recitals

New York:—Organist T. Frederick H. Candlyn, organist at St. Thomas Church, gave the first of a series of organ recitals at St. Thomas Chapel on Sixtieth Street, on the evening of January 14th. On the 21st a recital was given by Paul S. Callaway, organist of Washington Cathedral, with Clarence Watters, organist at Trinity College giving a recital on the 28th. The final in the series will be given February 4th when the organist will be Walter Baker, organist at the First Baptist Church, Philadelphia.

Conciliation Board

Everett, Wash.:—Rector Thomas E. Jessett of Trinity Church here has been appointed by the mayor of the city to serve on a labor relations board. The three man board, with a representative of management and of labor serving with Mr. Jessett, stands ready to function whenever called upon to settle any local disputes between management and labor.

Evangelicals Meet

Kirkwood, Mo.:—The evangelical emphasis must become a more consciously unified movement on a national basis, according to the Rev. Charles D. Kean, rector here, national president of the Episcopal Evangelical Fellowship. The primary objective of the fellowship is to develop this unity of conviction and to relate immediate problems of policy and program to it.

Mr. Kean has just completed the first of a series of regional tours meeting with Evangelical Fellowship groups in several northeastern dioceses. On January 7, he spoke informally at a small luncheon of Toledo, Ohio, members, and that evening along with Dean Chester Emerson of Trinity Cathedral, Cleveland, addressed a dinner meeting of the fellowship at the Cleveland YMCA. He met with a small committee of Rhode Island members in Providence on January 10.

After preaching on January 12 in Grace Church, New York, Mr. Kean went to Boston, where he was the speaker at the monthly meeting of the Massachusetts branch of the Fellowship in Trinity Church Rectory on January 13. That afternoon he spoke to an informal gathering of students of the Episcopal Theological School at the home of Prof. Sherman E. Johnson.

Mr. Kean spoke to a meeting of students of the Virginia Theological Seminary on Wednesday, Jan. 15, and that evening was the speaker at a dinner meeting of the Washington, D. C., branch of the Fellowship in St. John's Church, Georgetown. The following day he spoke to a meeting of the New York branch of the Fellowship at St. Bartholomew's Church, and on Friday, Jan. 17, addressed a meeting of the Cincinnati, Ohio, group at the Church of the Advent, Walnut Hills.

The Rev. R. Malcolm Ward, of Maumee, Ohio, national secretary of the Fellowship, is expected to meet with local groups in Philadelphia and Hartford during the next month.

Virginia Graduation

Alexandria:—Ten men were graduated from the Virginia Seminary this week. Bishop Penick of North Carolina gave the address, and the Rev. Packard Okie, acting student pastor at Princeton who is on leave from the missionary district of Liberia, led a retreat for the seniors of the seminary on January 25-27 at Orkney Springs, Va.

Urge Freedom

New York (RNS):—Inclusion of guarantees of religious freedom in the new Italian constitution will be a major factor in determining the attitude of Protestants in this country toward the Italian government, Dr. Alcide de Gasperi, Premier of Italy, was told here during a conference with seven Protestant leaders representing the Federal Council of Churches. Dr. Gasperi has since resigned.

The delegation, in a memorandum presented to Dr. Gasperi, pointed out that "the Protestant and Orthodox Churches in America are deeply concerned to help the people of Italy who have suffered grave hardship because of the war."

This interest, the memorandum said, has been expressed in two ways: by support of governmental and public measures which have pro-

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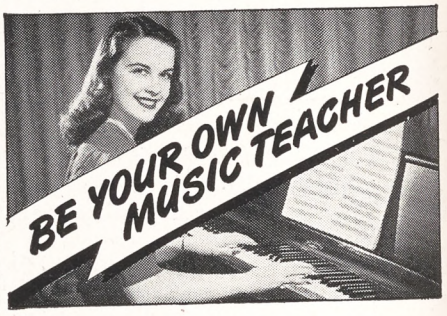

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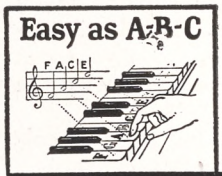

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vided relief and reconstruction for Italy, and by contribution through Church World Service, joint Protestant relief agency, of goods and money. The Italian Premier was assured that further assistance and support will be given by Protestants in this country.

The memorandum stressed that the Federal Council is "concerned about the contribution which Italy may make in the family of nations. . . . The Council has taken the position that 'the peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty'."

Pointing out that these "lofty principles" have found international acceptance, the statement asserted they should now be put into actual practice.

"We recognize," the Federal Council leaders said, "the crucial importance of the decisions which the people of Italy are called upon to make as they determine the constitutional forms by which their life shall be governed.

"You will understand that, because of our profound interest in the development of international order and in the promotion of respect for the rights of our Protestant brethren in Italy, we shall diligently follow the course of events in your country over the months that lie ahead. Provisions for religious freedom in the new constitution will be a major factor in determining the attitude of our people toward Italy."

The delegation representing the Federal Council included Roswell P. Barnes, associate general secretary of the Council; Robbins W. Barstow, director of the service division, Church World Service; Frederick L. Fagley, associate secretary, General Council, Congregational Christian Churches; O. Frederick Nolde, dean of the graduate school, Lutheran Theological Seminary, Mt. Airy, Pa.; Bishop G. Bromley Oxnam of the Methodist Church; George P. T. Sargent, rector of St. Bartholomew's Church, and Robert W. Anthony, former commissioner of the American committee for the World Council of Churches to the Protestant churches of Italy.

Atheism Vs. Religion

Philadelphia (RNS):—A new religious discussion program, "Atheism vs. Religion," is being broadcast here over Station WIP. Participants in the initial program, entitled "Is Religion on the Skids?" included Rabbi William H. Fineshreiber of Congregation Keneseth Israel; Daniel A. Poling, editor of the Christian Herald and pastor of Baptist Temple; Wolsey Teller, and Marshall Gouvin. The latter two are members of the Philadelphia Rationalist Group, which includes atheists, agnostics, and Deists.

What is believed to be the first atheistic broadcast was carried over Station KQW in San Francisco recently when atheist Robert H. Scott spent 30 minutes presenting arguments in favor of atheism. His broadcast followed a ruling by the Federal Communications Commission that atheists should be allowed to present their views over the air. Indignant churchgoers barraged the radio station with protests for allowing the program to be aired.

Delinquency

Des Moines, Iowa (RNS):—"Boys and girls who attend Sunday school and church regularly are not likely to fall into the arms of the law as delinquent children," Ralph Brophy, head of the police juvenile bureau here, asserted. The bureau head made the statement following a survey of the bureau's activities during 1946 which included investigation of juvenile participation in thefts, drinking of intoxicating liquors,

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running away from home, truancy, smoking, and vandalism. At least 83 per cent of the children with which the police juvenile bureau had contact during 1946 were not regular attendants at any church or Sunday school, Brophy said. Only a few of the remaining 17 per cent attended church or Sunday school with any degree of regularity, he added.

"We cannot blame the children for their failure to attend," the bureau head said. "Practically none of the parents of the children contacted either attend or accompany their children to religious services. I consider religious or spiritual training the most important factor in the prevention of juvenile delinquency," Brophy said in listing "five ways of making a child delinquent." The five are:

1. Don't give your child any religious or spiritual training.

2. Don't let him discuss his plans, problems or pleasures, so he won't develop affection, security or trust in you.

3. Don't open your home to his companions; they will muss up the place. Don't be concerned where he spends his free time.

4. Never praise your child for his worthwhile effort because he might take advantage of your effort and try harder to please you in the future.

"In other words, just don't pay any attention to what your child does or says. He should be able to take care of himself in this day and age," Brophy concluded.

Seek Understanding

Copenhagen (wireless to RNS):—A discussion forum has been set up here by Danish Christian and Communist leaders in an attempt to reach understanding on questions in which both groups have a common interest. The discussions are also aimed at clarifying the issues on which Christianity and Communism differ.

Offer to Arbitrate

Athens, Ga. (RNS):—The Athens Ministerial Association has offered to arbitrate a 16-months-old strike against the Athens Manufacturing Company. The strike was called in August, 1945, by the Textile Workers Union of America and is the oldest strike in the nation. The union has accused the company of refusing to arbitrate.

The ministerial association sent a letter to the president of the company, H. E. Dudley, and the local union president, Seab Burgess, stating it was offering its services as arbitrators "in a non-partisan attitude, hoping to be helpful in seeing this difficulty settled fairly and justly."

Family Clinic

Cleveland (RNS):—Women of 14 Greater Cleveland churches concluded a unique family clinic at Phillips Avenue Presbyterian church here with plans for stabilizing home life in the community. Following keynote addresses by Common Pleas Judge Julius M. Kovachy, president of the Cleveland Church Federation, and Dr. Henry C. Schumacher, director of the Cleveland Guidance Center, the women went into seminar sessions to hold frank discussions on all phases of family life.

First such clinic sponsored by a Protestant church here, results of the meeting will be studied toward establishing similar clinics in various parts of this area. The 150 women attending represented churches, schools, parent-teachers groups and public health and service organizations.

Prime conclusion of the meetings was that the church has become a necessity to a stable American home. Statistics provided by Judge Kovachy in his address showed church membership in this area was one of the best deterrents to breakup of a home. Churched families, he said, registered a higher incidence of harmony, with fewer divorces.

Most of the women attending, although mothers themselves, blamed immature modern mothers as the chief cause of disintegrating homes here.

Jobs for Strikers

Winston-Salem, N. C. (RNS):—Having failed to get negotiations started in an effort to settle a protracted strike which has idled Negro laundry workers at five plants here, Negro church leaders have joined with other groups in setting up laundries in several sections of the city to provide jobs for the strikers.

Spokesmen for the organizing group said the causes of the strike were not considered in the step, but that the laundries, which are to be operated and staffed entirely by Negroes, are being established solely "to give those people jobs."

Negro ministers recently met and launched an effort to attempt some sort of a settlement of the strike. The laundries, however, are still refusing to negotiate with the International Fur and Leather Workers Union (CIO), over whose recognition the strike was called.

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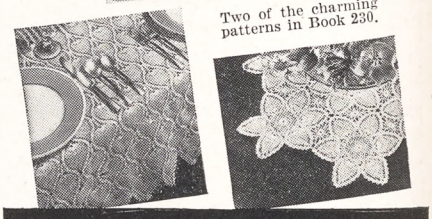

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Group Evangelism

Buck Hill Fall, Pa.:—Use of "group evangelism" to speed the work of Christian missions overseas was recommended to Church leaders attending the annual meeting here of the Foreign Missions Conference of North America. In a special report delivered at the opening of the four-day sessions, the missions leaders were told that use of the group technique would mean a definite break from the "one-by-one" conversion methods characteristic of most Protestant mission work today. The report explained that "group evangelism" seeks to reach "rulers" in the mission field first, and after securing their adherence to the faith, working to convert their countrymen.

Japan is one of the most fertile fields for this type of evangelism, the report said, because the cultural pattern in that country has been completely changed by the war. "In Japan," the report declared, "there is proportionately the largest group of well-trained national pastors and lay workers in the whole non-Christian world. There are hundreds of former missionaries in Japan who could be marshaled for a teaching ministry."

Similar group approaches might be made in non-Moslem Africa and among other primitive peoples before the "acids of modernity and secularism undermine the traditional social pattern," the report stated.

Stressing the urgent need for Christian evangelization today, the report warned that "in countries which have escaped the actual sufferings of war, self-love and insistence upon personal gain and comfort without regard to the welfare of others seem to be the prevailing moods."

Commenting on the growth of Christianity in relation to world population, the report pointed out that "in almost all countries where foreign mission work is carried on, although the rate of growth of the Christian community is higher than the rate of growth of the general population, the immensely greater numbers in the general population mean that there are more non-Christians today than there were half a century ago."

Report Gains

Chicago (RNS):—Membership of the Methodist Church during 1946 grew by 346,369 persons to a total of 8,430,146, an all-time high, and members contributed more than $150,000,000 during the year for Methodist causes. Albert C. Hoover, statistician of the Methodist Church, in his report here, also disclosed that a nation-wide effort to reverse the trend of declining church school enrollment resulted in an increase of 298,760 to a total of 5,147,508 pupils. The report also revealed that 21,463 pastoral charges administered 40,364 preaching places, an indication of the critical ministerial shortage reported by all denominations.

Of the $150,000,000 expenditures, $113,000,000 was for regular church causes, including $48,322,579 for ministerial support; $37,841,186 for local church maintenance, and $27,979,794 for benevolence. A total of $6,339,007 was spent on church indebtedness and current expenses, reducing the church debt to $18,209,803. Methodism during the year spent $25,016,417 on property improvement, an increase of $6,500,000 over 1945.

The Crusade for Christ war relief and reconstruction fund received more than $6,000,000 bringing its grand total now to $26,861,042.

Church Renewal

Geneva (wireless to RNS):—A movement is on foot in Europe to "rediscover" the local church as a community of people in which each person can find opportunity for service, Professor Hans Hoekendijk, former general secretary of the Dutch Student Christian Movement, declared here. He spoke at the opening of the second session of the Ecumenical Institute established last year by the World Council of Churches.

Lecturers include Stewart Herman, of the World Council of Churches,

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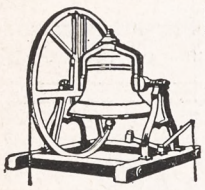
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who will discuss "an American view of the European Churches," W. A. Visser 't Hooft, general secretary of the World Council; Adolph Keller, Swiss theologian, whose subject will be, "An European view of the American Churches"; G. Florovsky, of the Russian Orthodox Institute in Paris; and Eric Wolf, professor of law at the University of Freiburg, and a leading layman in the German church.

Forty-seven theological students from 17 countries have registered for the courses, which will continue until March 29. Four students are from the United States, twelve from Germany, five from Holland, four from Czechoslovakia, three each from Poland and Hungary, two each from Denmark, the Baltic countries, Switzerland, and Finland, and one each from Britain, France, Belgium, Italy, Norway, Austria, Russia (from a DP camp in Austria) and Indonesia.

About three-fourth of the students are men, virtually all of them theological students or pastors. Professor Hoekendijk, who recently served in the Dutch East Indies mission field, is the dean of studies.

CHURCH ROLE PRAISED

(Continued from page 4)

porary employment most of them eke out a precarious livelihood. Politically, too, the Christian community constitutes a small minority among unsympathetic majorities of Moslems, Hindus and Sikhs. A fortunate few have obtained government service, been able to buy land or otherwise secure their independence, but the majority are and will remain landless laborers."

Dr. William N. Wysham, eastern area secretary of the board of foreign missions of the Presbyterian Church, who recently returned from a trip to the Philippines and Siam, expressed the opinion that the war set back public health programs in southeast Asia many years and that in these countries there is a "compelling need" for more medical missionary service.

"In Bangkok," he declared, "where our mission has never had a Christian hospital, we found an overpowering demand from Christians and Buddhists alike that we open one at once. In Manila, also, the leading Evangelical laymen insisted on our giving careful consideration to their dreams for a great Christian medical center there. Any wise mission strategy for southeast Asia must include considerable strengthening of medical forces to meet dire physical need."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. ELDRED C. SIMKINS
Rector at Sebring, Florida

Thank you for publishing the article by the Rev. George William Brown (WITNESS, January 9). If any of us had any doubts as to the wisdom of the action of the General Convention on the Presbyterian unity question, this article should certainly settle all doubt, if this article really expresses the sentiments of the Presbyterians. This gentleman surely refuses to recognize the Protestant Episcopal Church in the United States of America for what it is and what the Prayer Book says we are. Like most Protestants he wants to insist that we are just another Protestant denomination with frills. It would be fun to analyze the article, pointing out the expressions of error but maybe someone else will do this.

* * *

MISS JANE BUTLER
Churchwoman of Philadelphia

THE WITNESS Study Plan for Lent as outlined in the issue of January 9th is excellent. Unfortunately I belong to a small church where there will be no study group. So I write to inquire if it is possible for me to be a "class of one". In other words is it possible for me to buy a copy of the book issued by our commission on social reconstruction so that I may read a chapter each week, together with the articles appraising the chapters as they appear in THE WITNESS.

ANSWER: We will send WITNESS subscribers a copy of *Christianity Takes a Stand* for 30c—which is 25c for the book plus postage and handling. Or if you prefer the hard cover edition, issued with the title, *Toward A Better World*, the cost is $2.10. Those ordering are asked to send cash with order to THE WITNESS, 135 Liberty Street, New York, N. Y.

* * *

REV. WILLIS M. ROSENTHAL
Rector of Grace Church, Columbus, Nebr.

Thank you especially for the story in your January 9 issue on the progress made toward merging the two largest Presbyterian bodies, and for the reprint of Mr. Brown's article blasting us Episcopalians for the recent "reunion" activities. It is good to know that organic, organizational unity is in sight for two large bodies of Christians who apparently should never have been separate. Mr. Brown's article, while perhaps unduly bitter, is certainly much to the point and seems to me essentially sound—but he fails to credit any Episcopalians with having had as serious doubts about the reunion movement as many Presbyterians apparently did! Had our General Convention acted more favorably than it did on the proposals, their action would have been a severe setback for reunion among Presbyterians.

Very few of us ordinary parochial clergy have the time or opportunity to read Church papers other than our own, and for that reason I think we owe special thanks for this particular story. Mr. Brown points up the doctrinal differences and confusion that exist among us that hinder approaches to other bodies, and specifically the doctrine of the Church. The layman who didn't know he was a Catholic when he wanted to join the Presbyterians is typical: apparently he had never considered the meaning of that word in the Creeds, or he had been taught that the One, Holy, Catholic Church is an ideal toward which Christians are to strive, while many of us think we are being true to historic Christianity only by believing it to be a divine and historic fact. From this fundamental difference, I think, derive most of our other differences—such as on the doctrine of grace, which Dr. Wedel stresses so much.

It does seem to me that the Presbyterian ministers referred to by Mr. Brown have had peculiarly unfortunate experiences in getting cooperation from our clergy in community enterprises: I know that I myself and many of our clergy "bend over backwards" to take part in union efforts of various kinds and cultivate friendly and cooperative relationships. If we are intractable, in the eyes of these gentlemen, surely they have had little experience in dealing with Romanists or Missouri Synod Lutherans!

It all goes to show something.

* * *

RT. REV. EDWIN J. RANDALL
Suffragan Bishop of Chicago

In the issue of THE WITNESS for January 9, you quoted from an article in *The Presbyterian Tribune* by the Rev. George William Brown, blasting at the Episcopal Church for action on unity taken at the Philadelphia General Convention. Many of us who opposed this proposed union, based one of our objections on our conviction that we did not believe the Presbyterians, as a body, really desired the union and were no more prepared for it than members of the Episcopal Church.

It might have been more to the point if the Rev. Mr. Brown and others who shared his opinions had come out quite frankly and opposed the proposed union.

The day-long debate in the House of Deputies certainly gave opportunity for a thorough debate on the part of the clergy and lay delegates, and whatever some of our Presbyterian friends may think of the action, it was the action of the whole Church, through her appointed representatives, and many of us still feel that the action taken was under the guidance of the Holy Spirit.

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The Stand Considered

A notable group contributed to the book, *Christianity Takes a Stand*, published by the commission on social reconstruction.

Believing that the book should be carefully studied THE WITNESS will offer a critical appraisal of each chapter in the book starting with our February 13th number and running for ten weeks, as follows:

The Book Chapter	*Appraised in* THE WITNESS *by:*
1. SOCIAL RESPONSIBILITY OF THE CHURCH by Bishop Dun of Washington	1. Bishop Richard Emrich of Michigan
2. THE UNITED NATIONS by Sumner Welles	2. The Hon. Harold E. Stassen
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6. THE MINORITIES PROBLEM by Eleanor Roosevelt and the Rev. W. Russell Bowie	6. Dr. Max Yergen, President of the National Negro Congress
7. JAPANESE AMERICANS by Bishop Edward L. Parsons	7. Carey McWilliams, Author of "Prejudice," "Brothers Under the Skin" and other books
8. FULL EMPLOYMENT by Frances Perkins	8. Philip Murray, President of the CIO
9. MAN AND THE STATE by Eduard Heimann	9. Stephen F. Bayne Jr., Bishop-elect of Olympia
10. DUTY OF A CHRISTIAN by Stringfellow Barr	10. Dr. Frederick C. Grant, Editor of THE WITNESS

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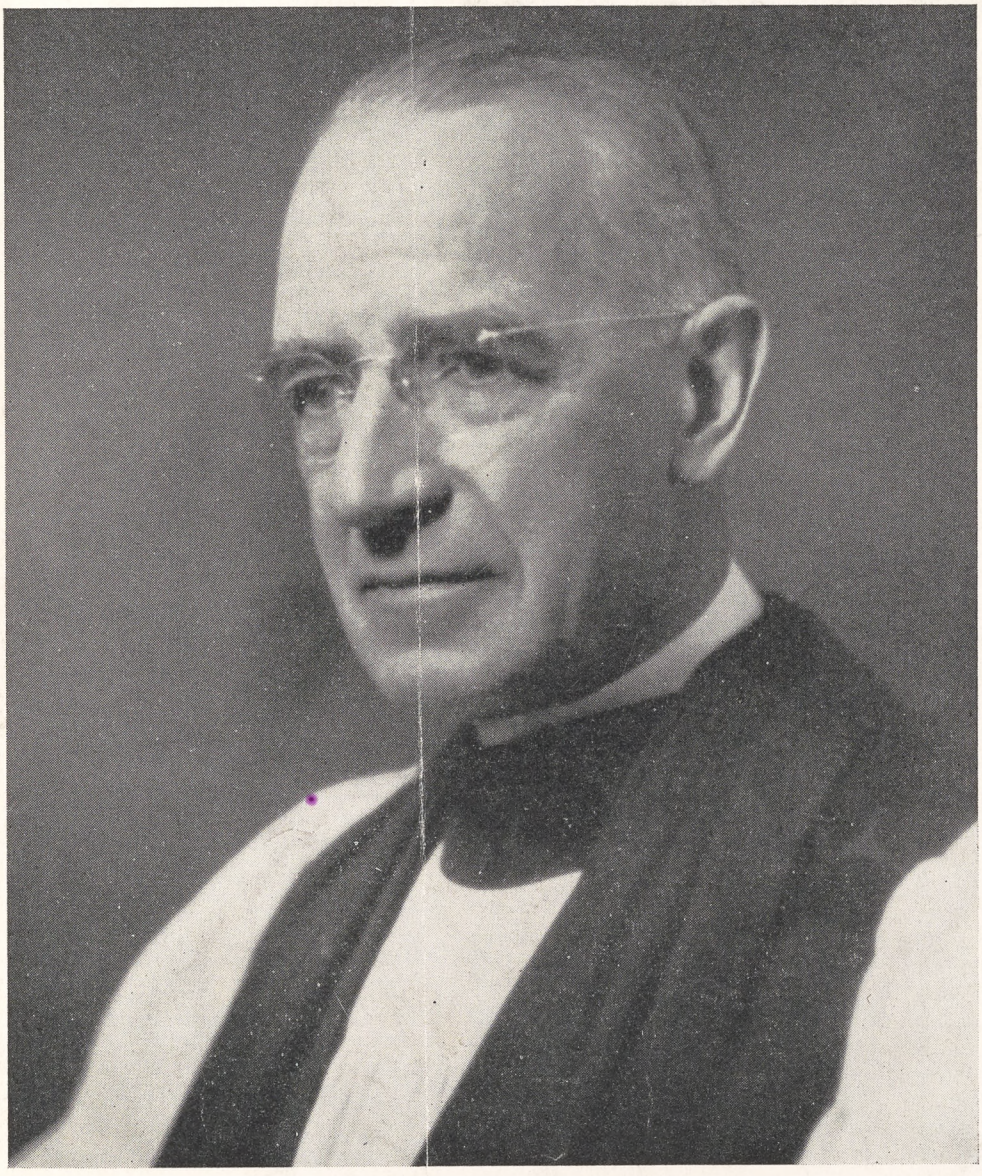

FEBRUARY 6, 1947

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CHARLES K. GILBERT IS ELECTED BISHOP OF NEW YORK . . .
(*story on page three*)

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6:00 P. M. Young People's Meetings.

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For Christ and His Church

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FEBRUARY 6, 1947
Vol. XXX No. 9

Clergy Notes

BAXTER, E. LAURIE, formerly rector of the Nativity, Dothan, Ala., became rector of St. John's, Versailles, Ky., on January 15th.

CLARKE, GERALD C., rector of St. Paul's, East Cleveland, O., died suddenly on January 20th.

CLERK, GEORGE D., has resigned as executive secretary of the diocese of Iowa, to become rector of Trinity, Detroit, Michigan.

CRAGON, MILLER M. JR., was ordained deacon by Bishop Jackson on Dec. 29 at St. James', Alexandria, La. He will be assistant at St. Andrew's, New Orleans, when he finishes his theological training this month at Sewanee.

GASS, KENNETH H., rector of Christ Church, Kent, Ohio, becomes rector of St. Timothy's, Massillon, Ohio, February 23rd.

GILLIAM, JAMES D., was ordained priest by Bishop Jackson on January 14 at St. Francisville, La. He is in charge of St. Alban's, Jackson, La., and chaplain of the state hospital there.

HAUSHALTER, WALTER M., was ordained deacon on January 25 at All Hallows, Wyncote, Pa., by Bishop Hart. He is in charge of St. Andrew's, Philadelphia.

HOOVER, H. L., resigned as rector of St. Bartholomew's, Hartsville, S. C., effective February 1.

LESWING, HERBERT JR., was ordained deacon on January 23 by Bishop Hart at All Hallows Church, Wyncote, Pa. He is in charge of the Redeemer, Andalusia, Pa.

MILSTEAD, ANDREW, former navy chaplain, is now the rector of the Nativity, Maysville, Kentucky.

MOSES, JESSE D., was ordained deacon on January 30th by Bishop Stevens at St. Philip the Evangelist, Los Angeles.

VARLEY, ROBERT P., was ordained deacon on January 25 at All Hallows, Wyncote, Pa., by Bishop Hart. He continues his studies at Nashotah.

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11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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8:00 A. M.—Holy Communion.
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VOL. XXX. No. 8

The WITNESS

For Christ and His Church

FEBRUARY 6, 1947

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Charles K. Gilbert Is Elected Bishop of New York

Defeats Dean Claude Sprouse of Kansas City On First Ballot at the Special Convention

By W. B. Spofford

New York:—Charles Kendall Gilbert, for sixteen years the Suffragan Bishop of the diocese of New York, was elected Diocesan Bishop at a special convention held January 28th. He succeeds Bishop William T. Manning who retired on January 1st, and who entered the synod hall following the election to pay tribute to his successor.

The only other person nominated was Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral, Kansas City, Missouri. Bishop Gilbert was elected on the first ballot, as follows:

	Clerical	*Lay*
Bishop Gilbert	154	130
Dean Sprouse	103	42½

In nominating Bishop Gilbert, the Rev. Louis W. Pitt, rector of Grace Church, described him as "a man of integrity, gentle and fearless, who knows the diocese better than any man in active service in the Church at this hour." The Rev. Roelif H. Brooks, in nominating Dean Sprouse, deplored the newspaper publicity given out in advance of the convention, saying that "It is a sad state of affairs when the business of our diocese is broadcast in the columns of the press." He then said: "When it became evident that no clergyman of our diocese equipped with experience and learning would permit his name to be placed in nomination for the office of Bishop of New York, I proposed the name of the Very Rev. Claude W. Sprouse—and I now place his name in nomination."

Committees representing both men were active for their candidates for some weeks before the election but the campaigns were conducted in a spirit of fellowship, with no aftermath of bitterness or disappointment anywhere evident. There was one rather amusing incident: the committee working for Dean Sprouse apparently thought that a second letter to the delegates urging his election, with a picture of the Dean enclosed, would win added votes. The letter was mailed special delivery the evening before the convention with the result that some delegates were routed out of their beds in the middle of the night to receive it. Some of them were not too well pleased.

Following the election, which according to custom was made unanimous, Bishop Gilbert was escorted to the platform by Mr. Pitt and Mr. Brooks.

"I am deeply mindful of the great honor you have bestowed upon me," he said. "And I cannot but feel very humble and very grateful. Even more, perhaps, do I appreciate the confidence and goodwill which your action here today has demonstrated. I have gone up and down this diocese for a good many years. You have had ample opportunity to know my limitations. In asking me to assume the great responsibilities which the Bishop of this diocese must carry I can only assume that you are prepared to give me that cooperation you must know I am going to need.

"My friends will bear me out, I am sure," he continued, "when I say that I have not sought this office. I know what it means. I would not pretend, of course, that it is not a great satisfaction to feel that one is wanted. But it is a pretty sobering thing to find oneself face to face with the mandate which your action presents to me—a mandate that it would be difficult for any servant of the Church to refuse. . . . Perhaps the greatest compensation that has come to me in these recent years has been in the close association I have had with the clergy of this diocese. I hope that may continue. To be a pastor of pastors is a solemn and sacred undertaking and a high privilege. I shall hope I may be given grace and wisdom to measure up to it. If there is any way that I can give help and encouragement to the clergy I shall hope that they will feel free to call upon me."

After paying a tribute to Bishop Manning, the newly elected Diocesan said that "Our God is laying upon his Church and all who comprise that Church today, a task, a challenge, such as we have never had to face before. It must be obvious to all that we cannot hope to do all that he has the right to expect of us today unless we are prepared to stand together and to work together. We have our differences; we shall probably continue to have our differences. But above all those differences stands our common loyalty to a common cause. We all love this Church and it is my earnest prayer that we may all be ready and willing, in the spirit of mutual trust and fellowship, to do our part, each one of us, to make this blessed Church of ours something God can use in healing the wounds of our stricken world and carrying forward his king-

PLAN ACCORDINGLY

***Orders for the Study Plan for Lent continue to arrive in such numbers that we have decided to start the articles in our issue of February 20th instead of the 13th. This will enable, us, we believe, to get copies of the book, *Christianity Takes A Stand*, to all those placing orders and to enter orders for WITNESS bundles, as well as new single subscriptions. Your first bundle will therefore arrive on a day between Ash Wednesday and the first Sunday in Lent. The series will continue, as announced on the back cover page of this number, for ten consecutive weeks. The books are mailed from our New York office as fast as orders are received. Therefore, if there are those who have planned the first meeting of a discussion group the week of February 9 we suggest a general discussion of the subject, based upon the book, with subsequent meetings following the schedule as present this week on the back page. We hope that our change of schedule does not seriously inconvenience anyone, but the large number of parishes using the Study Plan makes the change advisable.

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dom. I want you to know that I shall pledge myself to do all in my power—all that you will permit me to do—to unite the forces of this great diocese for the common task our God now lays upon us. And in this I shall need your prayers, your goodwill and wholehearted cooperation. This I ask not for myself but for the sake of the Church to which we have all pledged our allegiance."

Born in Bainbridge, N. Y. in 1878, Bishop Gilbert is a graduate of Hamilton College, where he distinguished himself not only as a student but as an athlete. Since his consecration in 1930 he returned to his college one fall, when Hamilton wasn't doing so well at football, donned a suit and went to work with the coach in order to pull the team out of a losing streak. Upon ordination, following graduation from the General Seminary in 1905, he was placed in charge of Trinity, New Dorp, Staten Island. Later he became the rector of Grace Church, Millbrook, N. Y., where he remained for six years.

In 1913 he was made the editor of *The Churchman*, a position which he filled with ability. He left the magazine in 1918 to become the rector of St. James the Less, Scarsdale, N. Y., one of the strongest suburban parishes in the diocese. In 1920 he was appointed executive secretary of the social service department of the diocese, a position which he filled so well that it was largely on the strength of this record that he was elected Suffragan Bishop in 1930.

He is a member of the executive committee of the Greater New York Federation of Churches; serves on the executive committee of the Federal Council of Churches; was, until it dissolved a few months ago, co-chairman with the Rev. Ralph W. Sockman of the interfaith committee of Russian War Relief, and was for many years a vice-president of the Church League for Industrial Democracy. He has been a member of the editorial board of THE WITNESS since the paper was reorganized in 1941.

One of the little known facts about Bishop Gilbert is that he is a skilled cabinet maker. His summer home at Dell-in-Heath, Mass. was originally a grist-mill which was converted into a beautiful summer place largely by his own labor and at a cost of but a few hundred dollars. And it is furnished with tables, cabinets, chairs and wall panels which were turned out by the Bishop who gets most of his summer relaxation working in his well-equipped cabinet-makers shop.

Earlier in the convention it was voted to raise the salary of the Bishop of New York to $25,000 a year, formerly $15,000. This was done to meet increased living costs and income taxes. It is planned to make the deanery of the Cathedral of St. John-the-Divine the bishop's house, with $4,800 a year voted for maintenance; $3,500 voted for travelling expenses of the bishop and $3,000 for a secretary.



The Rev. Richard Lief is now the director of City Mission in Los Angeles

TAFT ADDRESSES CONVENTION

Nashville, Tenn.: — Charles P. Taft, Cincinnati layman, stressed the importance of laymen in the Church in an address here at the convention of the diocese of Tennessee. He also said that the trend toward interdenominational cooperation is "one of the most promising facts in religion today." Speaking on foreign affairs he said that our government should not express its stand on any other country's actions unless it is consistent with our own behavior.

CATHOLIC PRESSURE CONDEMNED

Erie, Pa. (RNS):—Blasting pressure it claims is being used on President Truman and the state department for immediate release from prison of Archbishop Stepinac of Zagreb, Jugoslavia, the Erie ministerial association counter-charged persecution of non-Catholics in Catholic countries and urged opposition to American action in the case.

According to the ministerial group, Archbishop Stepinac's release is sought "on the ground that he holds high office in the Roman Catholic hierarchy, and by virtue of his office should be spared punishment for his alleged crime. We, the Protestant ministers in Erie, express our belief that ecclesiastical preferment is no ground for such action on the part of our President and the state department. We feel the only way for religious bodies to keep free from persecution is to practice and teach complete separation of Church and state."

The statement continued that "Protestants are being ruthlessly persecuted in the Roman Catholic-dominated countries of Spain, Italy, Mexico, Brazil, Romania and other countries."

NATIONALIZATION OPPOSED

London: — The Archbishop of Canterbury led a delegation of ranking Churchmen of all denominations to protest over monetary losses that will confront the Churches as a result of the government's plan to nationalize railroads. The delegation pointed out that under the plan the government will take over railroad shares, in which Churches are large investors, and will receive in exchange lower yielding government bonds.

CHURCH CONFERENCES ON RUSSIA

Philadelphia:—The committee on a Christian world order of the diocese of Pennsylvania sponsored a series of regional meetings in January on the Soviet Union. The leaders were Prof. Donald Harter of the University of Pennsylvania, formerly an employee of Amtorg; Robert M. W. Kempner, advisor to Justice Robert Jackson at the trial of German war criminals; Miss A. H. Froendt of the World Council of Churches; Mr. John LaCerda, foreign correspondent.

SOCIAL SECURITY FAVORED

Los Angeles:—The convention of the diocese of Los Angeles passed a resolution urging Congress to include all lay employees of the Church under the social security act. The resolution stated: "We hold as invalid the argument that the inclusion of church employees is an invasion of religious freedom. These employees are now subject to the laws governing compensation insurance, and churches comply with all laws relating to sanitation, fire hazards and other ordinances, without any threats to religious freedom."

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Edinburgh Bishop Consecrated In Dramatic Setting

Four Distinct Lines of Succession Are Fused At Service Attended by All Church Leaders

By the Rev. Robert H. Whitaker

Edinburgh (Special to THE WITNESS by air):—The Rt. Rev. Kenneth C. H. Warner was consecrated the 22nd Bishop of Edinburgh in the crowded Cathedral Church of St. Mary on the feast of St. Vincent, January 22. The most dramatic moment in the consecration came when the Dutch Bishop of Haarlem, Monsigneur de Cord, special delegate from the Archbishop of Utretcht, Netherland Old Catholics; the Orthodox Bishop of Vilma, Poland, and the English Bishop of Grimsby joined with the Scottish Bishops in the imposition of hands, thus fusing four distinct lines of Episcopal succession. The Rt. Rev. John How, Bishop of Glasgow and Galloway, and Primus, was the chief consecrator.

Preacher at the consecration was the Rev. Eric S. Abbott, Dean of King's College, London, who spoke on The Bishop as Symbol of Christian Unity. In calling for a new realization of this particular function of the bishop's office in the Episcopal Church in Scotland, Dean Abbott, with consummate tact yet unmistakable clarity, compared the historic ecclesiastical situation in Scotland with the unhappy story of the Churches in Poland and Ireland and pleaded that Christians of Scotland might have their memories purged of the many divisive recollections of their past religious strife. Only thus could the Scottish Episcopal Church escape the nemesis of introversion which so often strangles the life of a minority group and threatens to vitiate the religious life of Scottish Episcopalians who find themselves surrounded by the Presbyterian Establishment.

Into this difficult environment, the Church was now setting aside another bishop as the apostolic symbol of the unity of the body of Christ. In the days ahead it would be his duty to uphold the truth of the Christian faith as he had received it and if, as would be almost inevitable, his views differed somewhat from the views of other Christians in his midst, he must ever remember that the utterance of Christian truth must be accompanied by both charity and personal humility. Only thus could he expect to realize the fulness of his position as a bishop in the universal Church of God and prove himself a true father in God to the members of the surrounding community as well as to his immediate spiritual family. While consecrated this day as a bishop, he must further bear in mind that he ever remains both deacon and priest, and as deacon, his first duty is to serve.

Giving tangible expression to friendship among the churches, representatives from all the major Christian bodies (except Roman) in Edinburgh were present, including many ministers of the established Kirk of Scotland. Likewise seated with visiting clergy was a Lutheran pastor, chaplain among the German prisoners of war, currently interned in British labor camps. Two former American naval chaplains, the Rev. Messrs. J. Cooper, Staten Island, N. Y. and W. N. Jamieson, Aliquippa, Pa., both ministers of the Presbyterian Church U.S.A., and now post-graduate students at New College, completed the inter-church and international character of the proceedings by sharing in the complicated task of ushering in the great cathedral.



Sylvia D. Holcomb, daughter of the late George N. Holcomb, Episcopal clergyman, has incorporated her ideas of religion, social justice and racial discrimination in a novel, THE FORTRESS WITHIN

Placed with the clergy of the diocese of Edinburgh were two priests from the American Episcopal Church, now temporarily serving in the Scottish Episcopal Church, the Rev. Oscar F. Green, Palo Alto, Calif., and the writer of Massachusetts.

Before his election to the diocese of Edinburgh, Bishop Warner had served as archdeacon of Lincoln, England, and previous to that as Provost of St. Mary's Cathedral, Glasgow. Bishop Warner is an alumnus of Trinity College, Oxford. Enthronement took place the same day at an evening service in the Cathedral at which time Bishop Warner called upon his clergy and people to support him as he sought to achieve the high ideals specified by Dean Abbott in his sermon earlier in the day.

MINISTERS SURVEY NEGRO WORK

Holyoke, Mass.: — The Holyoke ministerial association is conducting a city-wide census here to determine if the Negro population is neglected from the religious and social standpoints. The association feels that a large majority of the Negroes, many of whom came here during the war years when white manpower was scarce, are not reached by church services. An Episcopal mission and one Negro Baptist minister, the Rev. H. Benton Harris, have been serving small Negro congregations. The census was planned by the Rev. James F. Madison, of St. Paul's Church, and Rev. Ronald J. Tamblyn, of First Congregational Church, and Mr. Harris.

DIOCESE OF DALLAS CONVENTION

Dallas, Texas:—Announcement of an 11% increase in communicant strength, admission of 12 new Missions formed within the past year of which one was admitted as a parish, reception of 16 new priests, and launching of a building program for the new cathedral school for boys and for a new diocesan conference center featured the annual convention of the Diocese of Dallas. The two day session was held in St. Matthew's Cathedral with 300 delegates and visitors at the opening dinner and meeting.

Bishop Mason's address, stressing

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evangelism and the need for thorough instruction for all persons brought to confirmation set the key note for the convention, and a spirit of great missionary zeal and desire for the extension of the work of the Church pervaded the entire meeting.

The bishop reported 858 confirmations, the largest number ever reported in the diocese. Dean Gifford of the Philadelphia Divinity School addressed the convention and cited what he called "a dangerous shortage in the church of trained clergy."

The convention set up a $25,000 revolving fund for the establishment of new missions and budgets of approximately $45,000 for missionary work and $35,000 for diocesan support were adopted. The purchase of a diocesan conference center was approved and the convention voted to raise the necessary funds for the purchase of a tract of land of some 140 acres formerly used by the Y.M.C.A.

PATRONAL FEAST OBSERVED

Burlington, Vt.: — St. Paul's Church here had special services on the feast of the conversion of St. Paul last Saturday and Sunday. On Saturday the vestry attended an early communion in a body and dedicated themselves anew to their responsibilities. On Sunday the emphasis at the eleven o'clock service was on missionary responsibilities and opportunities. Junior Warden J. E. Pooley spoke on the opportunities among the unchurched in the community; Miss Janet K. Fickenscher, president of the Canterbury Club at the University of Vermont, spoke on the opportunities among students and G. A. Barrett of Underhill Calvary Church talked about the unchurched in rural areas of the state. At the close of the service representatives of the parish organizations went to the altar and received a charge delivered by Rector Charles Martin.

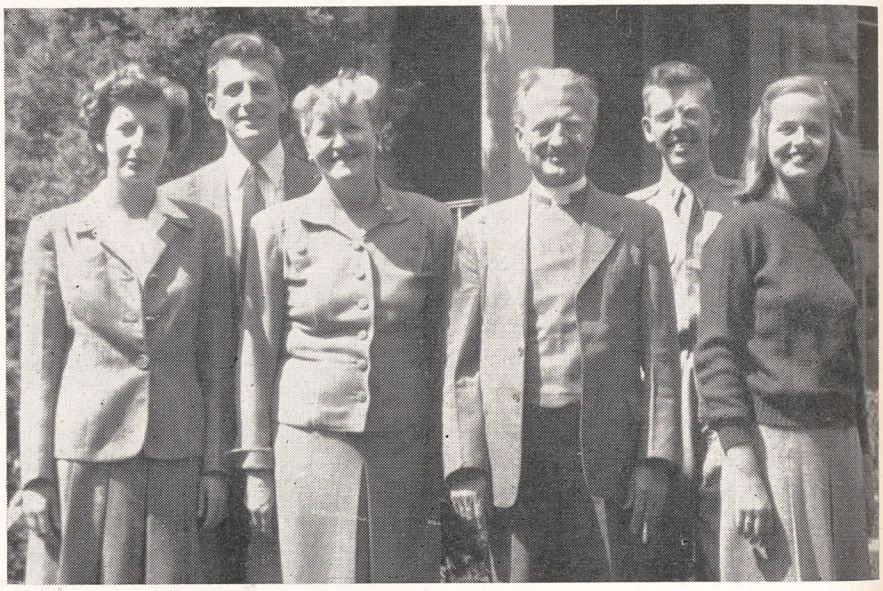
BISHOP STEVENS PLEADS FOR UNITY

Los Angeles: — Bishop Stevens made a plea for unity in his address before the convention of the diocese held here. He stated that a divided Church lacks power to make Christian principles effective in society, and asked: "Are Catholics and Protestants, Anglicans and Presbyterians, big enough to continue to work in hope and patience for the Christian ideal 'that we all may be one'?"

Bishop Gooden, suffragan, told the convention that "while prohibition was a failure, the present system is a worse failure." He advocated removal of the sale of liquor from private business for profit.

WORLD CONGRESS OF RELIGION

New York:—The Church Peace Union is to sponsor a world congress of religion to support the United Nations. It will be held somewhere in the United States in October of next year. The announcement was made following the annual meeting on January 23 when the Rev. Ralph W. Sockman, Methodist minister, was elected president to succeed the Rev. William P. Merrill who declined renomination after having served as president for thirty years.



Dean and Mrs. John W. Day of Grace Cathedral, Topeka, Kansas, with their four children, Barbara, Robert, John Jr., and Mary Elizabeth

BISHOP ATWILL HONORED

Fargo, N. D.:—The 10th anniversary of the consecration of Bishop Douglass H. Atwill as Bishop of North Dakota was observed here on January 21. Following a communion service at Gethsemane Cathedral, a luncheon was held at a local hotel with speeches and presents.

PITTSBURGH SCHOOL

Pittsburgh, Pa.:—Three parishes of this city are jointly sponsoring a school of religion, held at the Ascension on Thursday mornings from February 13 through March 20. The parishes are the Ascension, the Redeemer and Calvary. The lecturers are Mrs. Theodore Wedel of Washington, D. C., the Rev. W. C. Campbell of the Ascension, the Rev. Lauriston L. Scaife of Calvary, Bishop Austin Pardue, Professor George R. Elliott of Amherst College and President Clark Kuebler of Ripon College.

EQUAL VOTE IN ARKANSAS

Helena, Ark.:—The diocese of Arkansas, meeting here, voted to amend its constitution so as to give representation in the convention to all clergy and congregations on a uniform basis, regardless of race. Bishop Bland Mitchell, in explaining the action, said that passage simply means that all the clergy of the diocese may vote in the convention, irrespecive of race, and that every congregation is given lay representation on the same basis. He stated that the amendments had no bearing upon the present separation of congregations into white and Negro groups.

HERE TO SELL SOFT PEACE

New York:—Rabbi Stephen S. Wise, president of the American Jewish Congress, deplored Martin Niemoeller's "lamentable past" in a statement last week. He also criticized the Federal Council of Churches for the "very great disservice" in sponsoring Niemoeller's speaking tour in the United States which he said is aimed at selling a "soft" peace for Germany.

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EDITORIALS

The Bishop of New York

THE elevation of Charles Kendall Gilbert from Suffragan to Diocesan Bishop of New York will cause rejoicing not only throughout the Episcopal Church but among the thousands outside our Church who love and respect him. He is a man of wide experience, unusual gifts and strong convictions. He also has that rare gift of tolerance, understanding and kindness, which assures him the loyalty of Churchmen of all schools. Throughout his long ministry he has been a champion of interchurch cooperation and unity. On social questions he has always proudly called himself a progressive and does not hesitate to stand for unpopular causes. Yet he does so without giving offense to those who differ with him because he, as much as any man we know, never has that "overweaning love of his own ideas" from which the late Dean Rousmaniere prayed that all Christians might be saved.

Bishop Gilbert has been the rector of parishes, small and large; he was most effective as executive secretary of the social service department of the diocese of New York; as editor of *The Churchman* he maintained the high standard of that important journal for five critical years, and for the past six years, as a member of the editorial board of THE WITNESS, he has given wise and courageous leadership. As Suffragan Bishop since 1930 he has served loyally, wisely, humbly.

That he will administer the affairs of the largest diocese of the Church in the same skillful way that he has handled all his jobs can be taken for granted. That he will also be a voice in the national Church for unity, social justice and international peace and goodwill is an assumption based upon past performance.

Conscientious Objectors

IT WAS hoped that at Christmas President Truman would grant freedom to the conscientious objectors still in prison and amnesty to those who have already been paroled or freed. About a million German war prisoners had their citizenship returned when they were granted complete amnesty as a Christmas gift. In Japan a like number of our former enemies were received back into society. Only in the United States has amnesty been withheld and the full rights of citizenship been refused those who, for conscience sake, were unable to participate in war.

This makes sense only if we are to believe that our nation has shifted completely and is now under the control of the war-making caste. German scientists who perfected the V-2 missile we invite to apply for American citizenship. But we deprive of their citizenship American boys who have the courage of their convictions in following their Christian conscience. Can it be that to go all the way in the practice of what they—rightly or wrongly—consider to be Christian morality, is the one unforgivable c r i m e in America?

Those who believe that the right of conscience should be safeguarded would do well to urge the President to act in this matter at once.

"QUOTES"

IF WE ARE to think about morality, we must think of three things: relations between man and man, things inside each man, and relations between man and the Power that made him. Human beings judge one another by their external actions, God judges them by their moral choices. That is why Christians are told not to judge. Taking your life as a whole, with all your innumerable choices, all your life long you are slowly turning the central part of you, that chooses, into a heavenly creature that is in harmony with God, other creatures and yourself; or else into a hellish creature that is in a state of war or hatred with God, fellow creatures and one's self. To be the one kind of creature is heaven. Each of us at each moment is progressing to this one state, or to the other.

—C. S. Lewis
in *Christian Behaviour*

Repentance First

THE National Council, over the signature of Bishop Tucker when he was the Presiding Bishop, sent a message to the senior wardens of all churches, and to some others, pleading that every congregation work for improvement in race relations. To have a letter from the Presiding Bishop to wardens was an admirable technique for presenting the great need of the Church to work in the field of race relations. But there was an atmosphere about the letter which was disappointing. It was typified by one sentence,—"The genius and history of our own branch of the Church give it an unequalled opportunity for leadership in this work."

The genius of our Church built galleries where the slaves could be spectators of worship. The genius of our Church established at least one Church college in the north, and a number of prep schools that are assiduously kept "lily-white." The genius of our Church has developed a sense, both

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within the membership of the Church and outside, that the Episcopal Church is a class Church, and that only certain sections of society are welcome in the fellowship. The history of our Church is that of segregation, such as can only develop from the existence of "Negro work" departments. The number of strictly Negro churches in the north outweighs the few splendid attempts at bi-racial congregations. Most Church hospitals refuse to admit Negroes for nurses' training and internships. Anyone could pile instance upon instance to show that the genius and history of our Church has been in the forefront of bad social relations.

It would be more seemly to call the Church to repentance for the failure to produce a Church in which "all ye are brethren." One is justified not when he says "God, I thank thee that I am not as other men are," but when he says "God, be merciful to me, a sinner." The call to leadership in race relations would be in order after penitence.

Activities at St. Martin's-in-the-Fields

by J. Gilbert H. Baker

Associate Minister at the Epiphany, New York

MY OWN experience as one of a large staff at St. Martin's-in-the-Fields was a stimulating one, though not really typical of English parish life. Those of you who know London will be familiar with its eighteenth century features, standing at the corner of Trafalgar Square, close to Whitehall and almost at the hub of London's swirling life. There is a large congregation, including a great number of young people. What is its message? It is, I believe, a confession of the Incarnation, in present day terms, calling people to realize that they are living in the world of 1947, the atomic age, and that it is the duty of Christians to find out what God is saying to us in this age. It is a call to people to act as Christians not by joining this and that Church organization; (we have been very suspicious of organizations, because they can be great time-wasters), but by entering into the life of their community, in local government and so forth. The other emphasis during this year has been on the subject of bread, the subject that is uppermost in the minds of millions today.

We have been acutely conscious of the needs of our neighbors in Europe in these last months, and although our rations are not large, Christians in England have been genuinely anxious to share them. At first the Government would not allow it, then they said that some foodstuffs could be sent to the value of £100,000 if the money could be found to purchase it. So appeals were made largely through the Churches and it was not long before it was all subscribed. St. Martin's quite quickly produced £500, or $2000. I remember Eric Loveday, our vicar, saying that the rationing was really in line with the Lord's prayer. We ask for enough and not more than enough, and he went on to say that there are those who can waste the sacramental bread by receiving it carelessly, just as people can waste bread, and so let others go short.

Among our other activities at St. Martin's there was a series of lectures on preparation for marriage given by two Christian doctors and one of our own staff, for young men and women. This is one of a number of moves being made by the Church to do more to prepare young people for Christian marriage, for the Church can have nothing useful to say about divorce matters if she does not take care to instruct the people married in Church what it is all about.

Another thing we did was a religious "Brains' Trust" ("Information Please") conducted by the clergy staff during the lunch hour for a month. All kinds of questions came in and it was instructive for people to find that the clergy could sometimes answer a question which they had not prepared to answer, and also that they did not all agree on every point.

But the strength of St. Martin's lies not primarily in these things, nor in the widespread relief work which is done by a trained worker, but by the fact that it is open all day, and that almost any time you go in you can find people there saying their prayers. Apart from the daily services there are always a number who come in just before they go to work at 9 o'clock. A good deal of our time was taken up with personal interviews of all kinds from people who want advice about a missionary vocation to those whose marriages are breaking

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down. It is impossible to describe this pastoral side of the life of any Church. You know that it is being done in your own parish, but neither you nor the rector can assess the results, and whether it is a parish or a national Church we have to remember that God's standards of success are not ours, and that He works in ways beyond our knowing.

I would like to say a word in conclusion about the missionary work of our Church. It is carried on not by the Church as a body, but by societies within the Church which cover a world-wide field. The war is making it hard for the societies to keep up their commitments in man-power, but there is still a widespread interest in the young Churches which have sprung up in Asia and Africa and elsewhere as a result of Christian missions. A special appeal by the Archbishops has been made for the Church in China. It was a new way of giving, for it was a kind of self-imposed poll tax on every communicant for the sister Church in China. I was acting as secretary for this appeal for a while, and it was very moving to see how even the tiniest villages and the poorest parishes in the land were giving. I went to speak in one of the blitzed parishes in the poorest part of the East End of London, and they gave nearly twice as much as their target figure. The appeal culminated in a great service in St. Paul's Cathedral at which all the dioceses of Canterbury Province formed a procession with banners and made their offerings to the Archbishop of Canterbury, who offered them at the altar, and the sum was then handed to the Chinese Bishop's delegate, Bishop Shen, formerly of Shensi, who has recently returned from England to China.

We are constantly reminded of the missionary and international character of our Church by the large numbers of Christians from overseas in England,—African students as well as those from India and China, European refugees, allied soldiers, etc.

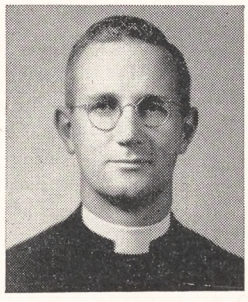
"If one member suffer all the members suffer." It is true of nations and it is true of Churches. The peoples and the Churches in England and America have both learnt suffering and loss at various levels. But we shall never forget the generous way in which the Church in America came to our help, especially in our missionary work during the war; and we still need your prayers. It is vital that the Churches in our countries should lead our people in the way of harmony and living together, and we can do that most surely not when we are seeking to defend ourselves or uphold our system against that of others, but when we meet in the Name of Christ crucified, who on the night of his passion prayed that His disciples might all be one.

Strategy and Tactics

by

FRANCIS O. AYRES

TOWARD THE CONVERSION OF ENGLAND, the report of the commission on evangelism appointed by the Archbishops of Canterbury and York, advocates, as many of you know, a vastly increased use of three relatively new mediums — advertising, movies and radio. That this is sound strategy is a basic assumption of much thinking about the Church in our day. David Peck, writing in *Christendom*, questions our right to make the assumption by a penetrating criticism of the report, "Now the dilemma the commission has got itself into is that of advocating the use of techniques in evangelism which are characteristic of man as he now is—in his present state—and which tend to keep him there. They are the mass techniques—advertising, the radio, cinema. . . . The question is how far the Christian conception of man is assimilable through such techniques?" It seems to me that a great deal of hard thinking is needed before we can continue blithely ahead with our present assumption.



My own experience with movies, religious and otherwise, leads me to venture two opinions. In the first place, religious movies stereotype thinking about the Bible. Like a good many parishes, we became enthusiastic about the possibilities of visual education, purchased all the equipment, and started out in a big way. Our enthusiasm very quickly petered out because the films were on the whole artistically and theologically unsound. I am afraid, however, that damage was done even in that short time. I have been distressed to find how many boys and girls think of the story of the Prodigal Son in terms of the Cathedral Films production of that name which we showed here. I am not so sure but that they will always think of it, subconsciously, at least, in these terms. Under such circumstances, are we setting up blocks to the free working of the Holy Spirit? Are we killing the creativeness which is an integral part of the Christian view of man? Are we helping to dull the imagination of human beings, especially in a field where imagination is imperative? I am very much

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afraid we are, and that this outweighs whatever good may be in such movies.

The second opinion I should like to offer is that in concentrating on the production of religious movies we have lost sight of the main issue in regard to movies—the development of a critical attitude on the part of Christians to films in general. The average boy and girl spend a minimum of five hours in the movies to every one hour spent in church or church school. Although they may not learn five times as much from the movies as from the church, no one can deny the balance is heavily weighted in favor of the movies. Indeed, I would say that they absorb so much that is sub-Christian and anti-Christian from this source that until they develop a critical attitude toward the movies it is impossible under present conditions to teach this average boy or girl the Christian faith. Instead of trying to produce bigger and better religious movies, the value of which is far from proven, we should concentrate on ways and means of teaching people, especially the younger ones, to look objectively at the Hollywood product so that they may learn to recognize the sub-Christian and anti-Christian assumptions, attitudes, and action in a film.

As for religious broadcasting, I must admit to being more prejudiced than usual. I cannot bear to listen to sermons broadcast over the air. We broadcast our services from St. John's, and I have become allergic to people who, "don't get to church but listen to me over the air." Although there is a lot of pride involved here, there is also the knowledge that these listeners haven't the haziest notion what the Christian religion is all about. There are, of course, famous radio preachers with great followings, but my impression is that personal allegiance to them on the part of their fans just about crowds the Lord out of the picture. I once came upon a parishioner who sat gazing at a picture of a well-known preacher clipped from a newspaper. It was the first time she had seen her favorite. "I don't think I'll ever be able to listen to him again," said the good lady, "and I used to think he was so wonderful." Needless to say, she had no understanding nor sense of the Word in listening to this preacher's sermons.

There are, perhaps, great possibilities in religious broadcasting, but they are largely undeveloped. What are we trying to accomplish in religious broadcasts? The radio can be most persuasive. A "don't delay—get out of that chair and pray now" technique could, conceivably, become so effective as to force millions to their knees. Whether this would develop Christian men and women is another question.

Race and Culture

By

JOHN K. SHRYOCK

Rector of Grace and the Incarnation, Philadelphia

THERE is no problem facing men today more insistent than the differences between races and nations that result in misunderstandings, conflicting policies, and hatreds. If we are to have a stable peace these questions must be solved in some way, or at least, a solution must be approached to an extent which will eliminate the false solution of war. For war never solves this problem; it only aggravates it.

In dealing with this situation, there are two extremes which must be avoided if men are to live peacefully with each other. One extreme ignores the facts of the problem, while the other claims that it is insoluble.

On the one extreme, we have sentimentalists who ignore the real differences between groups of men by pretending that they do not exist, or that they are relatively unimportant. They are apt to be people in such fortunate circumstances that the problem is not immediately present in their lives, which makes it easy for them to be sentimental about it. In Philadelphia, for example, there are very few Americans of Japanese ancestry, and it is relatively easy for Philadelphians to condemn the attitude of the people of California on this matter. It is not an immediate problem for them, for they do not face competition with large numbers of people of Japanese descent. When people do face real competition of one sort or another from a non-Caucasion group, it is not so easy to be liberal. Nothing is to be gained by not realizing that when a minority group with striking differences from the majority becomes larger than ten per cent of the population, a serious problem arises.

On the other extreme there are those who regard such differences between groups as irremovable. Mongoloids and Negroes and Caucasians not only look different from each other but are said to think and act differently, because they belong to different races, and nothing can be done about it.

In approaching this problem intelligently, we must remember that the factors which shape our characters may be summed up under two heads. There are those factors which we include under heredity, which, so far as practical purposes go, we cannot change, because we do not choose our ancestors. And there are other factors which we

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classify under environment—such factors as climate, food, education and culture. We can, to some extent at least, alter our environment, either by moving to a new one, as when immigrants come from Europe to America, or by changing our old environment, which we do when we build a house, or invent a machine, or discover the cure for a disease.

It is a mistake to minimize the real differences that exist between certain groups of human beings. They exist and they are very important. Japanese have different paths of thought from us, react differently to the same stimulii, and possess different social sanctions.

But the important point is concerned with the reasons for these differences. Are they due to race, or to culture? If the differences are due to race, then we face a hopeless situation in which the only solution is for one group completely to liquidate the other. No amount of education can change differences due to race. But if the differences between groups are due to culture, then, although those differences may be very great, we can have hope, because culture is a part of environment and it may always be altered to some extent.

Before we take up the teaching of Jesus Christ and of the Christian Church on this matter, let us consider for a moment the results of science. For the laws of science, in so far as they are laws, and in so far as we know them, are also laws of God. There are different kinds of sciences, and different types of law, so that the laws of physics, for example, stand on a different basis from the laws of sociology. It is also true man knows scientific laws only with an approximate knowledge, which may always be improved. But in so far as we do know a law of science, that knowledge must be considered in religion, particularly in such a problem as that we are considering.

The science which is more concerned with problems of race and culture is anthropology, and therefore we must ask what evidence anthropology presents on this question.

The layman uses words like race, which are concerned with heredity, and nation, which are matters of culture and environment, so loosely as to make them very misleading. We say, for example, that Italians are emotional and easily excited, whereas Swedes are phlegmatic and more self-controlled. In so far as such over-simple generalizations have any truth in them, is that fact caused by the heredity of the peoples in question, or is it due to their education, and to the different social sanctions of Italy and Sweden, or to such factors as climate and diet? The anthropologist distrusts the facile generalizations of tourists, and is careful not to ascribe them to heredity unless the evidence is indisputable.

It is safe to say that very seldom is there such evidence, and anthropologists are relying more and more on culture and environment as the explanation of the mental differences between such groups of men as nations and races.

WHEN the layman looks at men of a different race, he is impressed by such obvious differences as height, weight, the color of the skin and the eyes, and the amount and texture of the hair. He assumes that there are corresponding mental differences. But there is no evidence that can be called scientific that supports such a view. Matters like the color of the skin or the weight of the body cannot be shown to have any relation to mental traits. Height and weight, for example, are largely conditioned by diet.

There is considerable variation in mental ability within a racial group, from the genius to the moron, and this is true in all races. If we take the mean of such variation, and speak of the average Caucasian or the average Negro, we are speaking of a fiction, for there is no such thing as an average Caucasian. But if we use such a deliberate fiction, then it is true that the average Caucasian does not differ from the average Negro to anything like the degree that Caucasians and Negroes differ from each other within their own groups. In other words, science does not show any essential mental differences to exist between races as such, and the tendency among anthropologists is to explain such differences between groups in terms of culture. In fact, anthropologists use as their racial test, the cross-section of a hair—whether that section is circular or oval—and this is a trivial distinction which has no connection whatever with mental traits.

And even if mental differences could be shown between races, a further difficulty would remain. There is, actually, no such thing as a pure race, save, perhaps, such primitive groups as the Andaman Islanders. The Swedes are mixed with Lapps and Finns, while the Germans are mixed with Slavs who once inhabited most of Germany. The Chinese and the Japanese are mixtures, the latter having at least three main racial elements, one of which is usually considered Caucasian. There is probably not a Negro in the United States who does not have white blood in him, nor a white man in Brazil who may not have Negro strains. Americans offer one of the greatest such mixtures in history, including Indian, which is Mongoloid, blood. The

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sooner we stop talking about pure races, the better.

There are real differences between groups, but so far as we can tell, such differences are nearly always due to culture. And culture spreads by diffusion, so that American civilization is indebted to many alien sources. Our religion comes from Palestine, our philosophy from Greece, our numbers from Arabia, our printing, compass and gunpowder from China. We cannot sit down to a meal, or put on a suit of clothes, without being indebted to men of other continents and races.

Indeed, if there is one static factor in civilization, it is what we call human nature. Our culture—our languages and customs and religions—may separate us, but we all share a common nature. And this is not a theory of religion, but a fact of science.

It may seem as if all this had little to do with religion, but it has. There are people who think that religion deals with things which cannot be proven, and which must be accepted on faith. They call themselves realists, and say that they deal only with facts. Well, in this case, these are the facts presented to us by science. And it is well for us that the facts are of this nature. For if the important differences between men were caused by race, humanity would indeed have cause for despair. Race cannot be changed, and the problem would be unsolvable.

But the important differences between men are caused by different civilizations—by different languages, different ideals and methods of education, different social sanctions. These may be hard to alter, but it is at least possible to do it, and so we may have hope. Although the task of reconstructing the world is vast and difficult beyond our present comprehension, it is not impossible. The one thing man cannot reconstruct is his own nature, and that will always trouble us; but our culture can be changed.

What does religion say about this? Every monotheistic religion holds that God is the father of all men, who stand equal in his sight. The ancient Hebrews taught that man's duty was to love God wholly, and to love his neighbor as himself. Jesus Christ explained that word neighbor by using as illustration a Samaritan, a citizen of a nation that the Jews to whom he was speaking had just as good reasons to hate as we have to hate the Germans or the Japanese.

Do Jews and Christians really believe the teaching of their religion? Or do we allow ignorance, the dislike of anything strange to us, the fear of economic competition, and similar factors, to weaken or destroy our faith? Do we enjoy hatred, and endeavor to increase it by deliberate propaganda?

Let us pray that we have grace to make our feelings and our behavior consistent with our science, and with our professions of faith.

New Books

***Excellent **Good *Fair

****Comfort Ye My People** by Russell Dicks. Macmillan, $1.50.

An excellent pocket size book of prayers and Bible reading that will be valuable to rectors in pastoral work. The author is at present the chaplain of the Wesley Memorial Hospital, Chicago, and serves on the faculty of theologicals schools in the city.

Life's Golden Hours by Hobart D. McKeehan. Fleming H. Revell, $2.

In reality a book of ten sermons, and as sermons they are all right. But there is no good reason for paying two dollars for them since you can get more and better sermons for less money.

****Christ and Man's Dilemma** by George A. Buttrick. Abingdon-Cokesbury. $2.

Anything written by Dr. Buttrick deserves reading and this is no exception. He deals with business, our machine age, education and other vital matters with a sense of great urgency. This book is a real challenge.

****Top of the Mountain** by Vincent C. Franks. Morehouse-Gorham. $2.

The former rector of St. Paul's, Richmond, Va., has done a nice job in presenting us with sermons on the Christian year.

***The Layman Looks at the Minister** by Murray H. Leiffer. Abingdon-Cokesbury. $1.50.

This probably would be a good book for parsons to read. The author put seventy-one questions about ministers to a flock of people and this book is the result. So if you want to know whether your sermons are good, whether you are alive to social issues, whether you stand well in your community, here's the place to find out.

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Parish Giving to Seminaries Fell Off Last Year

The Report Shows a Substantial Decrease From High Point That Was Reached in 1945

Edited by Sara Dill

New Haven, Conn.:—Dean Lawrence Rose of the Berkeley Divinity School, in his report last week as chairman of the national offering for theological seminaries, states 1946 shows a substantial decrease from the high point reached in 1945. However when compared with 1944 and earlier years, the 1946 offering shows "a continuation of the general upward trend, both in the number of parishes participating and in the amounts received."

In 1944 a total of 1,684 parishes contributed $50,983; in 1945 2,135 parishes gave a total of $83,253, while last year 1,715 parishes gave a total of $67,145.

Dean Ross states that "It is probably to be regarded as clear by now that a churchwide offering each year is not the solution to the financial problems of our seminaries, but the increased concern for the work of theological education which is being stimulated among the people of the Church can certainly be counted upon to have an effect which will not be measurable in the annual tabulations of returns. And other efforts by the seminaries to secure adequate resources will be the more likely to succeed."

Dean Rose paid a tribute to the Church papers, "the editors of which gave generous cooperation as always."

Urges Union

Boston:—Presiding Bishop Sherrill told the Methodist Social Union here that he supported the wish recently expressed by Methodist Bishop Lewis O. Hartman that "the day will come when these two great communions will become one." Bishop Sherrill stated that "it is tragic that those of us who are living in the present continue to think of those old arguments as if they were pressing today. It would be a tremendous step forward if our Churches which have so much in common could be one."

Urge Adjournment

Atlanta, Ga.:—Thirty Episcopal clergymen of the diocese of Atlanta last week petitioned the assembly of the state to adjourn or recess "until the courts of the state have given the people a final decision on the issues involved in the present critical and unhappy situation in the government."

Mrs. Sibley Speaks

Raleigh, N. C.:—Mrs. Harper Sibley, Episcopalian of Rochester, N. Y. and president of the United Council of Church Women, told an interdenominational institute of religion here that "one of the greatest threats to our leadership of the world is our inability, so far, to solve the problem of minorities in our own country." She also declared that if we are to retain leadership we must "restore family life to its rightful place."

Pittsburgh Convention

Pittsburgh, Pa.:—The convention of the diocese of Pittsburgh was held at Trinity Cathedral, January 21, with Bishop Austin Pardue in his address stressing the advances made in the work during the past year, especially in debt reduction and new work among the foreign born. He pointed out that in spite of the fact that the city was the most strike-ridden in the country, eleven congregations had cleared off all indebtedness.

College Work

Atlanta, Ga.:—Two conferences on college work were held here at All Saints', one sponsored by the Society of College Work which was attended by workers from the entire southeastern area and the other for college workers of the fourth province under the auspices of the provincial conference on college work.

Pope Denounced

Rome (wireless to RNS):—Leftist political circles here have denounced a recent address by Pope Pius XII to 400 women representatives of the "Christian Revival Movement" as the strongest challenge yet made by the Vatican against "those working for a new Italy."

In a passage to which particular exception was taken, the Pope was quoted as urging the Catholic women to resist the present campaign against the Church, which he described as "perhaps the most serious one which religion has had to face since the origin of Christianity."

Angered leftist spokesmen declared that "the real democrats of Italy will know how to accept and answer this challenge." They added that "it is necessary once and for all to end the so-called Vatican question."

Parish Conference

Atlanta, Ga.:—Prof. Clifford L. Stanley of the Virginia Seminary conducted a week's conference on the Christian Faith at All Saints' here. It was attended by those responsible for parish activities.

Common Cup

Washington:—Dr. George C. Ruhland, health officer of the District of Columbia and nationally-known public health physician, urged Episcopalians to abandon the practice of administering from the common chalice. He stated that his recommendation was based on studies concerning saliva-borne infections.

University in Japan

New York: — Approval of a project to establish an interdenominational, coeducational Christian University in Japan highlighted the annual meeting of the Foreign Missions Conference, held at Buck Hills Falls, January 14-17. A fund of not less than five million and not more than fifteen million will be raised to support the institution in its early stages.

Dioceses Overpay

New York:—Lewis B. Franklin, treasurer of the National Council, reported on January 23 that "Forty dioceses overpaid their expectations and the total received was $38,123 more than the total expectations, or a payment percentage of 102%." This is for the year 1946.

Vocational Conference

Philadelphia:—A vocational conference for women students will be held at Richmond, Va., March 7-9, under the auspices of the committee on college work of the province of Washington. Miss Katharine Duffield, Church House, Philadelphia, is secretary.

Military Training

Albany, N. Y.:—Declaring it an unnecessary tax burden and a temptation to youth, the New York state council of Churches has unanimously opposed peace-time universal military training. A resolution opposing

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the war training, passed by the Church group at its annual conference here declared peace-time military service was "an obsolete method of national defense, economically unsound and an acceptance of power technique."

The churchmen added that such training leads to "social harm" by exalting the military point of view, by restricting freedom of conscience and initiative, by removing immature youth from the shelter of home, church and school, and by "often exposing them to undue temptation."

Negro Delegates

Columbia, S. C.:—Eleven Negroes representing eight congregations were given voice and vote in the convention of the diocese of Upper South Carolina. It was the first time that any Protestant Church in the state had granted Negroes voting membership.

To Study Policies

Birmingham, Ala.: — Associated Industries of this state was among organizations petitioning the diocese of Alabama to investigate the Federal Council of Churches. Special concern was shown over Council statements on economics and business relations, and particularly tax-free cooperatives. When the matter came before the diocesan convention it was voted that Bishop Charles C. J. Carpenter should appoint a special committee to carry out the investigation.

Relief Is Sent

New Windson, Md.: — 4,503,108 pounds—that is the total amount of goods that came into the Church World Service Center here during 1946. Of the total, 3,105,407 pounds was in clothing, one of the most needed and perhaps the most valuable contribution in the form of materials goods which can be given the relief program. About 1,359,164 pounds was food.

Other relief items that headed for more than 20 different countries abroad last year were: 847 boxes of soap, 18,649 pounds of commercial soap and 52,388 pounds of home-made soap; candles, 65 boxes or 4,267 pounds; shoes, 6,144 bags or about 245.760 pairs, and 20 bicycles.

Even this impressive total is only a small percentage of what remains to be done. There has been little decrease in the needs in Europe and Asia this year. "A new and terrible catastrophe threatens millions of starving people in the war stricken countries. They are without shelter, wretchedly clad and have little resistance to disease and epidemics. Weakened by constant privation, these masses will be quite incapable of winning through this winter unless they receive substantial help and relief from abroad," states an urgent cable from seven relief agencies in Europe.

Through Church World Service, overseas relief agency for 26 Protestant churches, clothing, shoes, bedding, food and other needed relief goods are constantly going abroad. There are nine centers in the United States capable of processing millions of pounds of relief goods a year. The Center at New Windsor alone, working at capacity, could turn out 37,000 pounds of processed goods a day, or about 10,000,000 pounds a year. The total for 1946 indicates only that not enough goods came in to the Center to keep it working at top speed all year. Check your closets, trunks and attics for good usable clothes. Woolen clothing, sweaters, mittens, socks, and underwear, caps, suits and dresses are needed for winter in Europe, China, and Japan. Cotton clothing goes to the Philippines. Sturdy work shoes for people of all ages, especially the wider sizes, are extremely scarce. Look over outgrown shoes for those

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which can be made wearable for six months. In Central Europe $40 is the price of a pair of shoes; most workingmen make about 30 cents a day.

Soap is perhaps the rarest of all household needs. The lack of soap has meant increased wear and tear on already well-worn clothes. Both homemade and commercial soaps are sent by Church World Service. Candles too, go overseas, carrying light to the dark and cold homes of the world; even small stubs which can be melted over, are used. Bedding and linen are cherished abroad. To families who lost everything in bombing or evacuation, one blanket is a messenger of hope and life. Books, bicycles, tools, feed sacks, kitchen utensils, silverware, toys, all are among the goods shipped abroad by the churches.

Youth Crusade

Dayton, (RNS):—"The best Saturday nights in town." That's the offer of the Christian Youth Council of the Church Federation of Dayton and Montgomery county which on Jan. 25 opened the second annual series of Saturday night mass meetings for Christian "teens and twenties."

In 1945 the committee of youth of the International Council of Religious Education requested the Dayton Federation to sponsor a series of youth meetings of an evangelistic nature as an experiment. Isaac Beckes, of Chicago, youth worker with the International Council, came here with the suggestion. The 1945-46 series of 18 meetings cost nearly $5,000 and a 1,000-odd dollar deficit resulted, but this year there were sufficient requests to conduct another Christian Youth Crusade, plus these encouraging results: Over 2,000 registered last year and official attendance figures totaled 4,771. Nearly a dozen other cities have contacted the Dayton Federation or the International Council for information designed to organize similar Youth Crusades.

A series of 10 meetings has been arranged this year with "Dates With Destiny" the theme. Variety programs have been planned with this overall agenda: 7 to 8 p.m.—recreation and fellowship singing, including games and folk dancing; 8 to 9 p.m.—special music and sermons, followed by a meditation period, and 9 p.m. to indefinite time—group discussions.

Developed around the stated purpose of "To challenge youth to decision and growth in the Christian faith and life," the "Dates With Destiny" theme is carried out throughout the series. On successive Saturday nights there will be "A Date with the World," "A Date with our Neighbors," "A Date with the Master," "A Date with Ourselves," "A Date with the Family," "A Date with our friends," "A Date with Destiny." "A Date with the Church," "A Date with the Bible," and "A Date with Decision."

Meeting at three centrally-located churches, each session will have a special feature—youth group night, college night, brotherhood night, family night, "Y" night, club night, veterans night, Scout night and county night. Roll calls by groups or schools will be a feature of many of those nights.

Instead of a speaker for "A Date with our Neighbors," a "color caravan" will be featured. This will include a Negro and Caucasian boy and a Nisei girl, all students at Denison university, Granville, O.

High school and club choirs will be featured, and for special music the "crusade choir" has been organized. Over 60 Dayton churches have been invited to provide as many as four singers each.

Interracial Churches

Chicago (RNS):—An all-day institute for Protestant laymen and ministers designed to make white and Negro churches interracial was scheduled here under the auspices of the Chicago Council against Racial and Religious Discrimination, and the Church Federation of Greater Chicago in cooperation with the Chicago Presbytery, the Chicago Baptist Youth Interracial Fellowship, and other organizations.

Speakers will include Dr. Will Alexander of the Rosenwald Foundation, Dr. Buell Gallagher of the Pacific School of Religion, the Rev. Nevin Kendell of the department of



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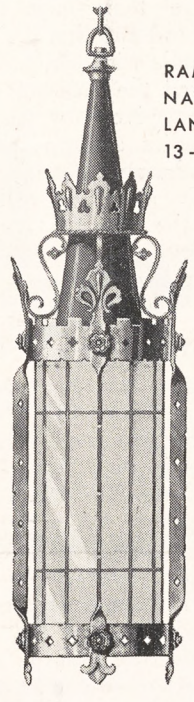

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social education, Presbyterian Church, and E. Maynard Catchings of the department of race relations, American Missionary Association.

Russian Zone

Detroit (RNS):—Teaching of religion by the churches is now permitted in the Russian Zone in Germany, but 50,000 teachers must be trained and 3,000,000 textbooks secured if it is to be done, Paul C. Empie, director of Lutheran world action, declared at a mass meeting for the relief agency here. Just returned from Central Europe, he said that Christian leaders in Poland, Czechoslovakia, Austria, and Germany believe their most difficult battle lies ahead and that their greatest need is tools with which to work. Empie assured the meeting that relief supplies given by the eight Lutheran bodies affiliated with the National Lutheran Council are getting through and are being distributed by the churches. Less than one per cent of Lutheran relief supplies have been lost or stolen, he said.

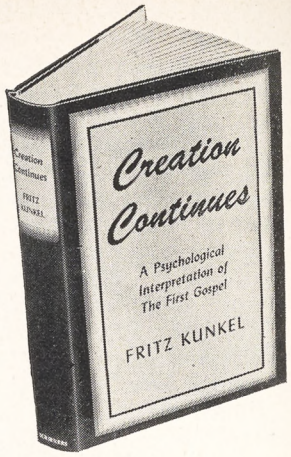
Latin American

New York:—The Rev. John A. Mackay, president of Princeton Seminary who was a missionary for sixteen years in Peru, Uruguay and Mexico, was the top speaker at a recent meeting at Union Seminary. He gave a comprehensive report of his recent air tour which covered thirteen Latin American countries.

Dr. Mackay reported that he was thrilled with the rapid advance which he discovered the evangelical Christianity making in South America. He reported that its membership included three to three and one half million people, and that its influence was having far reaching effects upon the continent's statesmanship, education and social standards. As indicative of this advance, he mentioned the fact that no group of people has ever been more frequently decorated or highly honored by the Latin American governments than have the Christian missionaries in recent years. The awards have been won largely by their work in promotion of human welfare. He cited the recent film based upon the life work of William Morris, a Christian missionary, which the people of Argentina attended in great numbers, as an example of the new interest in evangelical Christianity.

Mackay has always believed that missionaries should deal with the underlying philosophic problems of the culture as well as rendering personal service to the people with

Creation Continues



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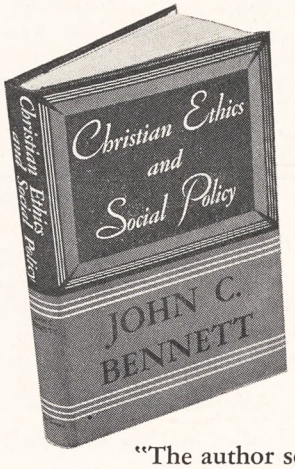

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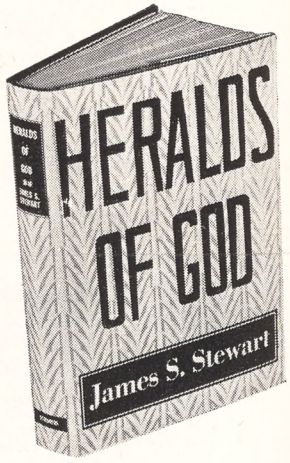
A Practical Book on Preaching

by JAMES S. STEWART



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whom they work. Attempting to convey the basic causes for the new strength of the Christian movement, he reminded his audience of the social and political changes which are currently taking place in the South American countries. These lands have experienced frequent political revolutions, some countries having more than eighty in a single century, but few of these have produced any important transformation in the social life of the people. He felt that this was true because the revolutions were centered around personalities rather than ideals. Preceding the Second World War, Mackay reported that there was no culture which was influenced less by religious ideals than that of Latin America. From this recent tour he reports, however, that many of the leaders now realize that the absence of religious influence makes impossible adequate solution of the basic life problems. Therefore, they are now more receptive toward religious ideologies and welcome the bearers of religious teachings.

The new opportunities for the United States to serve their Southern neighbors was the high point of the address. Until recent years, Anglo-Saxon influence in the culture of Latin America has been largely absent. However, since the European contacts of the past have been broken to a large extent, South America is turning increasingly to us for new associations. Mackay warned that the present situation, in which the government alone is active in extending our influence, is very unfortunate. Our Southern neighbors are primarily interested in attaining an understanding of our culture in aspects other than political. Therefore, he urged other institutions, especially our colleges and church organizations, to become active in sharing the culture of the United States with Latin America.

Press and Radio

Schenectady, N. Y. (RNS):—Closer cooperation between Christian leaders and those in control of the movies, press, and radio was urged here by Stanley I. Stuber, national director of public relations of the Northern Baptist Convention and president of the national religious publicity council. He spoke before the ministers association here.

"Religion, at the present time, is receiving little help from the radio, press, and movies in its crusade for a home life, a way of thinking and living, which will create both individuals with peace of mind and a peaceful world," Stuber asserted.

"While all the blame should not be placed upon the radio, press, and movies," he added, "the fact remains that each of these is considered by many thoughtful people as an enemy of Christianity.

"The movies, for example, have done much to encourage drinking, divorce and loose living in general. The press, including magazines, have made capital of the sordid, playing up crime and playing down virtue. The radio, with its advertising jargon, its noise and confusion, has become so commercial that it has thrown values way out of line and has substituted the viewpoint of the sponsor for that of the ideal of public service."

He called for self-censorship of the press and movies, and asserted



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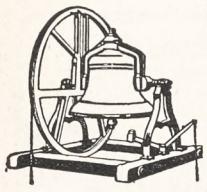
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that church control "would not be advisable." However, he said, the movies, press and radio, on their part should not try to harm the church.

"They should not counteract the fundamental teachings of religion. They should not be permitted to lead America directly into the moral hell of paganism," he said.

Released-Time

Philadelphia (RNS):—Both sides of the issue of released-time for religious education are discussed in a report prepared by the Philadelphia home and school Council for a special committee of the city board of education which is studying the matter for the Philadelphia school system. The report points out that the fundamental principles of modern education require that the total needs of the child be met, while those against the released-time plan note that most children are Protestant, Catholic, or Jewish and question the right of society to force children who are outside of these conventional groups into a position where others will scorn them as Godless.

The school alone cannot give a total education, proponents of the plan assert. They say: "People are religiously illiterate and the stream of juvenile delinquents through the courts attests to the necessity of a type of concentration not yet achieved toward the development of religious ideals and practices."

Opponents assert that "morality derives from what men hold in comman rather than from what distinguishes them as Protestants, Catholics, Jews, Mohammedans, skeptics or atheists.

"If we are genuinely concerned that our children shall acquire habits and ideals of honesty, fair play, self-control, generosity and respect for the personalities of others, we will have to create conditions of living in home and school and community that embody these ways of acting, feeling and thinking."

The education board's committee on the question has been studying the plans and its possible adoption in Philadelphia for nearly a year.

CAUTION!

The Clergy should use caution in helping man calling himself PAUL E. GRANT. Claims Communicant status in St. John's Church, Portsmouth, N. H., and R. D. residence there. Unknown to postal authorities there, and is not a Communicant of St. John's.

Grant is easily identifiable. About 5 feet 4 inches tall, minus parts of two fingers on left hand, and tells carefully rehearsed story.

Further information regarding Grant obtainable from Rev. Harold P. Kaulfuss, Gloversville, N. Y., or Rev. Robert Dunn, Portsmouth, N. H. The former would appreciate further information from clergy who have been approached by this man.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. W. J. BURKE
Churchwoman of Washington

I want to congratulate THE WITNESS for the excellent January 16th issue. The account of the installation of Bishop Sherrill was in THE WITNESS almost as soon as I read it in the Washington newspapers, and it had the added virtue of presenting the new Presiding Bishop's address in full. The editorial about Bishop Sherrill too was excellent, and we may all rejoice that we have such a man as you describe. Then too I thought Dr. Grant made out an excellent case for support for our seminaries. Most Church people, I imagine, think that they have large endowments and therefore are in no great need. I am sure that those who read this article will make some contribution to a seminary on the day set apart for offerings on their behalf.

* * *

MR. ROBERT E. DOLE
Layman of New York

Those of us who have over the years followed the efforts made to bring about unity between the Episcopal and Presbyterian Churches were not surprised at the statement by the Rev. George William Brown (WITNESS, Jan. 9). After the action taken at the last General Convention —rather the lack of action that means anything—any self-respecting Presbyterian was bound to say that we were dishonest and hypocritical in the invitation which originated with us. There was a bitter note in Mr. Brown's article which I regretted since it may make any future negotiations between the two Churches more difficult. But I for one can forgive him for his bitterness after the way we have acted.

* * *

MISS EDITH GANTT
Churchwoman of Alturas, Calif.

The Study Plan for Lent is a particularly fine thing for THE WITNESS to do at this time and it should be of great benefit to the Church. I think you are doing a very fine thing with your paper. I am asking you to send ten copies of "Christianity Takes a Stand" and ten copies of the magazine each week to the rector here.

* * *

VERY REV. CLAUDE SPROUSE
Dean of Cathedral, Kansas City, Mo.

Your plan for study groups during Lent, using *Christianity Takes a Stand*, together with special articles which will appear in THE WITNESS starting February 13th, is an excellent and timely one. Even though our own study plan has already been set up for this coming Lenten season I want to take advantage of your offer and am entering an order for the book and copies of THE WITNESS for ten weeks for twenty-five people.

* * *

REV. WALTER H. STOWE
President, Church Historical Society

I dislike to disagree with my good friend, the Bishop of Albany, but I cannot accept the statistical basis of his conclusions (WITNESS, Jan. 9th).

I. Statistics of our Church for 1946 are not yet available, and will not be available until the middle of 1947 at the earliest. The statistics of the *Living Church Annual* are always those of two years previous to the date of the *Annual;* i.e. those in the 1947 *Annual* are for 1945.

II. The year 1945 was a war year, with hundreds of our clergy still serving as chaplains, and with hundreds of parishes disrupted or undermanned. The statistics for 1946—the first year of peace—will undoubtedly show a much improved picture.

III. To compare the net increase in our communicants (15,186) during 1945 with the 800,000 conversions of the Methodists in 1946, is decidedly unfair on two counts:

1. The basis of comparison should be the number of our confirmations in 1946 with those 800,000 conversions—and not the net increase in communicants. That comparison is not yet possible.

2. The Methodists did not have a net increase of 800,000 in their membership in 1946. According to an AP dispatch of January 17th last, "Methodist membership in the United States totaled 8,430,146 at the end of 1946, an increase of 346,369 over 1945." This was an increase of 4.2%, and not 9.9% as the 800,000 conversions would indicate.

IV. History teaches us something here. During World War I our confirmations dropped more drastically than in World War II: they declined from 61,284 in 1914 to 42,766 in 1917—a net decline of 30%; they declined from 74,318 in 1939 to 63,759 in 1943—a net decline of only 14%.

Moreover, our communicants declined from 1,090,555 in 1916 to 1,078,912 in 1917; and the number did not get back to that of 1916 until 1919.

In short, our Church has suffered less on this score during World War II than it did in World War I; and we have been in it more than twice as long.

V. With regard to the complaint that one-half of our population is unchurched (the total membership of 256 religious bodies in the United States is 52.5% of the total population), in 1890 it was far worse: only 22.2% of the total population was reported in the membership of all religious bodies.

VI. To ignore historic processes and the social forces of a given period, is to fail to appraise properly the state of the Church; and such failure often produces unwarranted conclusions and an unjustified state of mind.

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The Stand Considered

A notable group contributed to the book, *Christianity Takes a Stand*, published by the commission on social reconstruction.

Believing that the book should be carefully studied THE WITNESS will offer a critical appraisal of each chapter in the book starting with our February 20th number and running for ten weeks, as follows:

The Book Chapter	*Appraised in* THE WITNESS *by:*
1. SOCIAL RESPONSIBILITY OF THE CHURCH by Bishop Dun of Washington	1. Bishop Richard Emrich of Michigan
2. THE UNITED NATIONS by Sumner Welles	2. The Hon. Harold E. Stassen
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9. MAN AND THE STATE by Eduard Heimann	9. Stephen F. Bayne Jr., Bishop-elect of Olympia
10. DUTY OF A CHRISTIAN by Stringfellow Barr	10. Dr. Frederick C. Grant, Editor of THE WITNESS

Two plans are offered to those who wish to get this material into the hands of their people. Please place your order at once by using the form.

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☐ Send me.....copies of the book, *Christianity Takes a Stand,* and a Bundle of the same number of copies of THE WITNESS *each* week for ten weeks. I will remit $1 for each person in the Discussion Group on receipt of a bill Easter Week.

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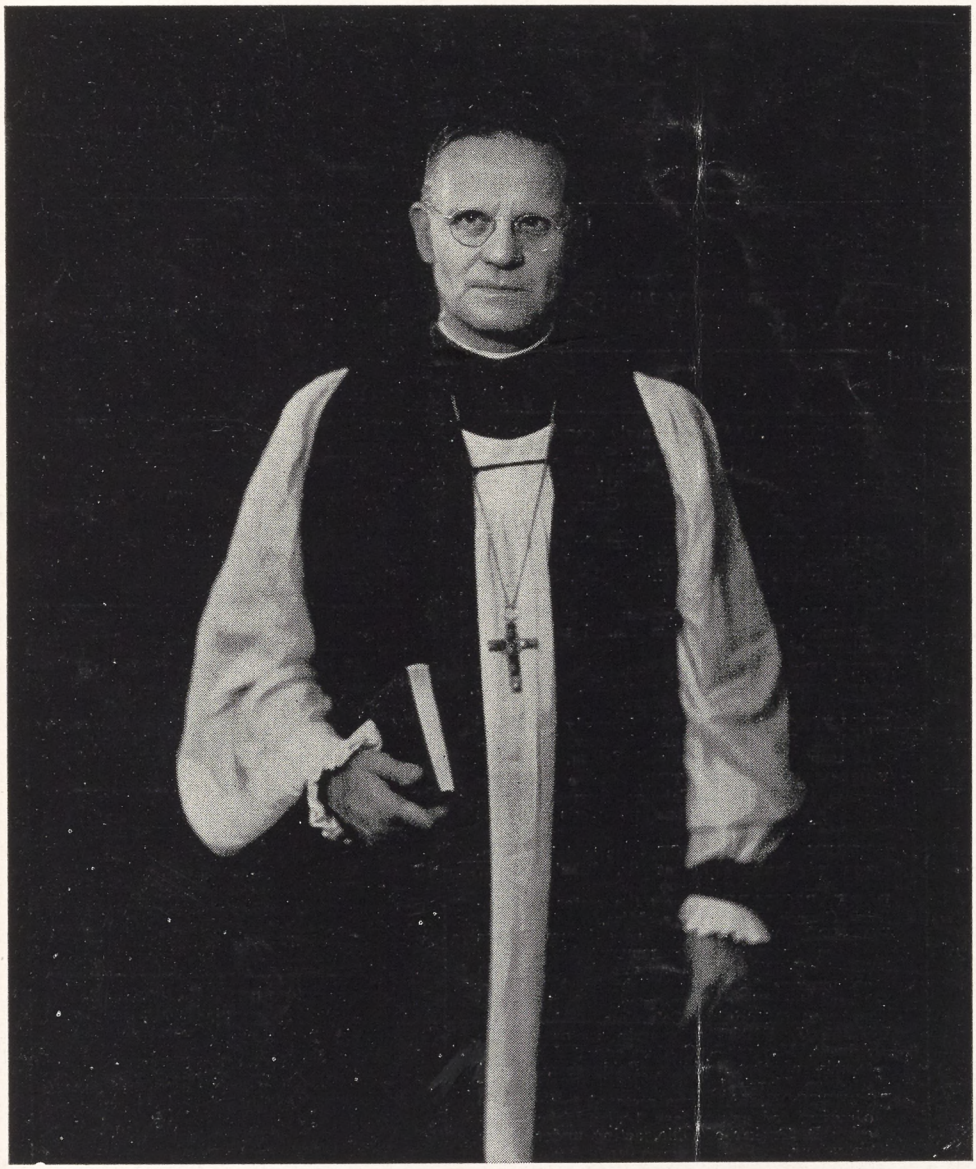

BISHOP STEPHEN CLARK ANNOUNCES A PROGRAM FOR DISTRICT OF UTAH

(Story on page four)

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FEBRUARY 13, 1947
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Clergy Notes

ASGER, WILLIAM, formerly curate at St. Paul's, Chattanooga, Tenn., is now rector of Grace Church, Canton, Miss.

BENTLEY, CEDRIC, Cape Vincent, N. Y., is locum tenens of Grace Church, Orange, N. J. until May 1st.

BLEIL, BERTRAM F., formerly curate at Trinity, San Jose, Calif., is now vicar of St. Francis' Chapel, Willow Glen, San Jose, Calif.

FRANCIS, ELMER F., curate at Calvary, Summit, N. J. has been named minister-in-charge of the parish.

GREENE, ALBERT F., was ordained deacon on January 25, at St. Michael's, Worcester, Mass., by Bishop Lawrence.

KELLERMAN, ROBERT, formerly rector of Nelson Parish, Virginia, is now in charge of churches at Clinton and Faison, N. C.

KINSOLVING, WALTER, for over thirty years the rector of Calvary, Summit, N. J., has resigned. He has no plans for the immediate future.

OTTSEN, G. MAURICE, was ordained deacon of January 25 at St. John's, Cedar Rapids, Iowa, by Bishop Haines.

PARK, RICHARD, is now the rector of Trinity Church, Hattiesburg, Miss.

POYNOR, WILMER, is now locum tenens of the Ascension, Montgomery, Ala.

PRICE, GORDON S., was ordained deacon on January 25, at St. Michael's, Worcester, Mass., by Bishop Lawrence. He is to be assistant at Trinity, Columbus, Ohio.

RILEY, LAWTON, formerly rector of the Advent, Marion S. C., has accepted the rectorship of the Nativity, Bridgeport, Conn., effective March 1.

ROBERTSON, IAN, was restored to the order of priesthood on January 14 by Bishop Beverley D. Tucker of Ohio, acting under canon sixty-four.

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Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

GRACE CHURCH
105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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The WITNESS

For Christ and His Church

FEBRUARY 13, 1947

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Leaders of Church and Labor Hold Conferences

Unofficial Groups Sponsor First in Atlanta With Official One Next Week in Pittsburgh

By W. B. Spofford

Atlanta, Ga.:—Representatives of the Church and organized labor gathered here on February 4-5 to discuss common problems. It was frankly a pro-labor conference, those attending, as a spokesman put it, believing that "the growth of the labor movement, out of the needs and aspirations of working men and women in the south, is a manifestation of the fact that all over the world today the common man is rising to claim his rightful place in a just and democratic society." The spokesman also declared that religious leaders now "face an unprecedented opportunity to put into practice their respective faiths by interpreting labor's struggle in accord with the will of God for a social order of divine justice and an abundant life for all."

The conference was sponsored by the southern committee of the National Religion and Labor Foundation, with the cooperation of the Episcopal Church's League for Industrial Democracy and the Methodist's Federation for Social Action.

The opening session was presided over by Prof. Alva Taylor of Vanderbilt University, with Dean DeOvies of the Episcopal Cathedral of this city, Henry W. Chandler, president of the local Federation of Trades and Charles Gilman, state director of the CIO, speaking on "Labor and the Church in the South." This was followed by a panel discussion which brought forth lively questions from the audience. Leading the panel were two ministers and two labor leaders.

The speakers at the evening meeting the first day were Paul L. Styles, regional director of the National Labor Relations Board and the Rev. William H. Borders, local Baptist minister.

On the second day the conference members broke up into workshops to consider such questions as Church and labor in the community; press and radio; economic restraints in the south; youth and education; the south as an economic dependency; social and labor legislation. Among the leaders were the Rev. Benjamin E. Mays, president of Morehouse College; John G. Ramsay, public relations representative of the CIO and a leading Presbyterian layman; Stetson Kennedy, author of *Southern Exposure;* the Rev. Charles C. Webber, Methodist chaplain to labor and the president of the Virginia CIO Industrial Union Council; Miss Lucy Mason, Episcopalian, who is a CIO public relations representative; the Rev. R. Archer Torrey, Episcopal rector at Darien, Ga.; Myles Horton, director of the Highlander Folks School; Professor Liston Pope of Yale Divinity School; the Rev. W. B. Spofford Jr., executive secretary of the CLID; Jack McMichael, executive secretary of the Methodist Federation of Social Action; Professor C. O. Bacote of Atlanta University; Allan L. Swin of the CIO organizing committee; Al Whitehouse, director in the south of the United Steelworkers, CIO. There were also present, and leading in the workshops, a large number of pastors of southern churches.

This significant conference, the first of its kind to be held in the south on such a broad scale, ended with a meeting the second evening when the subject was "The Social Meaning of Religion." The speakers were the professor of social ethics at Yale Divinity School, Liston Pope; Van A. Bittner, director of the drive of the CIO to organize the south; and Dr. Benjamin E. Mays, vice-president of the Federal Council of Churches.

Another conference on a similar theme, but more conservative in leadership and program, is the one to be held in Pittsburgh February 18-20 under the auspices of the industrial relations division of the Federal Council of Churches. Under the title of "The Church and Economic Life" those attending will meet as a deliberative body, with no addresses. The aim is to have full and free discussion of the issues in economic life about which the Church should be concerned; what is the responsibility, function and contribution of the Churches toward the resolving of these issues on Christian principles; what should be the program of the Churches in discharging their responsibility and how may the Churches equip themselves for this program?

The sessions of this conference will not be open to the public except for the service of worship held at Trinity Cathedral at which Bishop Angus Dun of Washington will give the address. It is expected that the various denominations will appoint a total of about 400 delegates, with special care that they are drawn from various economic groups; agriculture, labor, management, the public.

Next Week

***The first of the series of articles presenting Critical Analyses of the chapters in the book, *Christianity Takes A Stand* will be by Bishop Emrich and will appear next week. The series will run for ten consecutive weeks. Names of writers will be found on the back cover page this week. All orders for Bundles received as late as Friday, the 14th, will receive the issue of the 20th. Orders received after that date will start the issue of the 27th. Copies of the book are still available and will be sent WITNESS subscribers at 30 cents a copy, cash with order please. If no study group is planned for your parish we suggest that you secure the book to read along with the WITNESS articles. All orders should be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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Representatives of the Episcopal Church, all appointed by Presiding Bishop Sherrill, will be Harper Sibley, former president of the U. S. Chamber of Commerce; Richard Tucker, vice-president of the Pittsburgh Glass Co.; Charles Symington, president of the Symington-Gould Corp.; Noel Sargent, executive secretary of the National Association of Manufacturers; Miss Lucy Mason, public relations representative of the CIO; Jasper Davis of Kansas City, vice president of the Boilermakers Union, AFL; John Metcalf, officer of the Electrical Workers CIO; Giles Courtney, member of the Typographical Union, AFL, Richmond, Va.; the Rev. Joseph Moore of Seabury-Western Seminary; Bishop Pardue of Pittsburgh; Bishop Dun of Washington; the Rev. Beverley Boyd, social service secretary of the Federal Council; the Rev. Felix Floman of Philadelphia; the Rev. Francis Sayre, industrial chaplain of the diocese of Ohio; Spencer Miller Jr., highway commissioner of New Jersey; Prof. William Dennis, a leading authority on agriculture.

The Rev. William B. Spofford Jr., executive secretary of the CLID, will attend as an observer and will report the conference for THE WITNESS.

BISHOP CLARK OFFERS PROGRAM

Salt Lake City:—Bishop Stephen C. Clark Jr., recently consecrated Bishop of Utah, offered plans for enlarged work in the district in his first address at a convention of the district. He said that plans were underway for appointing additional clergymen; for expanding the missionary field; for increasing the number of services; for increasing financial support and reestablishing a district office. He described a new mission among the Navajos at Bluff as "one of the most encouraging and thriving fields of work" in the district.

MARRIAGE COUNCIL IS FORMED

Miami, Fla. (RNS):—A marriage and family life council has been organized here to further education for marriage and family living and also to curb the rising divorce rate. The new organization, which will work with churches, schools, social agencies, and health departments, is headed by the Rev. Albert D. Hagler. The aid of clergymen and other religious leaders, as well as educators will be sought, and a campaign for $16,700 in paid memberships is being conducted.

PRESIDING BISHOP'S RESIDENCE

New York:—The National Council has taken an option on a large property at Greenwich, Conn., as a residence for the Presiding Bishop. Immediately a bill was introduced in the General Assembly of the state of Connecticut whereby the estate would be incorporated as Seabury House, and would be exempt from taxation. Action on the measure, which was introduced by Senator George Griswold of Greenwich, is expected within a month.

It is an estate of ninety-nine acres belonging to Herbert L. Satterlee. It has an assessed valuation of $321,-160. It includes two large houses, sixteen other buildings, a swimming pool, tennis courts and ponds. The larger of the two houses, if the deal goes through, will be used for conferences and as a hostel for missionaries on furlough. This is a twenty-five-room establishment. The smaller house would be the residence of Presiding Bishop Sherrill and his successors. It has fifteen rooms according to the real estate firm handling the deal.

The houses were built in 1910, with the larger one occupied by Mr. and Mrs. Satterlee until her death last October. Mrs. Satterlee was the daughter of the late J. Pierpont Morgan.

EDITORS PROTEST NIEMOELLER

Boston: — Three editors of religious journals protested the sponsorship of a meeting for the Rev. Martin Niemoeller of Germany by the local council of churches. The meeting is scheduled for February 18. The protest stated:

"The implication is that Dr. Niemoeller is a representative of German Christianity. We are not opposed to free speech for the German churchman but we feel that the Boston public may well wonder why Christian churchmen invite Dr. Niemoeller, and we urge the public who come to hear him to listen with a discerning mind.

"Our question as Church editors is this: Why can we not have the best possible ambassador from Germany—some heroic anti-Nazi like Pastor Walbaum or any one of many other ministers who languished in Dauchau and other Nazi concentration camps? How is the cause of freedom served by a minister who served Hitler so long and so well before their disagreement over ecclesiastical matters?"

Signing the protest were Stephen H. Fritchman, editor of the Christian Register; Emory S. Bucke, editor of Zions Herald, and Emerson M. Lalone, editor of the Christian Leader.

CANTERBURY CATHEDRAL RECEIVES GIFT

New York:—Dean Hewlett Johnson of Canterbury Cathedral received a surprise gift last week. The week before he had announced in London that $1,200,000 was sought to restore the much-bombed cathedral and that $328,000 had been raised. He said the campaign would be extended to all English-speaking countries.

On February 5, through the Archbishop of Canterbury, he received word that Thomas W. Lamont, chairman of the board of J. P. Morgan & Co., had made a gift of half a million dollars. Mr. Lamont said the gift was unsolicited and was made as a tribute to the English nation. "We Americans of all others can never forget that in the darkest days of 1940 and 1941 it was only British courage and the blind faith of free men, undismayed by disaster, that saved the world from the evil of Teutonic onslaught."

ARMY OFFICER SPEAKS OUT

Jackson, Miss.: — At a diocesan council specializing in education, Col. Harwood C. Bowman, who was a commander of Chinese troops under General Stillwell, warned that unless Christianity has more to give than it is now offering, the little peoples of the world will turn to communism. "We have a responsibility to little people," he said. "I have no respect for the Shanghai missionaries nor the snooty, snobbish white men with no respect for the people. In spite of the superiority of British Anglicans, who rarely did anything for the natives, the good God doesn't give a hoot what race you are. We can only get the little people on our side by holding out the hand of hope."

Another main speaker was President Milan Davis of Okolona College who showed the rapid educational growth of the Negroes. The Council also endorsed a $60,000 campaign for a conference center and $50,000 for a chapel at All Saints' College which will be a memorial to Bishop Bratton.

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Marriage Canon Interpretation Given By Chancellor

He States that if True Christian Marriage Is Intended Bishop Can Grant Permission

By John C. Spaulding
Chancellor of the Diocese of Michigan

You ask my opinion as to the proper construction of Canon 17, as amended by the 1946 General Convention, as to the nature of the judgment to be rendered on application for remarriage after divorce, with particular reference to the question whether such judgment must necessarily include, as a condition of permitting remarriage, a finding of fact that one of the impediments listed in Canon 16 existed as to the previous marriage.

Section 2 (i) of Canon 17 authorizes an application to the Bishop "for a judgment as to his or her marital status in the eyes of the Church or for permission to be married by a Minister of the Church."

Section 2 (ii) provides:

"If the Bishop or ecclesiastical authority is satisfied that the parties intend a true Christian marriage he may refer the application to his Council of Advisors, or to the Court if such has been established by diocesan action. The Bishop or ecclesiastical authority shall take care that his or its judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and in an Holy Estate instituted of God and is in intention lifelong; but when any of the facts set forth in Canon 16, Section 2, Paragraph (b), are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority. No such judgment shall be construed as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship."

It is a well established rule of common law for interpretation of amendments that there shall be taken into consideration: (1) the former law, (2) the defect to be corrected, and (3) the remedy. The former law provided that no remarriage should be permitted unless it were found as a fact either that certain impediments existed making the former marriage void or that divorce had been granted for the cause of adultery. The defect in this law was that it was too legalistic and inconsistent with the doctrine of mercy, and with the purpose of the Church to help and restore those who had fallen into trouble. It seems to follow that the remedy must be to base the judgment, not on a finding of facts as to the past, but on the future welfare of the parties and of society. In the light of this intent we note the following points.



John C. Spaulding, chancellor of the diocese of Michigan, presents his interpretation of the Marriage Canons

The application may be for either of two purposes, for a judgment as to the applicant's marital status, or for permission to be remarried by a Minister of the Church. There is a difference between the judgments to be entered in the two cases.

If the Bishop "is satisfied that the parties intend a true Christian marriage, he may refer the application to his Council of advisors or to the Court if such has been established by diocesan action." As the Canon does not establish a Council or Court, the Bishop alone renders the judgment, unless the Diocesan Canon provides for a Council or Court, and is not bound by the advice of the Council or Court unless the Diocesan Canon so provides.

The Canon then cautions the Bishop that his judgment "is based upon and conforms to the doctrine of this Church," but does not specify what facts are to be set forth in the judgment. Up to this point the Canon is complete and requires only a finding that the parties intend a true Christian marriage. The question is whether the following clause, that when any of the facts set forth in Canon 16 as impediments to marriage "are shown to exist or to have existed, which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority," requires a finding that such facts exist as a necessary condition of a judgment permitting remarriage.

It is proper that when such impediments existed, or now exist, as to the former marriage, it be so declared, for in that case the parties were never married, or are not now married, in the eyes of the Church. This is a judgment as to the "marital status" of the parties, and if it be so adjudged, no permission to remarry is necessary.

If such impediments did not or do not exist and the petition is for permission to remarry, the clause providing that such impediments "may be declared" does not apply and the only finding necessary to a judgment granting permission is that above mentioned, "that the parties intend a true Christian marriage." This does not necessarily depend on the reasons for the dissolution of the former marriage, although the facts in connection with such marriage may be material to the question of present intention. I am of opinion that the Bishop has the power, after making a finding that a true Christian marriage is intended, to grant permission to remarry, even though none of the impediments named exist, or ever existed.

I have questioned the correctness of this opinion in view of the interpretation given by the spokesman for the amendment in the House of Deputies that no permission can be granted except on the finding of such an impediment, since it might be considered that this interpretation, given before the passage of the amendment, was binding on the House. It is to be considered that this interpretation was given, not in the opening statement but after the

This interpretation of the new canon on holy matrimony was given by Mr. Spaulding at the request of Bishop Frank W. Creighton of Michigan.

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time for amendments and for debate had passed, and after the House had apparently determined to pass the Canon without amendment. This determination was made in the belief by many Deputies that the interpretation is as above stated, and not as stated by the spokesman, and I do not believe the House is bound by his interpretation. Such interpretation would retain the legalistic nature of the former Canon and would be inconsistent with its well known purpose.

NO QUICKIES FOR OHIO

Cleveland:—Bishop Beverley D. Tucker warned here that "quickie" remarriages of divorced persons are out in the Episcopal Diocese of Ohio. Making his annual address at the convention of the diocese, Bishop Tucker said the newly-effective marriage canons adopted by the General Convention in Philadelphia last September are designed "to heighten rather than let down the Christian standard of marriage.

"Furthermore," he told the 257 clerical and lay delegates, "I am contemplating the requirement that the petitioner must have been resident in the diocese and in the state for at least a year before becoming eligible for applying to the bishop of the diocese for remarriage."

Since Jan. 1 when the new Church marriage canons became effective a large number of applications by divorced persons for episcopal inquiry as to their marital status in the eyes of the Church has been made to the diocese.

The convention adopted a resolution on fair employment practices legislation following some debate as to whether the issue was properly a subject for consideration.

Passed by a small majority voice vote, the resolution endorsed the enactment "of sound and workable fair employment practices legislation by the General Assembly of Ohio." It also resolved that members of the Episcopal diocese give active support to the enactment of this legislation.

Bishop Quentin K. Y. Huang, of Southwest China, was the convention speaker. Bishop Huang presented a stark picture of material and spiritual need among the 24,000,000 people in the 245,000 square miles of his district in southwest China. He stated that the world's greatest mission field, China, can be cultivated only with the aid of American help. Because of inadequate facilities, many opportunities to bring Christ to the Chinese are being lost. Speaking as a good will ambassador, he thanked the American people for the aid already given, which has helped immeasurably with the great task.

CONFERENCE ON THE MINISTRY

Philadelphia:—"The whole question of recruitment for the ministry goes back to the parish level," declared Bishop Hart at a meeting of



Bishop Hines, Coadjutor of Texas, lays down a challenge on race relations at the diocesan convention

twenty clergy from the dioceses of Pennsylvania, Harrisburg and Bethlehem, held January 27th, in Houston Hall, University of Pennsylvania. The twenty clergy were gathered under the auspices of The Church Society for College Work at a regional conference to consider recruitment for the ministry and the work of the Church Society.

"The present weakness, both in numbers and the quality of the men," continued Bishop Hart, "is due to the fact that we do not find in the parishes the most able young men being turned toward the leadership of the Church. Another weakness," said the Bishop, "is the laxity of vestries in recommending candidates. Instead of taking the recommendation of candidates as the most serious part of their duties as vestrymen, the average vestry will sign the recommendation for any man the rector suggests.

"The Episcopal Church is not producing its own leadership. Probably one-half of our leaders are coming from other Churches. That is one of the causes for the present split. Candidates coming from other Churches are likely to be extremists on one side or the other. We will maintain a far more unified leadership when we can produce the great majority of our clergy from our own ranks."

Miss Katharine Duffield, secretary for College Work in the third province, also addressed the group, stressing the importance of college work. "College work," she said, "is particularly important for the following reasons: (1) College students have a new sense of freedom and independence. College workers can help students to maintain religious values. (2) A great number and variety of new demands are placed on the student. By the time the student is ready to leave the university, the Church is apt not to be as important as it formerly was. (3) The majority of colleges are doing very little in the field of religion. What little is being done rarely deepens the religious life of the student. (4) Many persons who are on the college campus have little or no religion. Here is a real missionary field. (5) The extent to which the Church is at work on the college campus is obviously of the greatest importance to the Church of the future."

The discussion was led by the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania.

INTERESTING SERVICE ABOARD SHIP

Amherst, Mass.:—Canon Richard S. Zeisler, now residing here and until recently canon at the cathedral in Paris, France, tells an interesting story of his return from Cherbourg on January 5. It was one of the stormiest crossings on record, the ship arriving two and a half days late in New York. In the midst of storms and delays he was asked to conduct a service. He asked Rabbi Maurice Perzweig of Morristown, N. J., chairman of the political committee of the World Jewish Congress, to assist; and also the Archimandrite, Bishop Theophile Janesco, of the Rumanian Orthodox Churches in the United States. Many commented on the significance of three different religious groups worshipping together. "Many of the immigrants," writes Zeisler, "and there were many fleeing from Europe, said it could only happen in America."

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EDITORIALS

The Pittsburgh Conference

ONE of the first functions of Mr. Charles P. Taft, as the first layman-president of the Federal Council of Churches, will be chairing the national conference on *The Church and Economic Life* next week. The conference itself is the first predominantly lay group that the Churches have called together to consider the full sweep of economic issues.

Mr. Taft's year at the head of the Federal Council could not begin in a more significant fashion. At this Pittsburgh conference he will lead some of the ablest laymen of the country into the study of our central problem as Christians—the question of Christian leadership in economic matters. The statements preparatory for the conference are most encouraging. Ignoring ultra-conservative red-herrings, they assume that economic issues are basically religious and that Christians have a responsibility to act in them by Christian principles. This one conference is not an isolated event, but part of a larger, long-range study of *Christianity and the Economic Order* which has been under way for a whole year. The Council is now facing laymen with the thorny questions of their Christian calling in our imperfect economic situation. This is real leadership.

What will be the outcome? We hope for the best, but the best cannot be any great degree of unanimity. Every major economic force of the nation will be represented (see page three), and these forces will probably clash. Clashes will be better than polite bowings and scrapings. Beyond the flying of fur, we can hope for a real meeting of Christian minds. Christians can sometimes transcend the secular interests they represent.

One danger shadows the conference. Although every effort has been made to make the delegation fairly representative of every part of our economy, in all likelihood business will have the most vocal representation. If past actions indicate future events, the highly staffed religious division of the National Association of Manufacturers will be on hand to steal the show. Every effort will be made to obscure what Gunnar Myrdal, the Swedish finance minister, called our "immense and unprecedented differences in income and wealth, which until recently have been left comparatively undisturbed by taxation." It will be near disastrous if the tone of the conference is set by those who represent the great concentrations of wealth.

Ash Wednesday will be the central day of the three day discussion. Some Episcopalian, even Mr. Taft, may remind the delegates that American Christians must approach the economic situation with penitence. We who are not at the conference can have no better object of intercession on Ash Wednesday. *Pittsburgh 1947* may, or may not, go down in history as the great Christian awakening of our generation. Pray that it will.

"QUOTES"

THE natural man acts as though God had created the world in order that he might gratify his own little soul, and the tragedy of his life is that the more he gets the more he craves. Possession cannot keep pace with desire. He worships the creature which he fondly believes will satisfy him and he ends by being the slave of the creature which he worships. He avoids God for it seems to him as though God, if indeed there is a God, exists to rob him of his heart's desire. The selfish man is a spoiled child grown to man's estate.

—Bishop Irving P. Johnson.

The Beam In Our Own Eyes

THE Archbishop of Canterbury when here last fall stated repeatedly that "the task before the nations is to give the people a just share of the good things of life and at the same time maintain freedom. Not being an economist I do not know how it is to be done, but I am sure that your country and mine will not do it the Russian way."

The present government of his country is trying to do just that through nationalization of basic industries—a peaceful, orderly revolution, preserving freedom. Yet when the Churches are required to take lower-yielding government bonds in exchange for their large holdings in railroad securities, a delegation composed of leaders of all Churches, with the Archbishop as spokesman, vigorously protested.

Here is a glaring instance of Christian conviction yielding to economic self-interest. The various schools of Marxists, you may be sure, will welcome the incident as an example of one of their basic tenets; that when the chips are down men, nations and even Churches act from economic motives. Some will doubtless push the incident even further and contend that when Christians refuse to practice the unselfishness they preach, there is left but one practical way "to give people a just share of the good things" that the Archbishop advocates, and that is the Russian way.

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Unsolicited Advice

THE bureau of census of the government has sent forms to all churches for a 1947 religious census. It is a simple document, asking few questions. But knowing the clergy we hazard the guess that less than twenty-five per cent of them will be returned, unless there are multitudinous follow-ups. As far as the Episcopal Church is concerned, time, labor and money would be saved if the bureau would send a half dozen clerks to 281 Fourth Avenue where they could get the figures they want from diocesan journals on file there. Headquarters of other Churches undoubtedly also have the figures handy. That's the only way the census bureau will get them unless a fine and imprisonment clause is inserted in the form. We send out forms, and we receive forms, so we know what happens to them.

Niemoeller Supported Hitler

by Diedrich Meyer-Kluegel

A Free German Protestant Pastor

AS IN other countries, there are different schools and parties within the German Protestant churches: Orthodox, Liberals, Modernists, Socialists, Pacifists, etc. Under the Nazis the last two were immediately banned and their leaders imprisoned, and two new parties came into existence —the "German Christians" and the "Confessional Church." The first wanted to Nazify also the doctrines and institutions of the Church, while the latter wanted to adhere to the old creeds and confessions, and was made up of the old and new Orthodox. Liberals, Modernists and those who had belonged to the Socialists and Pacifists hardly supported or joined the "Confessionals." The "Confessional Church" is therefore not a Church, but only a party within the German Protestant Churches, and—compared with the whole number of Christian people in Germany—a minority.

The "Confessional Church" is by no means an anti-Nazi movement; on the contrary, its members welcomed and supported the Nazi revolution wholeheartedly. They kept silent in the presence of all Nazi terror, and sanctioned and blessed the war not less than the "neutral" Lutherans of the so-called "intact Churches" under Marahrens, Wurm and Meiser, or even the "German Christians."

The so-called "Church struggle" was only for a "theological existence," i.e., a kind of ecclesiastical "reservation-park," a quiet corner where confessions and and rites could be practiced within the Third Reich. (See the *Declaration of Barmen* of 1934 and Karl Barth's *Theological Existence Today,* wherein Barth says that his concern is only theology and nothing but theology—"like the monks go on with their litanies"—and that Hitler must be given a chance because he had proved to be a real leader.) In November, 1933, the Protestant Churches, with the consent also of the "Confessionals," voluntarily offered the incorporation of all Church Youth Guilds into the Hitler Youth Organizations, even before the Nazi had asked the Churches to do so. In 1935 even Barth (then a professor at Bonn University) was prepared to take the oath of absolute loyalty and unconditional obedience to Hitler, after his "Confessional" friends (Niemoeller and others) had told him that there was no harm in doing so, as long as he made the mental reservation that loyalty to God comes first. It was not until 1939 that Barth—by then professor of Basle University, in his own country, Switzerland—began to discover what Nazism really meant.

Very many of the "Confessionals" were members of the Nazi Party, even of the S. A. There were swastikas on and in the "Confessional" churches and in the "Confessional" meetings. Not seldom there were S. A. men in uniform as chairmen of these meetings, and there was no "Confessional" meeting which did not express its absolute loyalty to Hitler and his regime through resolutions or telegrams sent to Hitler. That is why the "Confessionals" are so touchy with regard to de-Nazification.

In 1938 the "Confessional Church" adopted the "Aryan" clause. That is why there are "Confessional" refugee pastors in Britain; all of them are Lutherans and had to leave Germany because they or their wives are what is called "non-Aryans"; real "Confessional" refugees do not exist.

Also in the same year, 1938, the "Confessional" pastors and Church officials (with the exception of a very few courageous outsiders) took the oath of absolute loyalty and unconditional obedience to Hitler.

Editor's Note:—The Rev. Diedrich Meyer-Kluegel, the author of this article, is at present lecturing to German prisoners of war at Northfield, England, on behalf of the Control Office of Germany and Austria. This article is published with the permission of The Christian Register and appears in the February number of that publication. It is particularly timely since pastor Niemoeller is now lecturing in the United States under the auspices of the Federal Council of Churches and the World Council of Churches.

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Niemoeller and other nationalist churchmen had made treaties with the Nazis for mutual support, the Nazis promising increased state subventions as well as the restoration of the inspection of the schools by the Churches. According to one of his admirers (Leo Stein, *I was in Hell with Niemoeller*) Niemoeller said, "We were all very favourably impressed with his (Hitler's) talk and with his apparent modesty, and he gave his solemn word of honor that he would do what he said."

Quarrels began when the Nazis later broke some of their pledges. But even then the "Confessionals" continued again and again to express their absolute loyalty to Nazism as such, as in their cautiously generalized and rather late "protest" of May, 1936, which is always quoted as the example of their "resistance," but in which criticism of anti-Christian ideas and concentration camps is mixed with repeated expressions of deepest reverence for the Fuhrer Hitler and of trust in him and his words.

The backbone of the "Confessional Church" is the German (and particularly the Prussian) officer clique; even men like Count Schwerin von Krosigk and Schacht attended the "Confessional" services, etc. Therefore pastors of the "Confessional Church" were among those conspirators who in July, 1944, tried to murder Hitler and to replace him by a military dictator, either Goering or one of the generals.

NIEMOELLER is the prototype of a Prussian officer and of a Lutheran nationalist. "The national idea was always foremost in his upbringing and by nature he had a leaning toward the Right. Love of his profession as an officer was a matter of course to him, and he was in his element in the war." (Niemoeller, *From U-boat to Pulpit*, written as late as 1934!—London, 1936—p. 9.) The purpose of this book was to show the Nazis what good patriots and militarists the "Confessionals" were. He glories in his deeds as a submarine officer and commander, even in downright war crimes like the prevention of the rescue of torpedoed sailors, which he goes so far as to call the "turning point" of his life because as he says, "it opened my eyes to the utter impossibility of a moral universe."

Niemoeller hated the German Republic and democracy. "He belonged with all his heart to the enemies of the Weimar Republic. . . . Their (i. e., the Nazis') program for a national revival was fundamentally his own, with its vehement denial of all that was meant by individualism, parliamentarism, pacifism, Marxism and Judaism." (*Niemoeller and His Creed*, by one of his close friends, Pastor Hildebrandt, with a foreword by the Bishop of Chichester; London, 1939.)

The general strike of the German workers in 1920, which was in support of the lawfully established and constitutional democratic government, was perfectly disgraceful to Niemoeller, and in the White Terror against these workers he commanded a Free Corps battalion. When the Reds, taken prisoner by the Free Corps, were not summarily shot at the White headquarters, "there was a tacit understanding amongst the troops that no further prisoners would be sent back" to them, and the prisoners were liquidated on the spot in one way or another. The White Terror was the beginning of the Brown Terror, and the workers were fighting to avert what then developed into Hitlerism.

While studying theology in Munster, Niemoeller was one of the organizers of the notorious *Organisation Escherich* (*From U-boat to Pulpit*, p. 187). This nationalist gangster and terror organization was one of the main nuclei of the S. A., S. S. and Gestapo.

Niemoeller became an ardent Nazi. He "welcomed January 30, 1933, from the bottom of his heart as the fulfillment of cherished hopes." (*Niemoeller and his Creed*, p. 33). When thousands of anti-Nazis and Jews were tortured and murdered in the concentration camps, Niemoeller thanked the Fuhrer from his pulpit: "We again feel ourselves created beings. Profession and social standing, race and nationality are today again being regarded by us as important facts." (*First Commandment*, pp. 58-59.) Long after Hitler had come to power, Niemoeller told his congregation (consisting mainly of members of the higher officer caste) of the "divine call in Hitler's spiritual revolution which is beginning to take place throughout the whole of our nation." He quarreled with Hitler and the Nazis only about matters of Church administration, telling him: "We are not driven by care for our Church, but much more by care for the Third Reich."

He was sent to prison and concentration camp because he broke the laws of the state which had forbidden the taking of unauthorized collections and the announcing from the pulpit of the names of people who had resigned from church membership. In the concentration camp he was never treated as an anti-Nazi but, backed by the officer caste and high Nazi officials, was always in a very privileged position. It is worthy of note that chief Nazis like Thyssen and Schacht were also at some time in concentration camps. Children of anti-Nazis were thrown into concentration camps like their fathers; Niemoeller's sons were officers in the Nazi forces.

From the concentration camp Niemoeller offered his services as a naval officer to the Nazis at the outbreak of war (see Karl Barth in the *Christian Century*, May 6, 1940). He himself admitted this fact, which has constantly been denied or doubted

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by the 'Confessional' propaganda. His excuses are: "If sons can die for their country, so can fathers. Germany could have my body, but not my soul. . . . A German in time of war does not ask if the war is right or wrong; he has to fight and die with his fellow-Germans." He admitted also that he had no political objections against Nazism, and he made it quite clear that he still rejects democracy and still believes in an authoritarian regime for Germany. Furthermore, he said that up to his liberation he had not heard anything about all of the Nazi terror, nor had his wife known anything about it (*London News Chronicle* and other papers, June 6, 1945, and following days). If he has now stopped talking about these things, it is only on the advice of his friends in Great Britain and Geneva.

There were courageous pastors in Germany who fought Nazism as such: Liberals, Modernists, Free Christians like Pastor Walbaum and his friends, Socialists, Pacifists and some "Confessional" outsiders; among the latter was Pastor Schneider of Dickenschied, who was murdered in a concentration camp because he refused to give the Nazi salute. But these active anti-Nazi pastors and their friends were scattered over the whole of Germany, without any organization of course (except underground), and not seldom slain or tortured to death in concentration camps, unless they were lucky enough to escape out of Germany. The "Confessional Church" never became illegal, and that alone is sufficient proof that it never was an anti-Nazi movement.

The Roman Catholic Church in Germany is also an established Church, but as an international Church is more independent. Her attitude toward Nazism has been on the whole not very much different from that of the German Protestant Churches. Especially through contracting a Concordat with the Nazi rulers the Roman Catholic Church gave the Nazi regime a very great support. There have been some bishops, e. g., Cardinal Faulhaber, who were fairly outspoken against Nazism, and a great number of Roman Catholic priests and monks were thrown into prisons and concentration camps, mostly for alleged sexual crimes and offenses against the foreign currency regulations; but on the other hand there were also men like Bishop Berning of Osnabruck who was a Nazi Councillor of State (Staatsrat).

So far neither the Protestant Churches nor the Roman Catholic Church in Germany are being de-Nazified. It seems that bishops, theological professors and pastors are not even screened, and Pastor Walbaum's letter shows that the old reactionary gang in the German Churches is enjoying the absolute confidence of the Military Government and is using this powerful position for stamping out all "heresy."

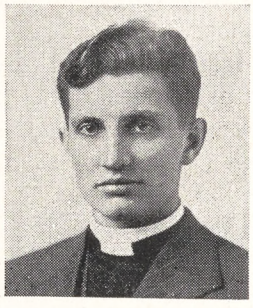
It is of no use only to eradicate Hitlerism in Germany, for Hitlerism is only the final outcome of German nationalism and militarism. And as Frederick II and Bismarck were Hitler's political predecessors, so Luther laid the spiritual foundation on which Nazism could be built. Unless that is realized, the real discussion about establishing a better and more peaceful Germany has not started. It is therefore completely wrong to give the power in the German Protestant Churches to the "Confessionals" who are already usurping it by downright totalitarian methods. They will only restore that type of reactionary and nationalist churchianity which was one of the bud cells of Nazism.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

BEHIND the glittering facade of high-pressure promotion and big name stars, *The Razor's Edge* offers added proof that religion, to the Hollywood mind, is nothing but queer lights, disembodied music from heaven and an oozy feeling in the pit of the stomach. I must admit that as I watched the screen adaption of Somerset Maugham's best-seller I did get an oozy feeling, but I don't think it was a sign of religion. It was more likely just plain nausea.



The picture, which is receiving a terrific build-up throughout the country, might be likened to one of Bing Crosby's famous morality plays with "reverse English" applied. This time, virile Larry Darrall goes on a quest to get religion. After throwing over his girl (a wise move whether he was on a quest or not), working in a coal mine, playing chess on the Left Bank of the Seine, he finds peace, solus cum solo, on a papier-mache mountain top in the Himalayas. It seems the secret is to go sit on that particular mountain alone for a time and then, one morning, when the sun is coming up, one will be wafted out of this material (and by implication, naughty, evil, sinful) body—and, presto, be a good man. After 1947 years and countless church councils, this old Persian heresy certainly dies hard.

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The proof of the goodness of Larry Darrall is shown by: a) an intense look of strain on his face henceforth which, for some reason, is called peace; b) his ability to practice faith healing on a friend who has headaches; c) his offer to marry a drunken harlot; d) his practice of keeping the latter individual on the wagon by twitching his right eyelid at her, and e) his feat of getting an invitation to the Riviera's best party for a silly, old snob by the simple technique of kissing the hostess' homely secretary. All of these feats, apparently, impress everyone involved because, in the words of the character called Somerset Maugham, "Man seeks for goodness and Larry Darrall has got it." Since the good Mr. Darrall is spreading honeyed sweetness during the thirties in France, one can only wonder why he confined his activities to the Riviera set who, as history unfortunately relates, liked the word Vichy, whether on the label of a bottle or used as a political adjective, better than they liked their fellowmen.

All in all, Larry Darrall, after his so-called conversion, acts like one of those persons who used to go to week-end house-parties in the Berkshires and discuss the state of their souls back in the days when I was attending prep school up that way. At that time, the members of the sixth form felt that this type of religion could only be described as "phony" and could hardly be equated with what we were being taught in sacred studies. I see no reason for changing my mind.

(*Continued on page* 18)

Religion in Education

by J. Clemens Kolb

Chaplain at University of Pennsylvania

LAST December I saw an article protesting the singing of Christmas carols in the schools of a certain state. Does the singing of Christmas carols interfere with a law prohibiting the teaching of religion in the public schools? This whole matter was just ridiculous enough to make the papers. Christmas is participated in by people who are not even nominally Christian. I received a Christmas card from a direct descendent of the prophet Mohammed. Nevertheless, this incident does bring to the forefront what is basically an extraordinarily complicated problem: The place of religion in education.



In this country, we have tried about every tenable position and some that are not so tenable. One position is that taken by some states, which say that religion has no part in education. I take it for granted that those states which say that religion has no part in education do not say so because they are headed by some league of the godless, nor is it because the majority of the voters are atheists. Not at all. They have simply sidetracked a difficult issue by ignoring it. Because there are so many people of so many differing faiths, and because what one taught might be quite unacceptable to another, they have decided that religion is a personal matter that must be dealt with in the home and in the church and kept out of the school.

There is another position, that of the schools and colleges before the Reformation, which made theology preeminent and no one could teach anything that was contrary to the teachings of the Church. The mistakes that the Church made under this misguided policy which changed education from a quest for truth into the propagandizing of a faith have cost us dearly. The separation between religion and education has been even sharper and longer lasting than the cleavage between Church and state. There are a few, I think, who would wish to return to the time when the Church could say what a man could teach or what he could not teach. But now, we are in little better case, for the secular arm is supreme and is telling the Church that it cannot teach anything in some places and gives it very little scope in others.

The position that I think is the most widely assumed in American education rather falls between two schools in that it gives religion a courtesy place in education. The convocation usually begins with an invocation and ends with a benediction. Clergy get far more than their share of honorary doctorates. Every university has courses in the philosophy of religion, the psychology of religion, the history of religion, comparative religion and sometimes primitive religion, and also a course on ethics—not necessarily Christian ethics or Judeo-Christian ethics. A student taking a course in ethics may end up with almost anybody's ethics. They have courses in these fields for about the same reason that they have courses in Horace and Euripides—not because they consider them

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necessary or because the courses are popular, but you have to provide these subjects to be a self-respecting institution.

But there is another reason, too, for our giving religion no more than a place of courtesy. That reason goes back to a basic tenet in the American philosophy of life—so often the parents' first interest is in this, that their children shall be so technically trained that they can go out into the world and make money. They would like to have their children God-fearing and ethical, but the average parent thinks these things come by chance; whereas he knows that the ability to make money doesn't come by chance; therefore, our universities have become so largely schools of technical training. The diploma must be first and foremost a guarantee of economic value so that the graduate shall be able to go out and pile up a sizeable bank account, have at least a fifteen thousand dollar house in the suburbs, a radio with record changer, short wave and FM, and a two-car garage. If that is compatible with an educated mind and a noble spirit, splendid; if not, get all the frills if you can, but first be sure your education gives you a chance for the upper income tax brackets.

BECAUSE parents so often put material success first in their objectives for their children, they put the technical training whereby material success may be achieved first in the curriculum of a university. A further complication arises from the fact that very few educators have a clear idea of what the end product of their education shall be. That, I think, is a great handicap. It is easy enough to criticize other systems of education, but up to our own time they had a clear picture of the kind of man they wanted to produce—whether it was the ancient Persians' idea of teaching the youth to shoot straight and tell the truth or the Nazi ideal of teaching its youth to shoot straight and not tell the truth. We don't know what we want our education to be and we can't make up our minds whether God is the first reality or the last myth, whether godliness has any more validity than ungodliness, whether spirituality is more than sentimentality. Education is showing unmistakable signs of being a split personality because faculties are split on the issue; and faculties are split on the issue because the nation is also divided on the question. Many faculty members really believe in God and they want to see godly men come out of educational institutions. Other faculty members do not believe in God and they don't believe that the spiritual world has any particular value in life.

If we want men to be religious, we must help them in their religion. If we want them to be ethical, we must help them in their ethics. We don't expect men to have sound bodies just because we believe in health in general. Many schools have compulsory physical education. We don't expect men to learn English just because we believe in good English. We require courses in the subject. Why not some compulsion about religion and ethics? Otherwise, we have done nothing to prevent our graduates from being men with sound technical training in sound bodies guided by unsound morals. Some universities may fear that they will run afoul of state laws and some private institutions, too, may wonder whether there will be objections to making courses in religion and ethics compulsory. That might be true if there were only one course offered. But why do it that way? I suggest a choice of courses in religion along the following lines:

1. A course in Judaism.
2. A course in the teachings of Thomas Aquinas.
3. A course in the writings and teachings of Luther and Calvin.
4. The chief contributions of religious leaders.
5. Religious orientation—Belief in God; The Relationship of Religion to Philosophy and Science; The Value of the Church; The Bible; Concepts of Immortality; Evolution of Present-Day Denominationalism.

The student could select any one of these five courses.

Secondly, I suggest the following courses in ethics:

1. Judeo-Christian Ethics.
2. Christian Social Ethics.
3. Philosophy—A general course in ethics or analysis of ethical theories.

Compulsory courses in religion and ethics are no guarantee that every graduate is going to be a man of delicate conscience and spiritual insight any more than compulsory physical education is a guarantee that every man will come out something of an athlete. But it would mean that the educational institution which took such a stand would say unequivocally to the world what education has been saying equivocally for a long time, that the godly man is superior to the ungodly man, and that spiritual values are important, and that the man of delicate conscience is a better product than a man who has no conscience.

Whether universities change radically in their attitude toward religion I do not know, but I do feel this very strongly, that they must make up their minds on their end product. I hope that some institutions will have the courage to make up their minds and to take their stand on one side or the other. If we had the courage to make up our minds on the kind of man we are trying to produce, the best curriculum whereby this end might be achieved would be well on the way to being solved.

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Protest General Church Budget In Diocese of Texas

Reduction in Appropriation Is Averted After Criticism by Both Laity and Clergy

Edited by Sara Dill

Beaumont, Texas:—A move on the part of laymen and clergy of the diocese of Texas to reduce their diocesan appropriation to the general Church was narrowly averted at the recent diocesan council when an increased budget was accepted by a small majority. The meeting was held January 26-28.

O. F. Jones, layman of St. Mark's Church, Beaumont, introduced a motion to reduce the Texas quota from $35,500 to $28,000. The Rev. Aubrey Maxted, in speaking to the motion, pointed out the confusion that exists in expending Reconstruction and Advance Fund balances and suggested that Church officials did not know what to do with monies already on hand. Mr. Jones, speaking to his own motion, pointed out that many dioceses do not come up to their quota in giving to the general Church. He could not understand why Texas should give nearly $10,000 more than the assigned quota. The Rev. C. A. Higgins said that confusion in the department of foreign missions might have resulted from the illness and subsequent resignation of the head of the department. He suggested that money withdrawn from the general Church budget be used in Texas until the department of foreign missions could be completely reorganized.

The Rev. Robert R. Brown, member of the National Council, argued that missionaries in the foreign field are starving for lack of proper support and his speech closed the debate which defeated the motion of Mr. Jones. The increased appropriation was then voted by a majority.

A commission on race relations problems as they affect the Church was formed. Purpose of the commission will be to study ways and means by which white and Negro Church members can work more effectively together. Formation of the commission was announced after extra sessions of the annual meeting, made necessary by prolonged and heated debate on the question of racial segregation in Episcopal churches. A number of delegates challenged the vote for approval of the commission, but were overruled by Bishop Clinton S. Quin.

Bishop John E. Hines, coadjutor, compared the issue of whether Negro and white delegates should fraternize at diocesan banquets as well as business meetings to "a keg of dynamite." He said that "either it will explode and blow the Church to heaven or the nether regions, or the fuse will be pulled out by the calm, collective action of this council."

The meeting unanimously endorsed a resolution calling for a million dollar fund raising drive for construction of an Episcopal hospital unit in the proposed medical center in Houston. The hospital, to be known as St. Luke's, will cost about $2,500,000, but more than half of this amount has already been secured.

Also approved by the meeting was a motion to make women eligible as council delegates, final action to be deferred, however, until the 1948 meeting of the council.

Fellowship Service

New York:—A service of fellowship in observance of race relations Sunday and Lincoln's birthday was held at the Cathedral of St. John the Divine last Sunday afternoon. The Rev. John A. Mackay, president of Princeton Seminary preached on "God's New Order." Taking part in the service were the Rev. Toru Matsumoto of the Reformed Church, formerly a member of the commission on Japanese relocation, and the Rev. Tollie L. Caution, secretary of Negro work of the National Council. The service was sponsored, upon the invitation of Bishop Gilbert, by the Interracial Fellowship of Greater New York.

Pan-Protestantism

London (wireless to RNS):—An appeal to the Church of England and the Old Catholic Churches to "save the ecumenical movement from degenerating into a shallow pan-Protestantism" was voiced by Pierre Bertrand, Swiss Old Catholic professor of Geneva, Switzerland, who is visiting England. Bertrand's reference to the world Church cooperation movement sponsored by the World Council of Churches in Geneva was made at a meeting arranged by the Society of St. Willibrord held in the chapter house of Sheffield Cathedral. He spoke to an audience of Anglican clergymen and laymen and representatives of Sheffield University.

Declaring that inter-communion with the Anglican Church has saved his Swiss co-religionists from developing "a congregational or sectarian outlook," Bertrand expressed hope that association with Old Catholics will help Anglicans, in turn, "to restore contact with the continent broken by the Reformation."

Put Themselves In It

South Gate, Calif.:—The Rev. Kenneth E. Nelson took over the work at St. Margaret's Mission here in 1945. It had been founded in 1942 with services held in a women's club. But Vicar Nelson and many of his people worked on Saturdays, digging, pouring concrete, laying steel. On January 12 Bishop Stevens laid the corner stone of the new church. It will have a seating capacity of 200 and be 15th century Gothic. It is the first Episcopal Church in this city although there are now 28 other denominations represented here.

Dean Retires

Sewanee, Tenn.:—Dean Fleming James of the theological school of the University of the South retired last week. He has been the head of the seminary since 1940, and he leaves the largest number of students, forty-seven, in its history. Dean and Mrs. James will live in North Haven, Conn., and on March 1 Dean James will begin work as executive secretary of the Old Testament section of the Standard Bible revision committee.

Raise Large Sum

Gambier, O.: — Kenyon College reports that in 1946 more than $700,000 was raised in its three year campaign for $2,160,000. Leaders of the campaign from twenty-four metropolitan areas throughout the United States, are to meet in Cleveland tomorrow, February 14, for the first general meeting of leaders of the campaign.

Famous Organist

San Francisco:—Richard Purvis, internationally known conductor and composer, has been appointed organist and master of the choristers at

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Grace Cathedral here. Following his studies abroad under a scholarship of the Curtis Institute of Music, he became organist and choirmaster at St. James', Philadelphia; head of the music department at Episcopal Academy and organist with the Philadelphia Symphony. He entered the army in 1942, was captured in Luxemburg and was a prisoner for five months.

Michigan Convention

Detroit:—Twelve hundred people attended the opening service of the convention of the diocese of Michigan, held January 29-30. There were about 900 who received communion from the three alters of St. Paul's Cathedral, where the convention met.

Bishop Creighton stated that 2,383 were confirmed in 1946, the largest ever to be confirmed in one year in the history of the diocese; there are now 30 postulants for orders, likewise a diocesan record.

Bishop Richard Emrich, reporting on the missionary work of the diocese, stated that three new missions had been opened, two churches reopened and that ten of the aided churches had reduced their grants. He also outlined plans whereby money will be raised to enable some of the badly housed missions to build new churches.

The proposed amendment to the constitution to permit women to serve on vestries was defeated 60 to 48.

Honorary Degrees

Alexandria, Va.:—Virginia Seminary, at its mid-winter commencement conferred honorary doctorates upon the Rev. Jennings W. Hobson, for thirty years rector at Bluefield, W. Va.; the Rev. William H. Laird, rector of St. Paul's, Charlottesville, Va., former army chaplain and longtime worker in the field of college chaplaincy; the Rev. Charles H. Cadigan, rector at Bloomfield Hills, Michigan.

New Constitution

Grand Rapids:—Consideration of the proposed new constitution and canons, the work of a committee appointed in 1943, was the chief business of the convention of the diocese of Western Michigan, meeting here at St. Mark's Cathedral, January 28-29. Simplification, clarity, availability and usefulness were the prime considerations of the committee. The new constitution will become effective in 1948.

Bishop Whittemore, after ten years as bishop, reviewed the growth of work in the diocese and of opportunities ahead in a fast developing industrial area. He also stressed the need for education and expressed the hope that the National Council would give more vigorous leadership in this field.

Bishop Emrich of Michigan was the guest speaker at the evening service, emphasizing the need for missionary work in rural and vacation areas.

Student Centers

Birmingham, Ala.: — The largest convention in ten years, with 120 delegates, met here at All Saints', January 22-24. Bishop Carpenter called upon people of the Church "to put aside racial prejudices, selfish interest and false superstitions." He congratulated the diocese on its missionary giving in 1946, but called for more than $100,000 to erect student centers and chapels at various colleges and institutions, including a chapel at Tuskegee Institute. He also announced the purchase of 320 acres for a permanent Camp McDowell site, with plans for a campaign to finance it under way.

The newly created department of missions was given the task of studying religious work among the minority races, especially the Negroes. A proposal that women be given places on vestries, as well as representation at diocesan convention, was held over for further study.

The most heated discussion was over criticism that came from various delegates of the Federal Council of Churches. (WITNESS, Feb 6). Bishop Carpenter is to appoint a committee to study and report.

New Project

Detroit:—The diocese of Michigan announces that next summer, during the months of July and August, twenty young men will

How Much Longer Must They Wait?

For months pathetic appeals have been reaching us from refugee missionaries and Christians in Europe wanting to enter our work of carrying God's word to all the Russian people of Europe. Through the generous contribution of America's Christians we have the facilities for housing (the former Italian Embassy Building in Washington, D.C.), training and returning them to the field. We now need only the added funds. There are four such missionary families and 50 Russian refugee Christian young men to be brought over for training at our Bible Institute. We are praying to the Lord and waiting for help from God's people.

AN OPPORTUNITY & CHALLENGE

A faculty member of Columbia University visiting our headquarters said, "This is the greatest undertaking of this age—to give the Russian people the Gospel—the only means to save Russia and the World." The Bible, the Gospel of Jesus Christ which is the water of life, alone can hold back the eruption of the atomic volcano that threatens the whole world. Will you grasp the truth in these words and pray and give generously that we may rise to the challenge?

HELP MEET THIS NEED

The Russian Bible Society has this program:

1. Bring four missionary families to America ("I was an hungred and ye gave Me meat. . . . I was a stranger and ye took Me in"). $1,000.00 each.
2. Bring over to train 50 Russian refugee students for work among their people so Russia may be evangelized. $900.00 each.
3. To pay off mortgage on our property—lifting the burden that retards our progress. $50,000.00.
4. To complete plates for printing whole Russian Bible. $8,000.00.
5. Establish a Bible fund to publish a million Bibles and 5 million New Testaments in Russian which we have officially offered the Soviet Government to print in Moscow.

RESPOND NOW---DO NOT FAIL US

Pray that we may be able to fulfill this great program—that hearts may be opened to the opportunity of releasing these missionary families and young Christian Russians to the task of evangelization of their home lands. If your heart is opened send whatever you can, whether it be large or small and if you wish, tell us which of these five phases of our work you would like most to help.

A Representative from the Russian Bible Society will be glad to come to your Church and tell more of this work. Invitations may be sent to the address below.

"Sentenced to Siberia"
The Life-Story of Pastor Malof, President of the Russian Bible Society, will be a great help to understand this work. Price only $1.00 including postage.

Please cut this out and forward with your gift to:
THE RUSSIAN BIBLE SOCIETY, INC. P.O. Box 2709, Washington, D. C.
Dear Russian Bible Society:
In response to your appeal in the **Witness** I have the pleasure of enclosing my gift:

For the Refugee Missionary and Student passage and support $_____

For the Russian Bible publishing fund $_____

For Pastor Malof's Life Story "SENTENCED TO RUSSIA" $_____
Each contributor will be kept advised of the progress of this work through the magazine "Russia Calling" subscription deduction 50c.

Name_____

Address_____

"And this I do for the Gospel's sake, that I may be partaker thereof with you"
1 Cor. 9:25

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work in the mission field in the northern part of the diocese. The diocese is undertaking this new project because of the fact that hundreds of thousands of people are now spending their vacations in this area. The young men will work in pairs, under the direction of the local clergy, and will both strengthen the existing churches and attempt to establish new ones. The work is made possible through a grant from the Bishop Herman Page Foundation, a sum of money raised last year by the people of the diocese in memory of the former bishop.

South Carolina

Charleston, S. C.:—Miss Margarite Miller, churchwoman of this city, has presented her family mansion to the diocese of South Carolina for a headquarters. Bishop Curruthers in announcing the gift said that it is the fulfillment of a dream of many leaders of the diocese over a period of years. The building will house the offices of the bishop, the secretary of the executive council, the treasurer, and the director of young people's work. It is expected also that the diocesan library and archives will be housed there, with meeting rooms for various diocesan organizations. It is hoped that there may be a bishop's chapel and one or two guest rooms for visiting clergy.

Sponsor Institute

Martinsville, Va.:—The Auxiliary of the diocese of Southwestern Virginia sponsored an institute here January 28th-30th, with representatives present from parishes throughout the diocese. The Rev. Robert A. Magill of Lynchburg, reported on his trip to China and the Philippines as a member of the National Council's Commission; Mrs. Theodore O. Wedel of Washington, gave addresses on social and race questions; the Rev. Carleton Barnwell of Lynchburg spoke on the doctrine of the Holy Spirit.

New Buildings

Ann Arbor, Mich.:—The student foundation at the University of Michigan has acquired two buildings. One is a large mansion beside St. Andrew's Church which will become the center for Episcopal students and the other is a home for Chaplain John H. Burt.

Stresses Unity

New York:—Under the leadership of its new Presiding Bishop, Henry Knox Sherrill, the Church will place far greater emphasis on cooperation with other communions than it has in the past. This was the general reaction among Church leaders here who heard Bishop Sherrill make his first public address in New York since his installation in Washington on Jan. 14.

Speaking at the third annual dinner of the Protestant Council of the City of New York, Bishop Sherrill expressed his personal conviction that only through united action can Christian forces make an effective impact on the world, the nation, or the community.

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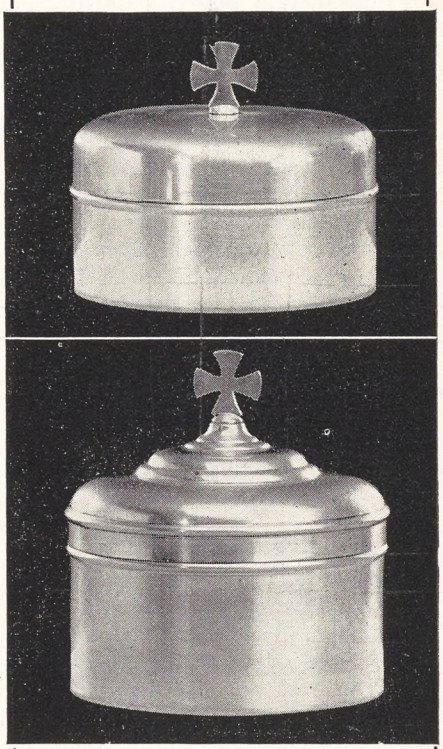

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sporadic, intermittent, individualistic action or by Churches working as separate and distinct units, but only by a well planned and effective strategy backed by the pressure of Christian consciences and purposes in all of the Churches."

"Church cooperation now," he added, "will make more likely in the future the building of the one Church of Christ for which we pray. We shall either hang together or hang separately."

Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., president of the United Council of Church Women, emphasized the "new role" women are playing in church life. Describing recent projects of the Council designed to combat racial segregation within the Church, Mrs. Sibley said that since the women's organization operated under no "ecclesiastical limitations" and carried none of the "obsolete baggage" burdening many Church bodies, it could therefore, "move in where others feared to tread."

Record Breaking

Buffalo, N. Y.:—One of the largest confirmation classes in the history of the diocese will be presented to Bishop Davis by the Rev. Edgar L. Tiffany of the Transfiguration on February 23. There will be sixty-one candidates, forty of whom are adults.

Russian Orthodox

New York: — Reconciliation between the Russian Orthodox Church in America and the Patriarchal Church in the Soviet Union is imminent, according to reports.

In a cablegram received by the Metropolitan Council of the American Church, Patriarch Alexei of Moscow announced he has raised the decree of suspension imposed upon the Church more than ten years ago and has agreed in principle to demands for complete autonomy for the Russian Church in America.

These demands were made by a sobor or general council of the American Church which was held in Cleveland, Ohio last November, with more than 300 lay and clerical delegates from 275 parishes in attendance. The Council adopted a resolution by a vote of 187 to 61, requesting Patriarch Alexei "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided the American Church retains "full administrative autonomy."

Penalties Proposed

Sydney, Australia (wireless to RNS):—A recommendation that only members who attend services regularly be permitted to have Church marriages is reported being studied by Church of England authorities in Brisbane. Another proposal being examined is that members who fail to attend services be deprived of church baptisms and funerals. The recommendations are contained in a report of a sub-committee appointed to study ways and means of combatting "laxity" among church members.

Japanese Church

New York:—The House of Bishops of the Nippon Seikokwai (Holy Catholic Church in Japan) meeting in special convocation January 17, elected the Bishop of South Tokyo, the Rt. Rev. Todomu Sugai, Presiding Bishop, in succession to the late Bishop Paul Shinji Sasaki, who died last December. This information has just reached Church headquarters here.

The new head of the Church is 64 years old, a graduate of the former Holy Trinity College, Tokyo, forerunner of the present Central Theological College. From 1908 through 1911 he attended Seabury-Western at Evanston, Illinois. He was ordained in 1911 at St. Bartholomew's, Chicago, by the late Bishop Charles Anderson, and was advanced to the priesthood in 1913, in All Saints' Church, Tokyo, by the late Bishop John McKim.

Theological Sunday

Bexley, O.: — Bexley Hall observed Theological Education Sunday the year round by sending out special deputations of faculty and students to nearby parishes to speak on the cause of seminary education. During the month of January special services were held in twelve parishes

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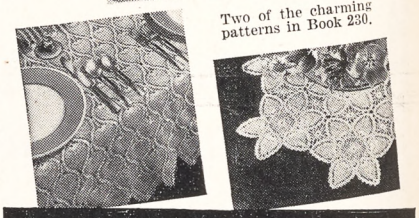

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with guest preachers from the Hall. Recent visitors and speakers in the Hall have included Bishops Powell and Barton, Dean Lichtenberger of Newark, William C. Munds of Greenville, Delaware, and Mr. Burnham of Boston. Special Lenten services have been arranged at the Hall including a quiet day by Bishop Tucker of Ohio for Friday, March 7.

Ministers Condemn Talmadge

Atlanta (RNS):—Thirty-six ministers from Atlanta's Methodist churches and the Gainesville (Ga.) ministerial association have condemned "the seizure of the governor's office" by Herman Talmadge.

The ministerial association urged the courts to settle the controversy and expressed its "utter condemnation of the obvious disregard of the will of the people in the seizing of the Governor's office and the shameful manner of the proceedings."

The Gainesville group declared that the "whole world still condemns the clergy of Germany for its unwillingness to challenge in its infancy the dictatorship which later ruined that nation. We consider that this action violates our basic guarantees of democracy."

The statement of the Methodist ministers urged all Georgians to join in protest against the actions of the Talmadge forces and declared: "We, the undersigned Methodist ministers, view with great alarm the present situation in Georgia concerning the Governorship. It appears to us that the seizure of the Governor's office and of the Governor's mansion by troops is dictatorship of the worst order. It is a setting-aside of Democratic processes, and, in our opinion, is sure to create general disrespect for law and order. Our very homes are insecure when a small group of men can flagrantly disregard the fundamental rights of the people as a whole, and by force place a man in office and in the mansion of the Governor. We urge all freedom-loving Georgians to rise up quickly in protest against such un-American tactics. Georgia will be in grave danger until this awful wrong has been set aside and law once more reigns."

Seminaries in Russia

Moscow (by wireless to RNS):—Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the reopening of a previously-established theological school. Jacob Zhidkov, chairman of the Baptist and Evangelical Union in the U.S.S.R., made this announcement during an interview here when he was asked whether Russian Baptists have any seminaries or Sunday schools. He said Sunday schools do not exist in the Soviet Union as the constitution does not permit religious instruction to children except in their homes.

Zhidkov, a red-bearded energetic man of sixty-two, disclosed that five services are being held weekly in the church adjoining his office here. The church was recently redecorated and galleries were added to provide accommodation for 1,500 persons. Originally a Lutheran church, the building was taken over by the Baptists in 1923. It claims to have the best organ in Moscow.

The Baptist and Evangelical Union, Zhidkov said, comprises 150,000 Baptists and an equal number of Evangelicals, but as many as four

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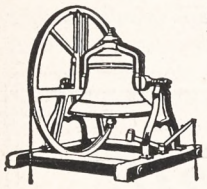
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million persons regularly attend services in 3,000 churches scattered throughout the country. About 70 per cent of Baptist and Evangelical pastors in Russia, Zhidkov declared, also work in other occupations, mainly in factories and offices, and on collective farms.

Questioned regarding facilities for Bible printing in Russia, Zhidkov replied: "Since the revolution, there have been two Bible printings—in 1926, when 25,000 copies were printed; and in 1927, when 10,000 were printed. In each case the printings were done on presses owned by the state." The Baptist leader added that in 1940 the Union received large numbers of Russian-language Bibles from missionary societies in London, New York, and Chicago, which were sent via the Baltic republics.

"At present," Zhidkov declared, "there is a paper shortage, but we have been given official authority to print Bibles and hope to do so soon. At present, we are publishing a magazine called Brotherly Herald, which appears six times yearly and is distributed to all our communities as well as to Baptist friends abroad."

Dramatic Arts and Religion

(*Continued from page* 11)

Although the film is a travesty on religion, it is a clever, and therefore, a vicious one. It has been well directed by Edmund Goulding and has been graced with such adequate performers as Tyrone Power, Gene Tierney, Anne Baxter, Clifton Webb and Herbert Marshall. In the lead role, Tyrone Power is much too intense and smug. Probably that's the fault of the character he is called upon to play. Clifton Webb is superb as the precise snob and Anne Baxter does wonders with the role of the alcoholic prostitute, although, naturally, false Hollywood censorship tells us that she is no such thing. Worthy of particular commendation is an unknown actor who flits into the picture for too brief a moment as an unfrocked priest who is being chased down the span of years by the Hound of Heaven. Alone, and for that single moment, he brings something like real artistic power to the film.

As has been said, the picture is being pushed hard. Most movie-going Church members will see it. Perhaps it should be made compulsory homework for all the clergy so that they can counter-act its "erroneous and strange" doctrines with a good powerful sermon or two.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. WILLIAM K. RUSSELL
Rector of St. Stephen's, Wilkes-Barre, Pa.

The Rev. Mr. Spofford and Mrs. Eleanor Roosevelt are to be commended for their criticism of the Federal Council of Churches in bringing Martin Niemoller to this country. The Council has made a tragic mistake in this action; and it is doubtful whether those responsible can say that they were in ignorance of Niemoller's thought and outlook. The leaders of the Federal Council have been on too many junkets to Europe not to have known. There are pastors in Germany who have an all-out record of witness against Nazism; men who have been valiants for Christ's truth right through the years. Why did not the Federal Council secure one of them? Why did they bring the man who opposed the Weimar Republic, who gave very active support to most of Hitler's program, who is reported to have said that "Nazism is an instrument approved by God," who in 1939 volunteered to serve in the German navy. His explanations for his record do not ring true, and his reported speeches in this country do not give the impression that he is a repentent Nazi. If Niemoller is typical of the leadership of the new Germany, we want none of him or it. We have much to fear, if he is being recognized, and important bodies like our Federal Council of Churches are encouraging him and his ilk.

I write as one who believes in the Federal Council of Churches and has supported it. It has up to now done a tremendous and heroic job for Protestant Christianity. We know that Mr. Spofford has encouraged our Church's participation in Federal Council and has strongly supported its leadership. It must have been with great hurt that Mr. Spofford felt he must lodge his protest.

We are entitled to know the full story back of the action of the Federal Council in bringing Niemoller to America. Have the officers allowed themselves to be drawn in as propagandists for the Dulles' line,—or worse. Were they simply seeking to bring to these shores a big-name German, regardless of the man's background and mentality. In either case they are to be strongly faulted. Niemoller, as Cecil Brown said this week, is a "dangerous and unwanted salesman."

* * *

MISS ELIZABETH P. FRAZIER
Churchwoman of Philadelphia

Your editorial of January 30th, "Dulles Should Resign," is excellent and I am very thankful to see it. Since Mr. Dulles has become so important in the making of our foreign policy, which is a far cry from the basic principals laid down by the Commission on a Just and Durable Peace, I have been wondering how he could continue his position in the Federal Council. One begins to think he uses this position to pull Church people along to what amounts to an imperialist foreign policy all the while thinking it stems from the early statements of the Commission on a Just and Durable Peace. The Federal Council of Churches certainly should demand his resignation. Thanks for the editorial.

THE REV. S. NORMAN MCCAIN
Rector at Copenhagen, New York

Last Sunday I did as the Presiding Bishop requested and made an appeal for the seminaries. At the same time I wondered if the commission of theological education felt any responsibility in trying to eliminate race prejudice from the schools on whose behalf this appeal for funds was made. I feel that if New York City can say that it will not give funds to institutions that discriminate that this commission should be able to refuse to appeal for funds for those schools in which there is discrimination. As individuals and groups realize that the responsibility rests with them for taking a stand on this issue then improvement may be hoped for. The Church should, and I am sure will, give leadership in meeting this question.

* * *

MRS. ROBERT K. JONES
Churchwoman of Burnham, Pa.

The editorial (WITNESS, Jan. 30) on Mr. Dulles and his recent announcements was splendid. It takes solid headwork these days to keep one's balance in the midst of conflicting ideologies. The KKK seems to be rearing its ugly head in Pennsylvania from all accounts. I am waiting to see what the Pennsylvania Council of Churches will have to say about it, if anything. It seems to be a logical spot for a strong statement.

* * *

REV. F. RICKSFORD MEYERS
Rector of St. Matthew's, Detroit

It is interesting to place alongside the article by George Dugan (WITNESS, January 16), "Class distinction in the Church must be eliminated," the statement by Dr. Bentley, "I should want segregation if I were a Negro." Did Dr. Bentley speak authoritatively for the Episcopal Church? He could well become a bedfellow with Bilbo. But on the point which he raised, a recent author wrote, "No white person even if he wants to, can understand what it means to be a Negro living in the United States any more than a noncombatant can understand what it means to be in action." Loose talk by people, small of caliber and Christian stature does the cause of Christ incalculable harm.

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The WITNESS

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FEBRUARY 20, 1947

BISHOP NORMAN NASH AND MEMBERS OF HIS IMMEDIATE FAMILY . . .
(*story on page five*)

Article by Bishop R. S. M. Emrich

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SERVICES
In Leading Churches

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NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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11:00 A. M. Morning Service and Sermon.
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Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Daily: 12:05.
Thursdays: 11:00 and 12:05.

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11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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FEBRUARY 20, 1947
Vol. XXX. No. 10

Clergy Notes

FENWICK, LAWRENCE M., rector of Christ Church, St. Simon's Island, Ga., has resigned to re-enter the army as a chaplain.

FREEMAN, ARTHUR C., was ordained priest by Bishop Gray of Mississippi on February 4. He is assistant at St. Andrew's, Jackson, Miss.

JONES, PERCY D., formerly in charge of St. Michael's, Lincoln Park, Mich., is now assistant at St. John's, Detroit.

MORRIS, LEON E., rector of St. Paul's, Fort Morgan, Colo., died suddenly of a heart attack on February 1.

READ, FRANCIS, formerly vicar of Grace, Colton, Calif., is now rector of St. Stephen's, San Luis Obispo, Calif.

SAUNDERS, WILLIAM A., formerly assistant at St. Paul's, Detroit, is now in charge of St. Michael's, Lincoln Park, Michigan.

SPURRIER, WILLIAM A., 3rd, was ordained priest on February 2nd by Bishop Lawrence at Grace Church, Amherst, Mass. He is on the faculty of Wesleyan University, Middletown, Conn.

STOY, ADOLPH A., was ordained deacon by Bishop Stoney of New Mexico and Southwest Texas on Feb. 2 at St. Alban's, Texas, where he is assistant.

WICKHAM, F. MARSHALL, formerly associate rector of St. Francis' Church, San Francisco, Calif., is now vicar of St. Michael's, Concord, Calif.

ZEISLER, RICHARD S., has resigned as canon of the cathedral, Paris, France, and is now residing at Lord Jeffery Inn, Amherst, Mass.

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Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Cathedral of Democracy
Founded 1695
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Rev. Peter M. Sturtevant, Associate Rector
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Saints' Days: 12 noon.
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Holy Days and Fridays 10:00 A.M.

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The WITNESS

For Christ and His Church

FEBRUARY 20, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The National Council Approves Budget for This Year

An Executive Committee Appointed to Make Decisions in Interim of Council Meetings

By W. B. Spofford

New York:—The story of the meeting of the National Council for February is always budget, and so it was for the meeting held here February 11-13. General Convention adopted a budget for 1947 which called for $3,386,887. After various adjustments such as "cost of living" bonuses to missionaries; new appointments and deducting estimated lapsed balances, etc., the amount needed to finance the budget was $3,321,918. Estimated income from all sources: payments from dioceses, income from investment, United Thank Offering, came to $3,167,307. Therefore $154,611 had to be cut—a remarkably small sum when compared with other years.

It is to be kept in mind, when considering the matter, that the 1937 budget was far in excess of the 1946 budget in most items. Rural work for example in the division of domestic missions, had $12,250 last year, and was down for $77,150 in this year's budget. This latter sum was cut $16,500. Negro work of the same division was $31,919 in 1946 and $36,490 this year. It was cut $5,000 so that actually it will operate on practically the same basis as before. The division of promotion operated on a budget of $150,240 last year. The 1947 budget called for $211,108 and was cut $25,000 so that actually there is an increase in the expenditures of the division over last year of $35,868. Administrative expense in 1946 was $67,501. This year's budget called for $90,357 and was cut $4,457.

Well, these illustrations will give you the idea. It can be summed up by saying that cuts were made of a cross-the-board character, including the foreign field, the domestic field, departments, and administration, but with everyone having more money appropriated for 1947 than they had last year.

There was drama in the closing hours of the Council meeting. A cable was received from Bishop Gilman of China saying that conditions there are so chaotic at the moment that no more missionaries should be sent until affairs are more settled. A long distance phone call was therefore immediately put through to San Francisco and three missionaries, who were to sail the very next day with their families, were told not to leave. They were the Rev. Gilbert Baker, Dr. Logan Roots, and the Rev. Alfred Starratt. It was pointed out that the China situation could very easily throw the whole budget out of balance unless the situation is watched carefully, since inflation is so wild now that large extra sums have to be sent to keep missionaries now there functioning.

Confidence was expressed that the million dollars being sought for World Relief would be raised. Another financial note was that the book value of trust funds increased $456,043 in 1946, now total $14,157,892, and yielded 3.69% in 1946 against 3.39% in 1945.

Treasurer Louis J. Hunter of the American Church Institute for Negroes presented to the Council a program for building and other needs of the various institutions it directs. Close to $400,000 was voted from the Reconstruction and Advance Fund toward this program. However, the Bishop Payne Divinity School was temporarily excluded until the trustees of the school decide whether it is to continue at Petersburg, or move to Raleigh, as some are advocating. The discussion, held in executive session, we learned, brought forth some lively remarks on the subject of segregation, with Mrs. Harper Sibley of Rochester, N. Y., contending that there should be no seminary for Negroes but that candidates for the ministry should be admitted to all seminaries, regardless of race. Nevertheless the sum of $192,000 was set aside from the R. and A. Fund for the Seminary for Negroes which apparently will be turned over to the trustees of the institution as soon as it is decided where the school is to be. Incidentally, there was a delegation of southern bishops present to urge that these large appropriations be made: Bishops Brown of Southern Virginia; Barnwell of Georgia; Gravatt of Upper South Carolina; Penick of North Carolina; Dandridge of Tennessee; Jackson of Louisiana, and Gray of Mississippi. They all pleaded particularly for the Bishop Payne Divinity School, emphasizing the need of the seminary if work among Negroes of the South is to grow.

A new department of Christian education was organized, with the following divisions: children, youth, adult. Bishop Angus Dun is chairman of the department, and heads the adult division with Bishop Haines of Idaho heading the children's division and Bishop Carpenter of Alabama the youth.

No nominations were made for the important posts of director of the overseas division or religious education, Bishop Sherrill stating that time was needed to find the right men.

The new Presiding Bishop also asked, at the opening session, for an executive committee. He declared that the officers at 281, generally referred to as the Cabinet (heads of divisions), should not be called upon

STUDY GROUPS

***Several hundred study groups have been organized in parishes throughout the country, using the WITNESS articles that start this week. An article will appear each week for ten weeks, each based upon a chapter in the book, *Christianity Takes a Stand* which may be secured from THE WITNESS for 30c by sending your order to 135 Liberty Street, New York 6, N. Y. Also if there are those who still wish to have a bundle for the nine remaining numbers featuring these articles, please indicate the number desired at once. We will bill Easter week at 7c a copy.

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to make decisions which were really the responsibility of the National Council. He therefore proposed, and got, an executive committee which will meet from time to time between the sessions of the whole Council, which meets but three times a year, with a particularly long gap from April to October. Appointed as this committee were the Presiding Bishop, Treasurer L. B. Franklin, Mrs. John E. Hill of Philadelphia, the Rev. Horace W. B. Donegan of New York, E. T. Look of Brookside, N. J., Bishop McKinstry of Delaware and J. A. Dykman of Brooklyn.

The executive board of the Auxiliary which met February 7-10, came out strongly in support of the United Nations as the best hope for peace and urged its 105 diocesan branches to take similar action and to forward their resolutions to President Truman, the Secretary of State, and the U. S. representatives on the security council and general assembly. The extension of reciprocal trade agreements was also urged; likewise the admission of greater numbers of displaced or stateless persons than is provided by the present quota. All of which again demonstrates that the women of the Church are ahead of the men when it comes to dealing with vital issues.

BISHOP SCARLETT ON NEW CANON

St. Louis: — The new marriage canon permits the bishop of a diocese to authorize the second marriages of divorced persons with "the freedom of a Christian man's conscience," Bishop Scarlett of Missouri told the diocesan convention at Christ Church Cathedral, February 4. The Bishop said that the canon, which he described as a compromise between those who favored a liberal view and those who believed only in second marriages after annulment, permitted second marriages where the first marriage has broken down because of defects of personality arising after as well as before the marriage, "which make competent and continuing consent to a Christian marriage impossible."

"It is my conviction," he said, "that if the bishops of the Church interpret this canon conservatively we shall gradually build up a body of precedents on which permission to remarry may be granted. A questionnaire is now being prepared in this diocese which will be printed and given to the clergy to be filled out by the applicant for permission to marry. I hope that the clergy will carefully sift these cases so that none will be presented to the ecclesiastical authority for judgment unless the clergyman himself is fully convinced that a case comes within a conservative interpretation of the canon."

Bishop Scarlett announced that a panel of laymen and laywomen would be set up, including lawyers, two of whom together with the minister of the applicant would make a committee of three to recommend action to the bishop, who after consultation with the chancellor of the diocese would make the final decision.

Referring to the question of Church unity, Bishop Scarlett said, "Many of us were profoundly disappointed that the proposals looking toward ultimate organic union with the Presbyterian Church met with a set-back at the last General Convention. We need to remember that we have lost a battle but not the war. The movement toward Christian unity is in full swing. I believe it is as inevitable as the tide. I do not believe this movement can be stopped, not even by the Protestant Episcopal Church."

He announced that he would recommend the appointment of a diocesan committee to prepare a study course on the problems of unity for diocesan-wide use. "In the meantime we would ask our Presbyterian brethren to be patient with us, to recognize the disunity within the Episcopal Church itself which must in some measure at least be bridged before we are fit to ask others to unite with us."

The Rev. George A. Wieland, director of the home department of the National Council warned the convention that "America today is a Christian nation in name only. It is only a question of time before illiteracy will be banished from the American scene. But spiritual illiteracy and spiritual blindness are on the increase among us. Men and women of mature age and with excellent mental equipment are still in the kindergarten of religious culture. We are in danger of becoming a nation of physical and mental giants with the spiritual growth of a four-year old child."

Wieland pointed to the clergy shortage in the Church declaring, "The shortage of ordained men hits hardest where the need is greatest—in the smaller and weaker parishes and dioceses. Filling a vacancy here simply means creating a vacancy there. Fortunately our seminaries have more men studying for Holy Orders than ever before in our history."



Seated in the center is Bishop Emrich whose article is featured this week. The occasion is a recent conference on the Church and Labor. At the left of the Bishop is James Wishart, a leader of the CIO and at his right, Anthony Tashnick of the A. F. of L. Standing, left to right: the Rev. William B. Sperry, Dean Kirk B. O'Ferrall, the Rev. G. Paul Musselman, the Rev. Malcolm Dade and the Rev. James G. Widdifield, all of the Detroit area of the diocese of Michigan

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Norman B. Nash Is Consecrated To Lead Massachusetts

Coadjutor Bishop Will Become the Leader Of the Big Diocese on the First of June

By W. B. Spofford

Boston: — Norman Burdett Nash, rector of St. Paul's School, was consecrated Bishop Coadjutor of Massachusetts at Trinity Church here on February 14. The church, one of the largest in the country, was jammed with people who witnessed an impressive and dignified service, with a minimum of pomp and frills in line with the best traditions of the diocese.

Bishop Nash was consecrated by Presiding Bishop Henry K. Sherrill whom he will succeed as Bishop of Massachusetts on June first. The co-consecrators were Bishop John T. Dallas of New Hampshire and Bishop W. Appleton Lawrence of Western Massachusetts, whose father, Bishop William Lawrence, was a distinguished Bishop of the Diocese. The presenting bishops were Bishop Raymond Heron, suffragan bishop of the diocese, and Bishop Malcolm E. Peabody of Central New York, nurtured in the diocese of Massachusetts where his famous father, the Rev. Endicott Peabody, was the headmaster of Groton.

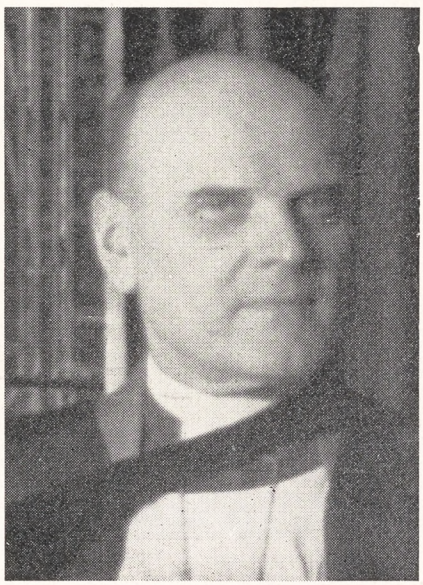
The attending presbyters were Dean Charles L. Taylor of the Episcopal Theological School, where Bishop Nash taught before going to St. Paul's School, and the Rev. Whitney Hale, rector of the Advent, —a nice gesture since the Advent is definitely an Anglo-Catholic parish in a diocese that has few of them.

The litany was led by Bishop Lewis B. Whittemore of Western Michigan. The epistle was read by Bishop Herman R. Page of Northern Michigan, associated with Bishop Nash at the Cambridge Seminary, and the gospel was read by Bishop Oliver J. Hart of Pennsylvania, who was the rector of Trinity, Boston, before his consecration.

Another bishop taking part in the service was Bishop Henry W. Hobson of Southern Ohio, likewise closely identified with the traditions of Massachusetts, and an intimate friend of both Bishop Sherrill and Bishop Nash.

The evidences of election, signed by the president and secretary of the standing committee of the diocese, and the canonical testimonial, signed by members of the convention that elected Bishop Nash, were presented by Mr. F. Winchester Denio. The evidences of ordination were presented by the Rev. Edgar W. Anderson, rector of the Good Shepherd, Watertown, and the consent of standing committees were presented by the Rev. Charles C. Wilson, rector of St. Stephen's, Cohasset.

The master of ceremonies, who did a most effective job, was the Rev. Henry McF. Ogilby, the rector of the Church of Our Saviour, Brookline.



Bishop John Dallas of New Hampshire was a co-consecrator of Bishop Nash and was one of the speakers at the luncheon that followed the service

The sermon, preached by Bishop Angus Dun of Washington, long associated with Bishop Nash on the faculty of the Episcopal Theological School, is printed in full in this number.

The large and attractive family that is added to the diocese of Massachusetts as a result of the consecration is pictured on the cover. The back row, left to right: Marianne Nash, who is a senior at Madeira School, Greenway, Va.; Cynthia Nash, who has recently returned from Germany where she served with UNRRA for a year and a half; Bessie Fair, a graduate student at Boston University; Mrs. and Dr. Henry H. Nash, the latter an interne in a Boston hospital. Seated are the newly consecrated Bishop Coadjutor and Mrs. Nash, the latter holding Norman Hughes Nash, son of Dr. and Mrs. H. H. Nash. In the front row are Mrs. Mary Fair Gosnell, a physiotherapist in Oklahoma City, and Isabel Fair, recently released from the WAC. The three Fair girls are the daughters of the late Rev. Harold I. Fair and Mrs. Fair, who was the sister of Bishop Nash. Both Mr. and Mrs. Fair died in the early twenties and their three daughters, then babies, became members of the Nash household.

The dog (he is there if you look closely) belongs to the bishop's wife. His name is Thor and when he gets ready for bed he goes out the front door, runs around to the back door, barks for a biscuit which he gets, then curls up for a night of sleep. Discipline and training is a Nash characteristic.

A large delegation from New Hampshire attended the service, including a delegation of masters, trustees and boys of St. Paul's School. Besides the ten bishops taking part in the service, eleven other bishops attended and were in the procession, with several hundred priests.

The service was followed by a luncheon at a hotel near Trinity Church, with addresses by Bishop Dallas, Suffragan Bishop Heron and Bishop Nash.

TO SEEK FACTS ON USSR

New York:—Bishop Charles K. Gilbert of New York is a member of an interfaith committee for fact finding on the Soviet Union. An adjunct of the American Russian Institute, the committee is headed by the Rev. Ralph W. Sockman, Methodist minister, who visited Russia last summer. The aim of the committee is to bring about better understanding between the two countries. Also on the committee is John R. Mott, winner of the 1946 Nobel Peace Award.

CHARGES ANSWERED BY BOYD

Birmingham, Ala.: — The Rev. Beverley Boyd, WITNESS editor and head of the department of social relations of the Federal Council of Churches, addressed congregations of several churches here last week to answer charges that the Council is "communistic." He said that interest in industry was nothing new to the

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Council. "The Church's primary concern is its people," he declared. "There are Christian laymen in unions and as industrial leaders. Therefore it should be possible, without taking sides, to bring about better relations through Christian principles."

The diocese of Alabama, at its diocesan convention this year, attacked the Council through resolutions and appointed a committee to study its position on social and economic questions.

CHURCH WOMEN MAKE PROTEST

Indianapolis, Ind. (RNS): — Refusal of hotels here to house Negroes may cause the national board of the United Council of Church Women to go elsewhere for their national convention. Mrs. James H. Smiley, local president, said the organization is "embarrassed and humiliated." She made various protests but stated that "in spite of the fact that the United Council represents Christian Protestant women of the United States from east to west and from north to south, not one hotel in Indianapolis, as far as we could discover, would receive our guests for the reason that some of them do not have white skins."

OPPOSE A WAR WITH USSR

Lynchburg, Va.:—Resolutions asking "spiritual rearmament" against war with the Soviet Union and opposing federal appropriations for parochial schools were adopted unanimously at the annual meeting of the Virginia Council of Churches, meeting here. The resolution on Russia urged church people to become fully informed about that country; to guard carefully against promoting war by loose talk and to demonstrate by positive practice of Christian principles and extension of democratic freedoms the superiority of the American form of government.

The Council asked the Un-American Activities Committee of Congress to be as assiduous in its investigation of the Ku Klux Klan and the Columbians as it has been in pursuing alleged communists. Both the Klan and the Columbians were attacked as being fascist. Other resolutions announced opposition to any organization persecuting any minority group in the country.



Historic Trinity Church, Boston, where Norman Burdett Nash was consecrated Bishop Coadjutor of Massachusetts on February 14. He will become Diocesan Bishop on June 1, succeeding Bishop Henry Knox Sherrill, the Presiding Bishop

BISHOP KEELER VISITS HONOLULU

Honolulu:—Bishop Stephen Keeler of Minnesota was a guest at the convention of the district meeting here February 4th. He also represented the Presiding Bishop at a conference of Pacific Bishops, that included Bishop Kennedy; Bishop Leonard S. Kempthorne of Polynesia and Bishop Philip N. W. Strong of New Guinea.

Bishop Keeler, in several addresses, praised the work being done in the district under the leadership of Bishop Kennedy, and urged the district to become a diocese "and in that way make it impossible for another diocese to take away your bishop."

Bishop Kempthorne, coming from Polynesia, which is under the jurisdiction of the Anglican Church in New Zealand, gave an insight into the missionary problems of that scattered diocese. If such names as Tahiti, Tonga, Suva, Fiji, are mystifying to us who have constant contact with travellers from that region, what must they be to mainland churchmen? It requires an absence of six weeks when members of his staff attend convocations; hence such meetings are held only once in three years. The missionary challenge is complicated by the presence of native Indians, brought there as laborers, and full of inherited Hindu and Mohammedan thought and practices.

GEORGIA REPORTS PROGRESS

Savannah, Ga.: — A budget of $41,000 for this year was approved at a meeting of the executive committee of the diocese, meeting here January 29th. There were encouraging reports from missions, with several of them discontinuing or reducing their grants from the diocese. Thus the Rev. Archer Torrey, rector of St. Andrew's, Darien, stated that the parish was now able to pay its own way and requested that the $600 from the diocese be discontinued. The Rev. Irwin Hulbert Jr., in charge of St. Paul's, Jesup, also asked that $400 less be sent by the diocese to the support of the work.

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EDITORIALS

Bishop of Massachusetts

THE charge delivered by one of our Contributing Editors, Bishop Angus Dun, at the consecration of his friend and ours, Norman B. Nash, we proudly make our own:

My Brother: This is for many of us a rarely happy day. I can speak personally, for we are among friends, and you and I are old friends and fellow laborers under the yoke which Christ has laid upon us. We rejoice that you bring so many gifts to this new service: your knowledge of that gospel under which the Church forever stands; your courageous and informed concern for greater justice in our economic and political life; your skill as a teacher; your experience in striving to recover for the Church its part in the education of the younger sons of God.

In the years that you and I worked side by side in that greatly loved Seminary in Cambridge, I came to know your father. I never knew him in the flesh, but I came to know him in the spirit. I looked often on his homely, lovely face in that portrait on the refectory wall. His prayers came to be my prayers. So for you, Norman, son of Henry, a man in whom is the spirit, my prayers today are his prayers:

That you may be blessed with the vision of God's being and beauty, and in the strength of it may work without haste and without rest.

That you may be ill-content with any peace save that of our Saviour who won his peace after he had made the world's ills his own.

That you may keep yourself close to the lives of the great body of men, and pass through things common into the things eternal.

That you may be set free from vanity and from all pride of office, and from all self-guarding fears, to the end that God's everlasting gospel may through you reach the world without hurt or hindrance.

That day by day you may be led deeper into the mystery of life and be made an interpreter of life to your fellows.

And that at the heart of all the troubles or sorrows which may come to you, unconquerable gladness may dwell. Amen.

"QUOTES"

LENT is a season in which we are to break up the hard soil by penitence and so let the word of God be sown in our hearts that our lives may be fruitful. And the fruits of the spirit are love, joy and peace. Just now the world is reaping its harvest of selfishness, hate and recklessness and if experience is worth anything men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life.

—Bishop Irving P. Johnson

The Training Season

ST. PAUL said that we wrestle not against flesh and blood but against spiritual and mental forces which make us act as we do. He said also that there must be a strict training schedule for the match. Lent is our opportunity for beginning or expanding training.

There is an illness which psychiatrists call paranoia. One so afflicted has delusions of grandeur, accompanied by a persecution complex. Hitler's Germany was an example of it in a nation. It had a grandiose world mission, one Reich. It thought of itself as being constantly persecuted by either Jewish plutocracy, or communism, or both.

National paranoia did not perish with the fall of the Nazis. We can see it in many nations, not least of all in our own. Many seek to spread the so-called "American way" over the earth, and so sure are these people that it is the only proper way for people to live, that they denounce, even to the point of persecution, any who question it.

Our Church too, along with most others, often betrays this hidden illness. We call ourselves the "bridge" Church, by which we mean that we have the truth. A good deal of action at General Convention was paranoiac as we looked around for insidious forces that were attempting to ruin either our historic catholicity or our historic protestantism.

In the political scene we find officials who treat any criticism of their policies as coming from those who can not possibly understand such things. Sometimes they go so far as to say that their critics are out to overthrow the government.

Our social and economic order manifests the disease also. White supremacy and the efforts to uphold it spring from paranoia. Economic plutocracy, endeavors to thwart industrial democracy, result from the same disease.

Individuals are infected, and also families where we see a father or mother taking a position of absolute authority, blaming all failures on others. When thoughts and actions come which are not in harmony with those of any individual or group, they are likely to be rejected and

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suspicion cast upon the motives of those who think or act differently.

Paranoia is only another phrase for pride. A delusion of grandeur, a conviction that self or some opinion is absolutely right, will always seek to protect itself by looking for reasons for any attack upon it, not within itself, but on the outside. We are told that paranoia is a most dangerous disease, for in its heightened phases it leads inevitably to destruction. Violence is visited either upon the paranoiac himself or upon others. Our society shows widespread symptoms of paranoia, and to heal the ills, we must go to the seat of the trouble. The fight must take place in the realm of the mind and spirit of man. Pride is the worst form of idolatry. It is an easy thing to acquire. We enthrone our own will, build a fortress about it which never allows any contrary influence in.

Difficult to obtain is humility. The humble man realizes that God must be enthroned in the center of life. Pride speaks at the dinner table when the parent says that his own labor has produced this meal, and so he should be appreciated. Humility on the other hand acknowledges the king of the universe "who alone bringest forth bread from the earth." The proud Church says that it holds the true faith. Humility dictates that God has chosen people for his work, but when they reject his mission, he establishes a new people. National and economic pride points to itself and says here is the one way to organize life. Humility questions whether brotherhood and justice are well served by any order and so sets about to improve it.

Wrestling against pride and seeking to achieve humility is spiritual warfare. Training must be rigorous. The athlete cannot condition his body one day, stop for six, and expect to be ready for the contest.

If we see symptoms of paranoia in ourselves, and in our world, then we need strength to combat it.

The exercises and practices are well known: daily prayer and meditation; gathering with others in worship; being regularly fed with divine power through holy communion. It means that we will give more of ourselves for the way of God in this world.

Lent is time to examine our conditioning program; to see what needs to be added or discarded to make us more effective in the battle. It is an opportunity to draw up a schedule that will train one to wrestle. Pride threatens our own lives and the life of the world. We must fight it mightily with the weapons God gives for the strife.

Back To Main Street

by Richard S. Emrich

The Suffragan Bishop of Michigan

AT THE Episcopal Theological School Bishop Dun was my teacher and dean. That means that I have learned from him, and have under him drunk, though less deeply, from the same sources. I say this, because I want to make clear at the beginning that there is little that I would add to what he has said in the opening and foundation article on the *Social Responsibility of the Christian and the Church,* and nothing with which I disagree. Let us confine this review to pointing out for the purpose of discussion four great marks of his chapter and of the traditional Christian position which it so ably presents.



Its Simplicity. Many people conceive of the Christian ethic as a series of disconnected commandments and obligations which resemble a row of trees or a picket fence. For this reason their faith lacks that unity and simplicity which is so evident in the opening pages of Bishop Dun's article. He holds before us the One Thing that means a thousand things, the flaming sun that has a thousand rays, the one hub that holds the many spokes. One thing and one thing only is asked of us in the Christian faith—that we love God because he first loved us. But that one thing means a thousand things, for if we love God, we will love what he loves and seek his will for it. So, to love God means to love our fellowmen with all that that means, and to have a concern for the world for which God has a purpose. Having turned our faces toward God in worship, we discover that God is "faced" toward the world which he has made and loves, and which he sent his son to redeem. We seek to understand God's will for our neighbor and for ourselves, and that means, says

This is the first of a series of ten articles based upon the chapters in the book, *Christianity Takes a Stand.* The book may be secured for 30c from THE WITNESS, 135 Liberty Street, New York 6, N. Y. THE WITNESS in bundles of ten or more may be secured at 7c a copy, payable Easter week.

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Bishop Dun, a recognition that men need not only economic necessities, but "truth, education, companionship, play, joy, beauty, order, freedom, the opportunity for meaningful work, protection from the aggressive egotism of fellowmen, just laws, hospitals, good government, and so forth." The love of God means, then, a concern for all of these things. Our lives are lighted by a central sun which gives unity and simplicity to our lives, and lights our concern for all that has been created.

Its Realism. The realism of Bishop Dun's chapter springs from his Christian faith, and it makes his writing both conservative and revolutionary. His conservatism springs from the fact that this is God's world, created by him. It has already been formed by another, and his laws govern it. The primary task of the Christian is, therefore, to respect the creator's hand by reverence for what he has made. To many people Christianity in the writings of Bishop Dun will appear hopelessly conservative. "He instituted marriage as an honorable estate; he saw men's needs of law and government and raised up rulers and judges. These are not things to be regretted and escaped; they are part of God's will for us." It is just this reverence for the handiwork of God which is so lacking in the modern world, and to many irreverent innovators Christianity must say, "no," because of its worship of the creator.

But Bishop Dun not only affirms the creator's hand, and is, therefore, conservative: he likewise knows with the Christian faith that this world has been corrupted by the sin of man and has need of a redeemer. There is to be no contentment with the world as it is, for there is no one of the divine orders which has not been twisted and blackened by the sin of man. This world is a vineyard in rebellion, and our Lord came to it, not primarily to comfort it, but to return it to its proper allegiance. No Biblical Christianity can ever, therefore, say a simple "yes" to any existing political or economic system. If it did, the salt would lose its savour. But Bishop Dun knows well that only he is the true reformer who first with reverence considers the creator's will. It is not a simple position to one outside the Christian faith, but it is the full truth to one who knows that Jesus Christ is both the creator and the redeemer of the world. A Biblical Christianity must always be both conservative and revolutionary.

THE relative autonomy of the sciences. In speaking of the difficulty for the leaders of the Church in making pronouncements on present problems Bishop Dun brings out a truth which both William Temple and Baron von Hügel held to be very precious. Let us call that truth the "relative autonomy of the sciences." By it we mean that it is always the duty of the Church to point out the ends for which scientific knowledge and technology exist; but it is certainly not the sphere of Church leaders to interfere without technical training in those spheres of knowledge which have their own training and disciplines. No sphere of knowledge is completely autonomous, for they all stand under the moral law; but they are relatively autonomous and free in the sense that they require special training and skills and have definite rights of their own. So Bishop Dun finds no technical knowledge in the Scriptures which will enable us to make nice decisions in economic problems, but he does see that it is the duty of the Church to judge the purpose of an economic system and the influence it exerts in the formation of character. "The Church," says he, "must respect the specialities"; but this means that there is a truly desperate need for Christian men who will train themselves as specialists and arm themselves with the best technical knowledge. Without them there is an alarming gap between general principles, on the one hand, and their concrete application on the other. Technical knowledge alone gives us the "uneducated expert" of whom America should be afraid; but principles without technical knowledge can be so vague that they have little influence on the contemporary scene. There is a real need in our day for an increase in specialized ministries. "Our problem," says Bishop Dun, "in the political and economic realms is to produce the best results we can out of the motives to which we can actually appeal." What are those motives and what the peculiar circumstances? It is here that the "relative autonomy" and rights of political and economic knowledge must be respected. The prohibitionists meant well.

Penitent participation. Finally, and of the greatest importance for all the readers of this book, Bishop Dun asks us for "penitent participation" in the affairs of our day. The Church, to be sure, is "called out" of the world, and it must break with many of the standards which govern our thought. It must turn its face toward God. If it is not "called out" it has no different point of view than any other group, and the salt has again lost its savour. But the Church is "called out" of the world in order to serve the world which God loves. It must do this penitently, for there is not one of us who is not involved in the evils of our present economic and political systems. As I see it the primary tragedy of the Church's life and of the world is that the Church, for the most part, now exists far removed from the chief struggles of our day. It lives and thinks on a side street in the suburbs while the great life of the world moves

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down the large main street some distance away. This is what lies behind the remark of some that "little that is important takes place in many churches." They cannot somehow become excited over the battle between high and low churchmen, for in the white light of the atomic bomb and the gray light of the hunger in Europe and Asia, it resembles the ridiculous warfare between Tweedle Dum and Tweedle Dee and the sinful placing of the traditions of men before the obvious will of God. Bishop Dun asks the people of the Church to turn from the side street and in "penitent participation" to bring the Church back onto the main street. There are many encouraging signs that this is happening. Among them is the presence of this little book which will be read by tens of thousands, and the presence of Bishop Dun himself in our National Cathedral in Washington. Like him we are not meant to alternate between the sacristy and the altar, but to live our life between the world and the altar. Until we do that our sincerity as Christians can be doubted.

Sermon at the Consecration of Norman B. Nash

by Angus Dun

The Bishop of Washington

THE words of the text* are those of a devout writer reaching back in his imagination to describe what he believed must have been in the old, old days of God's people, when one who had led them for many years came to the end of his time of service among them, and another was called to take his place. These are words of the imagination, written long ago of times long before; yet how well they fit this occasion today! They fit, because they come out of the depths of the ongoing life of God's people, and whatever comes thence speaks to the life of God's people in all times.

God's people in every time, and every congregation of God's people, needs a leader; one who can bind them together and hold them together in their own shared purposes by holding them together in his own heart and mind. They need someone to stand before them for what they are and for what they are called to be. They need someone to go out before them and to go in before them, to lead them out and to bring them in. Which I may interpret after a somewhat free and spiritual manner to mean that they need one who will again and again call them home; home to the faith which is at the heart of their shared life, home to the places and the times of prayer, home to the word in which their life is rooted, home to the altar where their spirits are fed and their lives re-dedicated. They need someone to come in before them and to bring them in. And they need someone to go out before them and to lead them out; out into the world where men toil and hunger, play and grasp and fear and fight; to show justice and mercy out there, and to be out there a light and a leaven.

Every least congregation of God's people needs such a one, lest they be as sheep which have no shepherd. And the wider congregations of God's people need such a one if they are to be held strongly by personal bonds within one fold and to know the ties that bind them to those who have gone before and to those who come after. Leaving aside all special claims, this is what we believe bishops are for, to be strong and faithful shepherds of the larger congregations of God's people.

When in the providence of God the people of God have lost a leader by death or by his calling to a still wider service, they seek another to follow him. Then, if they seek well, they ask for a man in whom is the spirit; in whom the very spirit constitutive of their special common life is present; a man in whom are manifest the hidden energies that bring forth faith and new hope for man, and clean, courageous, self-giving holy love. Having found such a one, they call the congregation of God's people together and set this man in their midst. They set him before those who represent the sanctities of their common life.

*"And Moses spake unto the Lord, saying, 'Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd.' And the Lord said unto Moses, 'Take thee Joshua the son of Nun, in whom is the spirit, and lay thine hand upon him; and set him before Eleazer the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.' "—Numbers 27:15-20.

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Hands are laid upon him, with all the human naturalness with which a father lays his hand upon his son when this son goes to a great new task or enlistment. Hands are laid upon him with prayer, in blessing and consecration and authorization. A charge is given him. A high task is laid upon him. And some, in truth *much* of the honor of those who have served in this place of leadership before is put upon him. He enters into a heritage of honor beyond all his own achieving.

How special and high that honor is, here in this city of Boston and this diocese of Massachusetts! This chosen man enters into the honor that Henry Sherrill has brought to this office, the honor that William Lawrence brought to it through his wise, far-reaching ministry. He enters into the honor of that figure of heroic mold, Phillips Brooks, who in this very place poured out his telling witness to Christ and awakened faith and new hope for their humanity in so many. Time would fail us to tell of all the faithful servants of God throughout the generations into whose honor this man enters today.

All this is done, not to give this man honor, but for the sake of God's people, that all the congregation of the children of God committed to him may be obedient. A man is in the center of this great act of prayer and praise, but the man and his office and his calling all take their meaning from the shared life of God's people. The heart of what you ask of him is asked of all of you. It is a covenant betwixt you, and all you represent, and him.

You ask that he shall faithfully deliver among you the everlasting gospel in order that you may be made more answerable to that gospel.

You ask that he shall guard among you the great sacraments of the gospel: the sacrament of baptism, in which God in Christ reaches out to receive into the cleansing adoption of sons those committed to him in faith, and admits them into the nurturing fellowship of the household of faith; and the sacrament of the Lord's supper, in which there is celebrated before the eternal Father with praise and thankfulness the self-giving of Christ for and to us, and we are bidden to receive him and to be taken up by him in his service. You ask this man to guard these, in order that you and your children may enter more faithfully into these offered means of human cleansing and unselfing and strengthening.

You ask him to go about in all your churches to lay hands in blessing on those who stand before God and men to renew for themselves their pledges of allegiance. This you do in order that *you* may be confirmed in the spirit of steady year-by-year faithfulness to that life of faith and common prayer and moral obedience which is the Church's calling.

YOU ask this man to pledge himself to exercise a patient and wise discipline in accordance with the manifest standards and traditions of this branch of Christ's Holy Catholic Church. This you do in order that this Church may maintain its integrity and its own unity. We do not seek a rigid, legalistic stiffness, that allows of no growth, of no recovering of lost or slighted values, of no fresh movement of the ever-creative spirit. But we do rightly seek to maintain a common mind and a common loyalty overreaching our inevitable partialities and differences. You cannot ask this man to exercise a godly discipline unless you are



Bishop Angus Dun preached the sermon at the Consecration of his friend, Norman Burdett Nash, at Trinity Church, Boston, February 14th

ready to accept a self-discipline of irresponsible individualism and of divisive, sectarian partisanship.

You ask this man to go out into this whole community in the spirit of true servanthood. That you do because you know that every member of the body of Christ in his vocation is called to servanthood.

To think of this man's task is inevitably to think of the Church's task. For his task is none other than the Church's task. Thinking of this man's task and of the Church's task, this sermon and this whole service could readily take on a som-

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ber and disheartening note. It would be easy to lay upon this man and upon us all a burden of obligation grievous to be borne and beyond his and all of our powers of fulfillment.

Our human world is a very tragic world. There is hunger and homelessness and despair in it beyond all our power of imagining. There is moral confusion. Rival faiths, political and religious, struggle for mastery. The terrible forces brought under dominion by man's technical cleverness far outrun our human moral stature and threaten everything in this world which we hold dear for ourselves and for our children. In our economic order, powerful interests jockey for advantage, often wilfully and with no sober sense of public responsibility. Minority races among us suffer grievous indignities and deprivations and injustices, and resentment smoulders among them. We grope confusedly for a middle way between an unChristian individualism which fails to recognize our deep human interdependence, and an oppressive collectivism which would take from men the personal and responsible freedom in which alone they can achieve their true dignity. A substantial proportion of the membership of all our churches is informed by no deep and illuminating faith, is without any stable habits of life-changing worship, any radical moral commitment. Many a congregation lacks the vitality to nurture profoundly a young life admitted into its fellowship. The whole body of God's people is broken and fragmentized. Parts are too often competitive and too often stand apart from one another in a proud assurance of superiority.

All this we can say, and more. And then we could say to this man, and to you who are to be in a special way his people, "Now we lay upon you all this burden. It is your responsibility to change all this. Woe to you if you do not change it!" That would not be good news for him or for you. It would be bad news. This would then be no happy occasion.

But the gospel is good news. This man is not called to be the world's saviour. The Church is not called to be in itself the world's saviour. This man is called to point men and to lead men to God and to his Christ, who is the world's saviour.

The Church is the company of those who have recognized in Christ by faith the world's saviour, who have opened themselves by faith to his saving work, and have begun to manifest in their shared life the fruits of his redemption. In the midst of the darkness of our world and of our own failures and insufficiency, we can rejoice because we believe that out of the mystery of God himself there came down into our humanity the very image and bearer of his saving love for men. He has awakened in us the good beginnings of an answering love for him. In him whose life was broken in this world, and no success as the world counts success, we know that they are blessed—very happy—who with him hunger and thirst after righteousness, who in his purity of heart have come to see God, who with him are makers of peace in the midst of man's strife. "At the heart of all our trouble and sorrow, unconquerable gladness dwells," because we are persuaded "that neither life nor death, nor angels, nor principalities, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." That is not to turn our backs on the world's ills or the world's sins. It is to turn our trust to the only center from which healing and redemption can come to our world. The Church can play its humble part in the world's redemption only when the people of God have recovered that conquering joy which alone can draw men to the source of that joy.

(The charge is published as an editorial on page seven.)

New Books

***Excellent **Good *Fair

****The Church and Christian Education** by Paul H. Vieth. The Bethany Press. $2.50.

Christian education is a very live subject these days and nowhere more than in the Episcopal Church. This book by a member of the faculty of the Yale Divinity School is based upon the work of a committee of fifty-nine top educators and churchmen.

****The God We Worship** by Roger Hazelton. The Macmillan Co. $2.00.

A most suggestive and helpful book by a professor at Andover-Newton School. When a Congregationalist takes a rather high church position on the subject of sacramentalism you have one of the signs of the times in the field of religion.

****Small Communities in Action** by Jean and Jess Ogden. Harpers. $3.00.

The book tells interestingly of accomplishments in small communities in marketing, cooperative production and distribution, public health and other civic activities, carried on under the direction of the extension division of the University of Virginia and other social agencies in the south. A stimulating book.

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Europe Greatly Fears America Fletcher Tells CLID

The Annual Meeting Calls for Resignation Of Dulles and Condemns Congress Committee

Edited by Sara Dill

New York:—The Rev. Joseph F. Fletcher, professor at Episcopal Theological School, just returned from three months in England, France and Germany, told the 150 people attending the annual meeting of the CLID, which met here on Lincoln's Birthday, that the great fear of Europeans is of America. They believe, he said, that a major economic crisis in the United States is inevitable since this country demonstrated in the twenties that "it is impossible today to export unemployment; that is, the surplus of our great industrial potential can no longer be exported. An economic collapse, with tremendous unemployment, is therefore inevitable, and it is the fear of Europeans that we will drag the rest of the world down with us."

"Internationally, they see three possibilities; first is peace between the U.S.A. and the U.S.S.R. Second, war now between these two powers which means that western Europe will be the battleground. Three, war later—in five or ten years—which they are convinced means world annihilation. They are not optimistic about realizing the first, with reaction in the driver's seat in America, but they pray and work for it since either of the other alternatives will probably mean the end of the world."

He described a Europe of destitution and despair, with the only effective leadership coming from the communists. People therefore are turning to the left rapidly, not in most instances because they accept communism but because there is nothing else to turn to.

Also stressing the meeting, held at St. George's Church, was Dr. Frank Kingdon, co-chairman of Progressive Citizens of America, who described a colossal machine, with wheels within wheels, that is threatening to run man instead of being run for man. "Unless we see the face of a man in the wheels our world is lost." He, too, stressed the fact that peace between Russia and the United States must be maintained, "otherwise our world is likely to be completely destroyed within fifteen years."

The meeting, attended by Church League members from Boston, Washington, Detroit, Philadelphia, Buffalo, in addition to the metropolitan area of New York, also passed, unanimously, a number of resolutions. One called upon the Federal Council of Churches and the National Council of the Episcopal Church, to ask for the resignation of John Foster Dulles as chairman of the Federal Council's commission of a just and durable peace. The resolution stated that Mr. Dulles, in his recent pronouncements, had repudiated the Delaware Message of his own commission; resolutions which were later confirmed at the Cleveland Conference of the Churches.

Another resolution affirmed that the threat to democracy today "comes from such fascist organizations as the Ku Klux Klan, the Columbians, Spiritual Mobilization, Youth for Christ, and similar organizations," and called upon the Un-American Committee of Congress "to devote itself to exposing such groups rather than to the investigation and often persecution of anti-fascist organization which now seems to be the sole function of the committee." This resolution, and another urging the confirmation of David E. Lilienthal as chairman of the Atomic Energy Commission, were ordered sent to President Truman and to various committees of Congress.

Commendation of Bishop Walker of Atlanta and Bishop Barnwell of Georgia, and the clergy of both dioceses, was contained in a resolution which pointed out the fine stands they have taken against the "white primary" bill and the forces in the state led by Herman Talmadge.

A large part of the business session, chaired by Dean Arthur Lichtenberger of Newark, was devoted to a consideration of a revised statement of purpose. Action was not completed and was referred to the newly elected executive committee for further consideration. The Rev. W. B. Spofford Jr. made his first report as executive secretary, which indicated a healthy and vigorous organization, with tremendous tasks ahead both in the domestic and international fields.

Mr. Spencer Miller Jr., state highway commissioner of New Jersey, who was chairman of the luncheon meeting, opened by reading a letter from the president of the League, Bishop Parsons of California, in which he said: "We of the CLID have a job cut out for us. We have to make as clear as we can to Church people the meaning of their faith in relation to national and international problems. We have to lead the van in bringing the Church's influence to bear for Christian solutions. We have to develop more and more fully the capacity to cooperate with other Christians and with those beyond the Christian frontiers who cherish the same kind of ideals even



"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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if they have not the same faith. It is a heavy responsibility that rests upon us."

Corporate Communion

Chicago:—It is expected that 500 men and boys will participate in the corporate communion on Washington's Birthday, held at St. James' Church. The celebrant will be Bishop Randall, assisted by Bishop Conkling, the Rev. Duncan Browne and Canon David E. Gibson. A fellowship breakfast will follow the service when the speaker will be the Rev. Irwin St. John Tucker.

Lippman to Speak

Washington: — Walter Lippman, columnist and author, is to be the speaker at Washington Cathedral Sunday afternoon, February 23, when a marble statue of George Washington is to be unveiled. The figure is seven feet, six inches tall, and is presented by the supreme council of Thirty-Third Degree Masons, and is the work of Lee Lawrie, sculptor.

Salary Increases

Tacoma, Wash.:—The convention of the diocese of Olympia, meeting here, voted to increase the salary of the bishop from $6,000 to $8,000. The Rev. Stephen F. Bayne Jr. is the bishop-elect. The salaries of missionary clergy in the diocese were increased to a minimum of $2,400 and a house. Bishop Hines, coadjutor of Texas, guest speaker, declared that the Church should lead in social and political as well as spiritual life.

Lenten Program

Newport News, Va.: — A notable list of preachers are holding forth this Lent at St. Paul's here where the Rev. Theodore V. Morrison is rector. Following an organ meditation by Ralph Russell, organist, there is a brief service and then addresses on the general subject "Faith" by visiting clergymen. The services are held daily from 12:35 to 12:55. The preachers are Bishop Ludlow of Newark; Bishop Walker of Atlanta; the Rev. James W. Kennedy of Lexington, Ky.; the Rev, Churchill J. Gibson of Richmond, Va.; Dean Wicker of Louisville. Before and after the service coffee and doughnuts are served by the members of the Auxiliary for the benefit of the workers in the shipyard nearby.

Educators Meet

New Orleans:—Fourteen dioceses of the south were represented at a conference on religious education held here. Bishop Gravatt of Upper South Carolina said that he believed "a large number of veterans found God during the war and are now tending toward religion. But a lot of young people are just drifting and the Church must reach them. They must be taught how to meet the problems of the day."

Others to speak were Bishop Clingman of Kentucky; the Rev. Leo M. Pippy, director of education of the Methodist Church, and the Rev. Curtis Junker, director of education for the diocese of Dallas, who told of his survey of the Christian youth movement in England, France, Germany and Switzerland where he recently visited.

Conference Center

New York:—The Rev. Horace W. B. Donegan, rector of St. James' and chairman of the committee on promotion of the proposed residence for the Presiding Bishop and conference center, has released a statement about the project, which we reported last week. He lays stress on the fact that it is to be a conference center, and that the larger of the two houses on the 99 acre property will be used for that purpose, with the Presiding Bishop living in the small-

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er house. "The acquisition of the property would fill a long-existing need for a site to which ecclesiastical bodies, labor, capitalist, educational and political leaders might come to confer with the heads of the Church. Visiting Church dignitaries from other countries could also be entertained there."

He states that while the Church has an option on the property, the purchase will be possible only if there are gifts from interested individuals, both for the purchase and for maintenance.

Eddy the Speaker

Washington, D. C.: — Col. William A. Eddy, former president of Hobart College and now with the state department, will be the speaker at the annual corporate communion and breakfast here on Washington's Birthday. He was formerly American minister to Suadi-Arabia and attended the Yalta conference with the late President Roosevelt.

Oppose New Law

Waycross, Ga.: — At the semi-annual meeting of the clergy of the diocese of Georgia, meeting here February 2-5, a resolution was passed against the "white primary" law which is being sponsored by the Talmadge forces of the state. The resolution states that: "The Bishop and clergy in charge of the congregations throughout the diocese of Georgia unanimously request all members of the legislature to enact those laws and directions which will give to every citizen, whether white or black, the right to vote accorded him by the Lord of Life and the Constitution of the United States of America."

All Bishops

Birmingham, Ala.:—The noonday Lenten speakers at the Advent here are all bishops: Bishop Carpenter of Alabama, Bishop Clingman of Kentucky, Bishop Powell of Maryland, Bishop Jones of West Texas, Bishop Goodwin of Virginia, Bishop Sterrett of Bethlehem, Bishop Walker of Atlanta. They are also to be the speakers at the services on Tuesday evening when all the Episcopal churches in the city have united services.

Oppose Discrimination

Denver, Colo.:—The ministers alliance of this city came out for the passage of the fair employment practices bill, now before the legislature.

Drive for Relief

New York:—A parish drive for overseas relief, to continue through Lent, will be launched with a special service on February 23 at St. George's here. Members of the parish and their friends are asked to pledge both financial aid and material contributions for a six weeks' period, culminating at Easter. The materials aids project is planned under the chairmanship of Mrs. Henry Hill Pierce, while the financial project is directed by Mr. Swasey Crocker. A workroom in the parish house to receive the materials is to be opened each Tuesday during Lent until ten in the evening.

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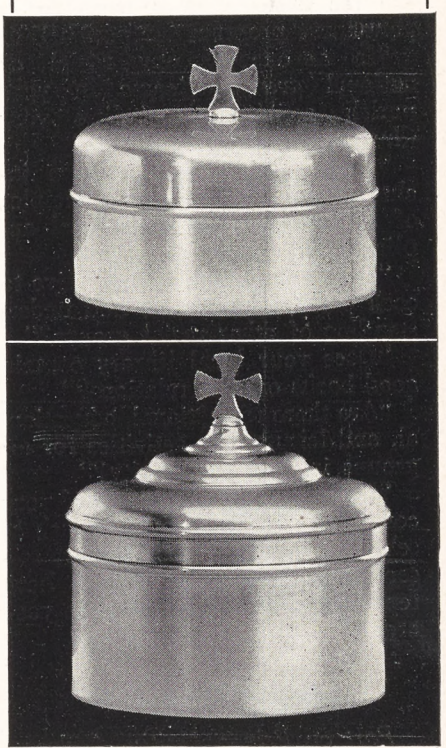

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Timely Questions Asked

Brooklyn, N. Y.: — The department of Christian relations of the diocese of Long Island sent a letter to all of the clergy, relative to race relations Sunday and Brotherhood Week. The clergy were urged to ask themselves these questions and to use the answers as a basis for a permanent program for parish life:

"Is anyone of any racial or national group welcome in your parish activities, including your Church school?"

"Does your Lenten program include study of Christian principles of brotherhood and their local application?"

"Does your Church school give to each child a knowledge and understanding of other racial groups?"

"Does your local library contain good books on race relations?"

"Are there recreational, educational, and leisure-time activities for all groups in your community?"

"In the board membership of your community service agencies, such as schools, hospitals and welfare associations, are you careful to have representatives of all groups in your area?"

Important Decree

Port au Prince, Haiti:—A decree has been promulgated by the President of Haiti, the Hon. Dumarsais Estime, under the Law of July 8, 1921, concerning the public welfare.

"In view of the request of the Episcopal Church of Haiti, represented by C. Alfred Voegeli, Bishop of said Church:

"Considering that the educational and uplifting work of this institution was founded in 1861 for the promotion of the common welfare, and that it responds to the conditions required by law.

"On the report of the Secretary of State for Religion and on the advice of the Council of the Secretaries of State, '1. The Episcopal Church of Haiti is declared essential to the public welfare (d'utilite publique).'

"2. The present decree will be published and executed by the Secretary of State for Religion and the Secretary of State for the Interior, each in those points in which the Secretariat is concerned.

"Given at the National Palace, Port au Prince, January 16, 1947, in the 144th year of the Independence.

Dumarsais Estime"

The Roman Catholic Church has been the state religion of Haiti since the foundation of the Republic under Toussaint L'Ouverture and other Churches have merely been tolerated. Official education was entirely in the hands of the Roman Church, which meant that missionary schools were handicapped in the matter of the validity of their diplomas. This decree changes this situation considerably.

Worship Conference

Lincoln, Mass.:—A conference on worship, sponsored by the Student Christian Movement, was held here

Lenten Services

Omaha, Nebraska
ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt,, Student Chaplain
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.
Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

University of Illinois
Champaign, Ill.
CHAPEL OF ST. JOHN THE DIVINE
The Rev. William Ward, S.T.M., Chaplain
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.
Wednesday and Friday: H. C. 7:15 a.m.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Tuesdays at 8 p.m.

Columbia University
New York City
ST. PAUL'S CHAPEL
The Rev. Stephen F. Bayne, Jr., Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday and Friday: H. C. 8:20 a.m.

Carnegie Institute of Technology
Pittsburgh, Pa.
CHURCH OF THE REDEEMER
The Rev. Hugh S. Clark, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

Washington, D. C.
ST. AGNES' CHURCH
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The Rev. A. J. Dubois, S.T.B., Rector
Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

Ridgewood, New Jersey
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Friday and Holy Days: 9:30 a.m.

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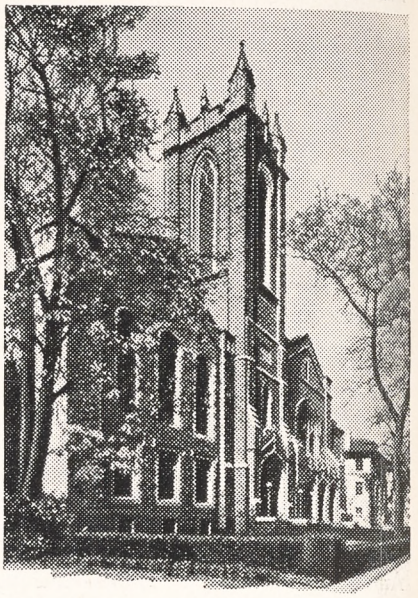

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February 14-16, with Barbara Hunt of Mt. Holyoke College the chairman. "Why is the Christian world interested in worship?" was the subject of a panel that opened the meeting, with Prof. Adelaide Case of the Episcopal Theological School, Barbara Hunt, Ivan Nickerson of Wesleyan University, the Rev. Samuel Shoemaker of Calvary Church, New York, and the Rev. W. B. Spofford Jr., secretary of the CLID, taking part. Addresses were given by these leaders at other sessions on such subjects as "Devotional use of the Bible"; "Worship and Social Action"; "Corporate Worship"; "Cell Groups." There was also an address by Prof. Roger Hazelton of Andover Newton Seminary on "Planning Services of Worship."

Dr. Mildred Staley

Honolulu: — The last surviving daughter of the first Anglican Bishop of Honolulu, Dr. Mildred E. Staley, died here on February 4 at the age of 82. She was born here three years after the arrival from England of her father, Bishop Thomas N. Staley, his wife and seven children. Her godmother was Queen Emma, wife of King Kamehameha IV, at whose request the Church was sent to the Islands.

She received medical degrees in Dublin and London Universities, after which she spent 20 years at hospitals in Delhi and Punjab, India. Her medical career took her to Singapore, Egypt, Palestine, Syria, New Zealand, Australia and the Fiji Islands. She was a psychiatrist of note; an expert in child welfare and prison reform. Returning to Honolulu in 1928 Dr. Staley helped establish the one mission hospital in the Islands and also aided in building two missions, one for native Hawaiians and the other the only Korean mission in the American Church.

Next Convention

San Francisco:—The Rev. John C. Leffler, rector of St. Luke's, here, is the chairman of the preliminary committee on planning the General Convention of 1949. The diocesan convention, meeting at Grace Cathedral, February 4 and 5, also approved the proposal of Bishop Block to raise $200,000 between now and the General Convention as a commemoration of the centennial of the founding of the Episcopal Church in the state. Guests of the convention were Bishop Barton of Eastern Oregon and Bishop Nicholai of Zicha.

A high point in the convention was the welcome home of the Rev. Joseph K. Tsukamoto and the announcement of the reopening of work for Japanese Americans at Christ Mission here.

The Church Club

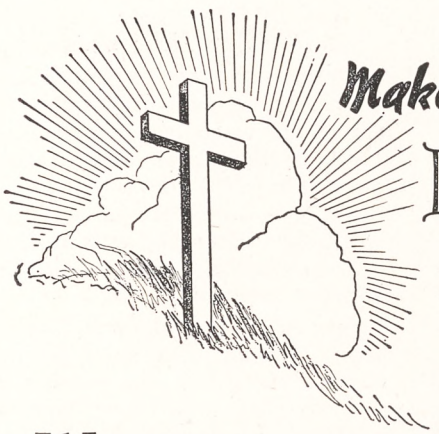
New York:—The Hon. Robert McC. Marsh, president of the Church Club of New York, has announced that its annual dinner will be held at the Waldorf-Astoria Hotel on April 10th. Bishop Gilbert will be one of the speakers, with other speakers announced at a later date.

To Run Hospital

New York:—Donald W. Fulp of Sapulpa, Okla., at present employed by an industrial firm, is to go to the Philippines as administrator of St. Luke's Hospital, Manila.

Acting Dean

Sewanee, Tenn.:—The Rev. Robert M. Grant, associate professor of New Testament at the theological school here, has been appointed acting dean of the institution. He is the son of the Rev. Frederick C. Grant, professor at Union Seminary and editor of THE WITNESS. A book



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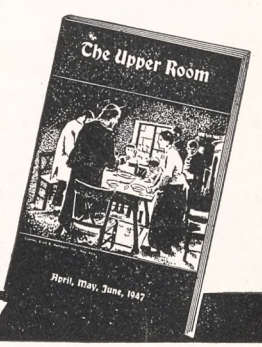

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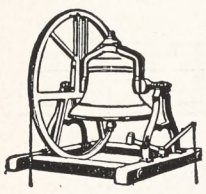
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by the younger Grant, *Second Century Christianity*, was recently published in London by the Society for the Promotion of Christian knowledge.

Youth Neglected

Philadelphia (RNS):—Woeful neglect of youth by churches was charged here at a conference of chaplains and civilian clergy sponsored by the general commission on army and navy chaplains. Commander C. W. Nelson, senior chaplain at the U.S. naval air station, Lakehurst, N. J., estimated that "barely more than 15 per cent of the Protestant personnel there, or in any place I have been stationed, are at all regular in their worship."

Advocating establishment of community or denominational weekday church school courses, Major M. H. Imrie, of the army chief of chaplain's office, Washington, D. C., said: "We are receiving so many unchurched youth that it is apparent the churches are not giving them Christian training."

Rear Admiral William N. Thomas, navy chief of chaplains, declared churches will have to reach more than the hundreds they now are reaching. "Protestant churches need a unity of purpose and a unity of action, in the face of the keen and clever competition of the more worldly aspects of life," he added.

Two other chaplains reported "a fairly general condition of religious illiteracy" among the many teen-age Army and Navy personnel they had encountered. General consensus among conference participants was that churches need to promote more Christian education among their youth.

Minimum Salaries

Cleveland, Ohio (RNS):—Minimum salaries for pastors of Congregational Christian Churches have been set at $2,400 for rural clergymen and $2,400 plus a house for urban pastors. Official telephone and pension dues are also added to the pay of city ministers. The action marks a "sharp life of pastoral remuneration" according to officials. Of a total of 3,640 men, 488 previously received $1,000; 555 from $1,000 to $1,500; 820 from $1,500 to $2,000; 798 from $2,000 to $2,500; 987, $2,500 or more. Food is the biggest item in a pastor's budget, with car maintenance for pastor work second. Most spent 20% of their salaries to keep their cars running. The third largest expenditure was heat.

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THE WITNESS
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. E. T. LAWRENCE
Layman of Tacoma, Washington

You carried (WITNESS, Jan. 9th) a lengthy letter from the Bishop of Albany bewailing the fact that our Church makes no progress. I was in sympathy with him the whole way until I came to his concluding paragraph where he says: "what steps are to be taken I do not know. I am not advocating a campaign or a crusade."

Why not? Backbone is infinitely more rugged than wishbone. If we discover a dangerous grass fire near our home we don't stand by and watch. We fight it. If, then, a house is worth fighting for are not the souls of men? I agree with Bishop Oldham that "over half our population are thoroughly pagan and a greater proportion only nominal Christians." It seems to me, however, that if we Episcopalians wish to survive as a Christian body we must drop our superior aloofness and smug complacency and behave like work bees instead of drones.

However, before any change for the better can take place there will have to be radical changes in our governing body, and this in turn means that the rank and file of Church membership must wake up and send delegates to Convention who will demand that a progressive policy be adopted and that lackadaisical methods, pseudo-Romanists and all other forms of impedimenta be exorcised. Then, and then only, may we hope to have a truly live Protestant Church pulling its own weight in the stream of life instead of drifting as at present.

I have been an Episcopalian for seventy years and have seen it sink to its present level. However, I still think that if properly organized our Church could attract and hold untold numbers of people who now pass us by.

May I say also that THE WITNESS for Jan. 9 and 16 are full of profitable reading matter, special mention being made of "Presbyterian Church Merger"; "Women's Work in the Church"; "Class Distinctions Must Go"; "The Presiding Bishop's Address."

* * *

REV. BENJAMIN MINIFIE
Rector of the Good Shepherd, Corpus Christi, Texas

I wish you'd inquire about this in your column someday. We have had a succession of English war brides come here since the end of the war, the majority of them belonging to the Church of England. I have called on them one by one, enjoyed their delightful way of speaking, had long and pleasant visits, and welcomed them to the local Episcopal Church. In every instance, they have been very friendly and pleased that I had come, and already aware that the Episcopal Church was the same as the mother Church. But with one exception they have never yet put in an appearance! And this in a church-going part of the world where people really turn out Sunday mornings. One of them explained to her neighbor, a communicant here who was also working on her, "You Americans take the Church much more seriously than we do. You go to Church much more often."

I know it's misleading to generalize about these things. After all we, too, have plenty of indifferent people, and maybe I've hit a bad crop. But when upwards of a dozen young women belonging to the Anglican Church arrive in a community, and all but one of them seemingly have no interest in the work and worship of the local parish you begin to wonder about the vitality of the mother Church. How well is she holding her people? I had expected a special response from these young women because the Episcopal Church was one of the few definite links with their former homes way down here in south Texas. But I have to report that they are well behind our own people in that good Christian duty of worshipping God every Sunday in his Church. The fact that their husbands are not Episcopalians is hardly the excuse; in several instances I found that the husbands were not going anywhere in particular themselves.

I pass this on with some curiosity wondering if others have had a similar experience, and wondering why the English Church is not holding its people any better if these young women are typical.

* * *

REV. SAMUEL J. MARTIN
Rector of St. Edmund's, Chicago

The recent debate in the National Council involving Doctor Bentley has caused considerable unrest and resentment among both Colored and white churchmen. How can we convince a secular and pagan society when our top leaders publicly express themselves not being in accord with Christian principles? For a priest, to say nothing of a director, of a large department as the American Church Institute for Negroes, to declare himself in sympathy with a system which has as its purpose to enslave, insult, humiliate and segregate Negroes, proves his inefficiency and unworthiness for the office of the sacred priesthood. Doctor Bentley has openly insulted the colored citizens of this country and owes them an apology. The National Council should not harbor one with such convictions any more than Congress should harbor Bilbo.

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Rev. Robert L. Curry, Headmaster
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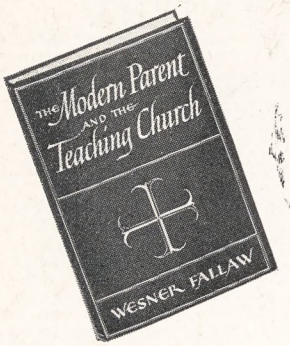
BOOKS RECOMMENDED FOR LENT

The Books Announced Here Received Either Three or Two Star Rating by THE WITNESS



The Modern Parent and the Teaching Church

By Wesner Fallaw

Dr. Fallaw concerns himself with finding a workable solution to the problem of keeping young people active in the church and Sunday school. His major thesis is that, rather than starting out to educate children, the church should start its educational work with adults in the firm conviction that religious education of children will follow as a by-product. By using this book the minister can analyze his own local situation and plan for a more effective educational program. **Selected for Lenten reading by Dr. Harry Emerson Fosdick.** **$2.50**

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By Edgar J. Goodspeed

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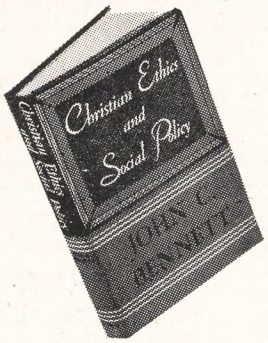
THE JOHN C. WINSTON COMPANY
in Philadelphia

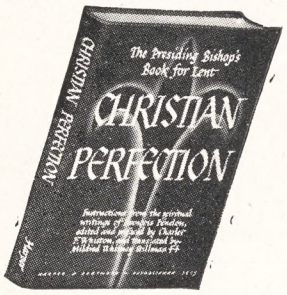


Christian Ethics and Social Policy

By John C. Bennett

"The author sees the Christian, as St. Augustine saw him, as a citizen of two communities ---the city of the world and the city of God. To live consistently in both is the problem. Dr. Bennett believes that a solution is possible and he expounds it with penetrating insight."—**The Pulpit.** **$2.00**

CHARLES SCRIBNER'S SONS
New York



The Presiding Bishop's Book for Lent 1947

Christian Perfection

By Francois Fenelon

Edited by Charles F. Whiston
and translated by M. W. Stillman

"It is good to have this kind of a book, so ably edited by Mr. Whiston and translated by Mrs. Stillman, widely circulated for Lenten reading. Its practical and non-technical approach . . . will serve to introduce to the English reading public a great French counsellor."---**Randolph Crump Miller.** **$1.75**

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"With special attention to race and class conflict, the author of the best seller, "The Return to Religion," has in this dynamic volume, made heavy reading easy and compelling. . . . He sharply criticizes the church for its policy of non-participation in secular affairs. . . ."
---**Daniel A. Poling** **$2.50**

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An American Mercury Book

E. P. DUTTON & CO.
New York

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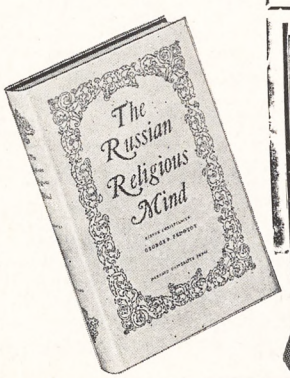
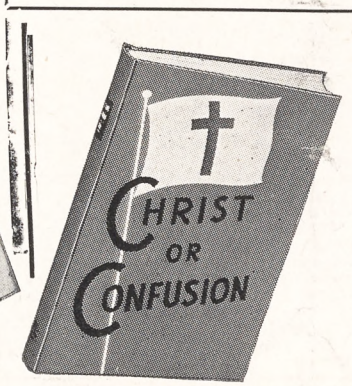
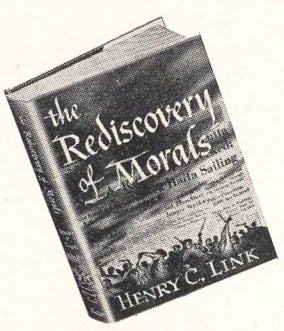
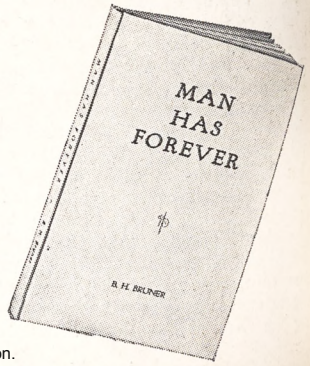
The sub-title, "Assurances of Immortality," gives the theme of this book of studies in immortality, written to strengthen the faith of those who have lost a loved one or who are discouraged by the doubt and confusion so prevalent today. **$1.00**

THE BETHANY PRESS
2700 Pine Blvd. **St. Louis 3, Mo.**









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The WITNESS

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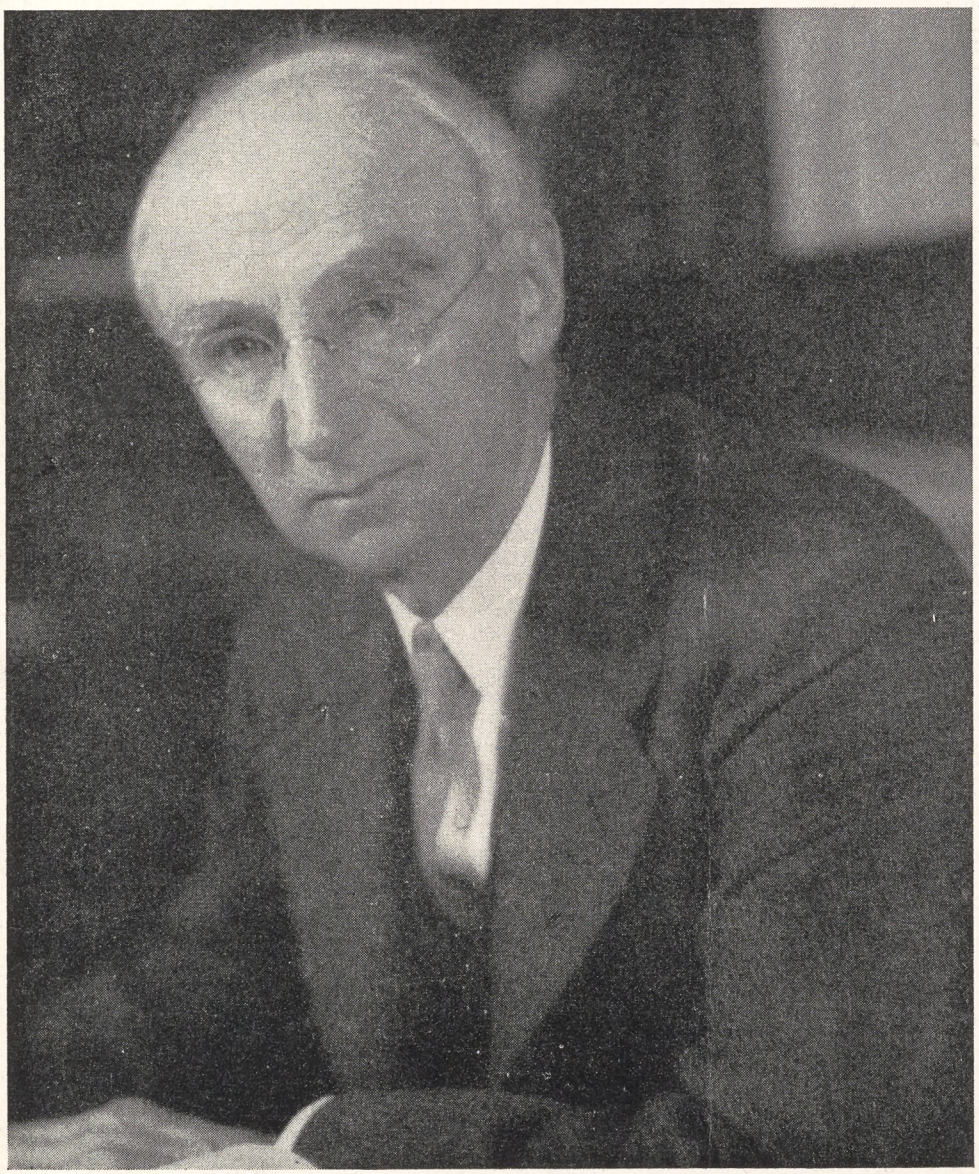
FEBRUARY 27, 1947



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PROF. HARRY F. WARD DEALS WITH RELATIONS WITH THE SOVIETS . . .

OUR RELATIONS TO RUSSIA

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SERVICES
In Leading Churches

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NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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Sundays: 8 and 11 A. M. and 4:30 P. M.
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Thursdays and Holy Days: Holy Communion, 11 A. M.

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4:00 P. M. Evensong. Special Music.
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Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

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9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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1317 G Street, N. W.
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Charles W. Sheerin, Rector
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Daily: 12:05.
Thursdays: 11:00 and 12:05.

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Rev. Roelif H. Brooks, S.T.D., Rector
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Sundays: 8 a.m. Holy Communion.
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8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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This Church is open all day and all night.

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Buffalo, New York
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The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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FEBRUARY 27, 1947
Vol. XXX. No. 11

Clergy Notes

CURTIS, GILBERT G., formerly rector of Holy Trinity, Cincinnati, O., is now vicar of Christ Church, El Reno, Okla.

GARNER, WILLIAM, formerly rector of All Saints, Hoosick, N. Y., has retired and is now living at 2211 29th St., Galveston, Texas.

HEMSLEY, GILBERT V., formerly rector of St. Paul's, Oxford, N. Y., is now rector of Emmanuel, Adams, N. Y. and Zion Church, Pierrepont Manor, and in charge of Christ Church, Ellisburg.

LAIRD, WILLIAM H., rector of St. Paul's, Charlottesville, Va., becomes rector of St. Peter's, St. Louis on April 1st.

MULLIGAN, JOHN M., formerly chaplain at Salisbury School, becomes rector of All Angels, New York City, on March 23rd.

ONSTAD, GALEN H., formerly rector of St. Luke's, Bartlesville, Okla., is now rector of St. Andrew's, Amarillo, Texas.

PIKE, JAMES A., on the faculty of General Seminary, has accepted the rectorship of Christ Church, Poughkeepsie, N. Y.

PLANKEY, JAMES G., formerly rector of Trinity, Seneca Falls, N. Y., became rector of the Advent, Chicago, February 19th.

POUND, J. PRESLEY, formerly rector of Trinity, Macon, Mo., becomes rector of St. James, Del Rio, Texas, March 15th.

ROBERT, FRANK W., assistant at Holy Nativity, New York, becomes vicar of St. Andrew's, San Mateo, Calif., March 1st.

VAN WINKLE, E. KINGSLAND, formerly rector of St. Luke's, Worcester, Mass., was instituted rector of Calvary, Utica, N. Y. this month.

WITSELL, WILLIAM P., rector of Christ Church, Little Rock, Ark, since 1927 has resigned, effective October 15th.

Who will pray for the repose of your soul?

THE GUILD OF ALL SOULS

is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and to promote the celebration of Requiem Masses with proper ceremonial and vestments.
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Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 11

The WITNESS

For Christ and His Church

FEBRUARY 27, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Religious Education Leaders Stress Family Unit

Communities Throughout the Country Enrolled More than Two Million in Weekday Programs

By Philip C. Landers

Grand Rapids, Mich.:—New emphases on family-centered religious training, lay leadership and educational evangelism were major themes of Christian education programs adopted at business sessions of the International Council of Religious Education in annual meeting here, Feb. 13-15.

Representatives of 40 Protestant denominations and of 32 state councils of churches and Christian education, attending the meetings of the Council heard the general administrative report which was presented in the absence of Roy G. Ross, because of illness, by the associate secretaries. Ross declared in the report: "Christian education forces are determined to provide the home with as much support as they can as means of helping parents in their work of Christian education. . . . In cooperation with the Federal Council of Churches, the International Council of Religious Education is conducting 13 four-day missions during 1947, in which nationally known religious leaders are helping local churches enlist and train lay workers for educational evangelism."

Former Governor Harold E. Stassen of Minnesota, president of the convention of the International Council, arrived by airplane from New York to attend the annual meeting of the board of trustees. In a press conference he stated: "The upsurge of religion in this nation since the war, and the work of national religious organizations in promoting the cause of Christianity will provide a better moral foundation and a sound basis for the support of the United Nations by the United States."

Religion, Mr. Stassen added, will play a large part in preventing a third world war, and future relations of this country with Russia will depend to a large extent on future growth of religious freedom in Russia.

In commenting about the need for further Christian education of children and youth in this country, Mr. Stassen said: "Children are handicapped by a postwar lack of moral values. A method of weekday religious education should be used throughout the country, with local communities deciding upon the basis for such teaching."

Two thousand two hundred communities enrolled more than 2,000,000 boys and girls in weekday programs of religious education last year, Ross pointed out in his report to the Council. At the same time, 590 community training schools for church school workers were held and there was a record-breaking attendance at summer religious training conferences.

Guidance for the total future program of Christian education in the United States and Canada is contained in the final report of the committee on the study of Christian education which was presented to the Council at its business session. The report was prepared by a committee of 60 scholars, of which Paul A. Vieth of New Haven, Conn., a professor of Yale Divinity School and chairman of the Council's commission on education program, was chairman.

Presented for the first time at this year's meeting was the chapter in the study on the "Community approach to Christian education." Other chapters were presented at the annual meeting in 1946. A final chapter on the "Structure and function of agencies of religious education" was received and referred to member agencies for further study.

"Churches of any American community have a responsibility for relating the basic concepts of freedom and democracy to the ongoing process of community life," the Study committee stated in the chapter on the community. "The church is concerned with community life because there is need to resolve the tensions arising in social living which require a spiritual ministry for their resolution."

"Interchurch cooperation (in the community) is indispensable for interpreting fully the meaning of world Christianity to the community. . . . The challenge of secular trends in public education makes it urgent that the churches and synagogues engage in bold experimentation with new patterns of relationships between the public schools and the churches of a local community," the report continued.

In the field of political activity in the community, the study states: "For the Protestant church, the end of political activity is not to gain some special privilege or power for the Church, but the spiritual, moral and social welfare of the community

STUDY GROUPS

**Insofar as possible the articles in THE WITNESS will follow the order of the chapters in the book *Christianity Takes a Stand* (Procurable by sending 30c to THE WITNESS, 135 Liberty Street, New York 6). However since those who are to contribute are extremely busy men there may be one or two weeks when the order is changed. Thus this week the article is on Relations to Russia, with Mr. Stassen's comments on Sumner Welles chapter on United Nations following in the issue of March 6th. Unless things beyond our control upset the schedule, the WITNESS articles will appear as follows:

March 6: Harold E. Stassen on United Nations.

March 13: Prof. F. W. Foerster on Treatment of Ex-Enemy Nations.

March 20: Prof. Louis Ridenour on The Moral Meaning of the Atomic Bomb.

March 27: Dr. Max Yergen on Minorities.

April 3: Carey McWilliams on Japanese Americans.

April 10: Philip Murray on Full Employment.

April 17: The Rev. Stephen F. Bayne Jr. on Man and the State.

April 24: The Rev. Frederick C. Grant on The Duty of a Christian.

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as a whole. To achieve this end, it is neither desirable nor necessary for the Church to act in any other capacity than as a moral force in the community."

Dr. Fleming James, for the past 10 years professor of Old Testament and dean of the Divinity School, University of the South, Sewanee, Tenn., was appointed executive secretary of the Old Testament Section of the Standard Bible Committee by the Council. Revision of the Old Testament by the Standard Bible Committee now is approaching final stages of preparation, and it is expected to be released in 1950.

BISHOP LANE BARTON INSTITUTED

Bend, Oregon:—Bishop Lane W. Barton was instituted third bishop of the district of Eastern Oregon at a service held here at Trinity Church on February 10th. There were three other bishops present: Bishop Huston of Olympia, Bishop Walters of San Joaquin and Bishop Lewis of Nevada. The Rev. James Leach represented the diocese of Colorado and the diocese of Idaho was represented by the Rev. F. V. C. Ward. The sermon was by Bishop Lewis of Nevada who stressed the need for greater work in the mission field.

There was a reception in the parish hall following the service when over 200 people gathered to honor their bishop.

A clergy conference was held in connection with the service, with Bishop Barton meeting with all of his clergy for a full day of discussion of various projects. Summer camps were planned, with the juniors in charge of the Rev. H. E. Parrott and the senior school under the leadership of the Rev. Fred Wissenbach. There was also discussion of advancing the work in the mission fields of the district, with plans made for full time work in Langell Valley, Hermiston and the Wallowa areas.

TRANSFER WORK TO U. S.

New York:—In the Cathedral of St. John Baptist, Belize, the pastoral care of thousands of Anglicans in Central America was formally transferred from the Church of England to the Episcopal Church, following the execution of a proclamation of transfer dated January 21, 1947.

This was the culmination of the action of General Convention in September, resulting in our assuming responsibility for the half of Panama lying towards North America, and all of Costa Rica and Nicaragua. The formal transfer was made by Bishop Douglas J. Wilson, and the recipient of the transfer was Bishop R. Heber Gooden of the missionary district of the Panama Canal Zone, to whose jurisdiction the new territory is added.

The document of transfer was executed by the Presiding Bishop and Bishop Gooden for the Episcopal Church, Archbishop William George Hardie of the West Indies, and Bishop Douglas J. Wilson of Honduras.



Bishop Carruthers of South Carolina was the preacher at the services opening the noonday services held in Lent in Charleston

HERMAN TALMADGE'S PASTOR RESIGNS

McRae, Ga.: — The Rev. Joseph A. Rabun is the pastor of the Baptist Church here where Herman Talmadge is a member. He went to Atlanta recently and appeared before the state Senate committee to oppose the white primary bill as undemocratic. So eleven of the thirteen deacons of the church wired Talmadge that the views expressed by their pastor did not represent their own. So Rabun submitted his resignation but a number of them have told him that they do not want to accept it.

The pastor, a former marine corps chaplain who saw action in the Solomons, said it seemed odd that some persons would permit in state affairs moral lawlessness which they would not approve locally. He defended his right to hit at wrongdoing wherever he finds it and said that "some would have the pastor submit in writing his every sermon before he delivers it. Some want a pastor to preach for them instead of to them."

Outspoken in his criticism of racial discrimination, he led a move at the convention of his Church last fall which resulted in a resolution denouncing the late Eugene Talmadge's "white supremacy" campaign.

LUNCHEONS SERVED AT TRINITY

Boston:—Working people who attend Lenten services at Trinity Church here will be able to have lunch in the parish library. The novel plan, calling for a quick, inexpensive meal, started the day after Ash Wednesday and will continue from Monday through Friday each week during Lent. The Rev. Theodore P. Ferris, rector, has made the arrangements so that working people attending Lenten services may have lunch and be back at their desks within the hour usually allotted at noon.

CHURCH SPONSORS CONFERENCE

Princeton, N. J.: — Under the chairmanship of the Rev. Robert D. Smith, social service secretary for the diocese of New Jersey, an all-day conference of the New Jersey Council for World Organization was held here on February 18. Speakers dealing with the economic responsibility of the United States, our food committments and our responsibility to displaced persons were Prof. Max Gideonse of Rutgers, Prof. Winfield Riefler of Princeton, Mr. Charles D. Coe, president of Farm Research, Inc., and Mr. Allen Burns of the Citizen's Committee for Displaced Persons.

BISHOP HUSTON GETS GIFT

Tacoma, Wash.:—Bishop Huston of Olympia was presented with a check for $5,000 as a gift from the people of the diocese at the dinner which closed the two-day diocesan convention. The guest speaker at the convention was Bishop Hines, coadjutor of Texas, who challenged Christians to fight secularism.

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Western Bishops Hold Meeting To Discuss Problems

Say the Church Has Failed in Extending Its Work in Missionary Fields of West

By Robert B. Gooden
Suffragan Bishop of Los Angeles

Boise, Idaho:—Deploring the failure of the Episcopal Church to fill vacancies in existing organized work; its failure to extend its ministry to new areas of greatly increased population; and its complacent acceptance of a norm of a total of approximately five thousand active clergy when at least 10,000 are needed to meet present opportunities for service, the Episcopal bishops and delegates from eight western states of the province of the Pacific, meeting in a three-day planning session, February 12, 13, 14, at the Bishop's House, headquarters of Bishop Frank A. Rhea, of Idaho, took decisive action toward providing increased numbers of rurally-trained ministers for the Western area.

Action taken called for the appointment of an instructor in rural work to the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., who will also direct student field work in the western states. Further action included the endorsement of Washington State College, Pullman, Wash; Oregon State College, Corvallis, Ore.; and the College of Agriculture, University of California, Davis, Calif., as the land-grant colleges where systematically chosen clergy and women Church workers will be enrolled each year in refresher courses on rural Church and rural community life; the placement of seminary students from Eastern schools in accredited fields for receiving supervised rural Church experience; adoption of a policy for mileage travel allowance for clergy sufficient to cover cost of travel and replacement of cars; the approval of a program to reach isolated families by correspondence, radio and evangelical and Bible teaching institutes.

The meeting was under the chairmanship of the Rev. Clifford Samuelson, associate secretary for the division of domestic missions, who stated that the National Council and the General Convention has made available $62,150 for the current year for rural Church advance. A large part of this money will be used in the western area if sound plans are developed for rural Church extension.

Attending the planning session, which was called by the provincial commission on rural work, through the Ven. W. F. Bulkley, Archdeacon



Bishop Frank A. Rhea of Idaho was the host of western Church leaders at important conference

of Utah, chairman, were Bishop Rhea; Bishop W. F. Lewis of Nevada; Bishop S. Arthur Huston of Olympia; Bishop Sumner Walters of San Joaquin; Bishop Stephen Clark of Utah; the Rev. Edward Slater, representing the Bishop of Spokane; the Rev. Perry Smith, representing the Bishop of Oregon. Also attending were the Ven. Norman L. Foote, Archdeacon of Montana, who reported on a new policy for mission work in that jurisdiction growing out of a recent survey of the state; and the Rev. David Clark, superintendent of the Good Shepherd Mission, Fort Defiance, Arizona, who discussed the relationship of the Church's Indian work to rural work.

Other steps toward strengthening the ministry of the Episcopal Church in rural areas will be presented to the annual synod of the Province of the Pacific, to be held in Medford, Oregon, April 30-May 3. Special emphasis, according to the findings of this session, will be placed on trying to get the Episcopal Church to overcome its lack of ordained leadership to meet the immediate needs of the nation and the Church.

URGE UNDERSTANDING OF SOVIETS

Lynchburg, Va. (RNS): — Resolutions asking "spiritual rearmament" against war with Soviet Russia and opposing federal appropriations for parochial schools were adopted unanimously at the annual meeting of the Virginia Council of Churches here. The resolutions on Soviet-American relations urged member churches to become fully informed about Russia, to guard carefully against promoting war by loose talk and to demonstrate by positive practice of Christian principles and extension of democratic freedoms the superiority of the American form of government.

The resolution on parochial schools provided: "That our secretary transmit to the Congressmen and the Senators from Virginia and to the committees before which hearings are to be held, the protest of this body against the appropriation of federal funds to parochial schools for any purpose whatsoever."

The Council asked Congress' Un-American Activities Committee to be as assiduous in its investigation of the Ku Klux Klan and the Columbians as it has been in pursuing subversive Communist groups. Both the Klan and the Columbians were attacked as being Fascist.

HARDSHIP FACES CLERGY

London (wireless to RNS):— Church members are faced with the responsibility of keeping clergy salaries up to "tolerable" levels in the face of current financial difficulties, the Archbishop of Canterbury declared at spring sessions of the Church of England Assembly here.

"Despite all done by the ecclesiastical commissioners, Queen Anne's bounty, and other central bodies, in recent decades to keep clergy incomes up to just a tolerable level," Dr. Fisher said, "there is a fresh and grave deterioration in their condition."

The Archbishop disclosed that this

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year 7,300 benefices which have local loans among endowment stocks will lose 49,500 pounds ($198,000). He said it is possible that next January, under the transport bill, an additional 1,500 benefices holding railway stocks will lose a total of 41,500 pounds ($166,000) yearly.

"At the same time," he warned, "the clergy will have to bear a steep rise in the cost of living, a high level of taxation, and heavy increases in rate contributions under the national insurance act. What was before just tolerable has become intolerable. There is no margin in clerical incomes to meet these demands, and the future prospect for most clergy is desperately hard."

Declaring the situation cannot be met by recourse to central funds, Dr. Fisher asserted that the responsibility for clergy maintenance must therefore fall on Church members. He added the clergy should be kept out of efforts to raise funds, which should be done "by the laity going to the laity."

EPISCOPAL SERVICE FOR YOUTH

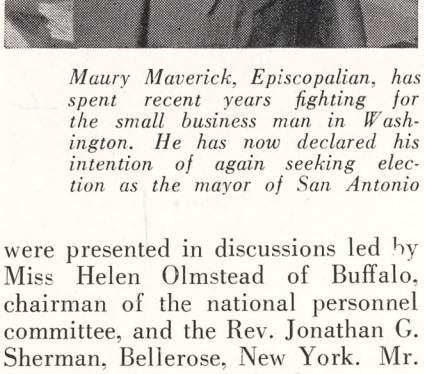
New York:—Young people's need of a sense of values in the confusion of modern life was described by Mark McCloskey, a churchman and New York City board of education director of recreation and community activities, at the annual meeting of Episcopal Service for Youth, which took place February 13 and 14. "A terrific lot of kinetic energy is thrown loose on the world today," Mr. McCloskey said. "The pace of our time is a destroying thing. New kinds of problems grow out of the machine age, with its motor cars, movies, radio. Parents are not too well settled themselves. Young people have great capacities but they need a patient teaching of values, and they need to be given a sense of belonging."

Black market activities in babies, exploiting the mothers for financial gain, contrasted with the thorough study and activity carried on by reliable social agencies for the permanent good of parents, children and foster parents, were discussed by Miss Dorothy Hutchinson, associate professor of child welfare, New York School of Social Work.

Casework as part of the healing ministry of the Church was discussed by the Rev. Thomas J. Bigham, Jr., instructor at the General Theological Seminary, New York. General discussion brought out convictions that the difference between secular casework and Church casework is partly a difference of emphasis but also that the Church has a different foundation to work from, and a different aim.

Study homes, centers where study, diagnosis and treatment, corrective and preventive, are carried on continuously for adolescents, were described by Mrs. Aileen Burton, Community Service Society, New York, and Mrs. Ann Boyce Harris, Girls Service Bureau, Philadelphia.

Problems of finance and personnel were presented in discussions led by Miss Helen Olmstead of Buffalo, chairman of the national personnel committee, and the Rev. Jonathan G. Sherman, Bellerose, New York. Mr. Sherman had a panel whose members were the Rt. Rev. Theodore R. Ludlow, suffragan bishop of Newark, Miss Ethel Van Benthuysen of Albany, Mrs. Joseph Higgins, Chicago, and the Rev. John K. Mount, Jr., Baltimore.



Maury Maverick, Episcopalian, has spent recent years fighting for the small business man in Washington. He has now declared his intention of again seeking election as the mayor of San Antonio

The national executive, Miss Edith F. Balmford reported a continued increase in the demands made upon the society; personal and family readjustments, especially among young people, are numerous and acute, Miss Balmford stated.

DRAMATIC SOCIETY IN DIOCESE

Detroit:—A dramatic society, known as the Vesper Players, is making increasing contributions to the life of the diocese of Michigan. Under the direction of two churchmen, John Booty and David Farlow, it is staging benefit performances in many areas for the department of missions and for local parishes. It has already staged "Cinderella," the proceeds of which have gone toward the building of a new summer chapel. Plans are now being made to produce "Cinderella" again for the benefit of St. John's Church, Wayne, and to give Bernard Shaw's "St. Joan" in Ann Arbor, Michigan. The local church sells the tickets, and 60% of the proceeds go to the church.

Notices were sent out by the Vesper Players to all of the young people's fellowships in the greater Detroit area asking that all young people interested in acting and in the production of plays make contact with this growing organization.

SEEK TO CONVERT COMMUNISTS

Geneva: — The World Council of Churches held a conference here to discuss methods of converting communists to Christianity. It was attended by Protestant leaders from fifteen countries. Pastor Jean Lassere of France, one of the speakers, urged churches to "turn the communist cell technique backwards" and bore within communist circles. He said that communism and Christianity can find meeting points in common ideals of justice, brotherhood and mutual service, but declared that "there is the inevitable clash between communism and Christianity over the ideas of love and forgiveness and the meaning of the cross. Forgiveness is considered by communists to be weakness. Like the Nazis, they worship heroism."

The Rev. J. H. Cockburn of England, director of the Council's department of reconstruction and interchurch aid, was elected chairman of the conference and Edgar G. Homrighausen of the Federal Council of Churches in the U. S. was made first vice-chairman.

BISHOP SHERRILL THE SPEAKER

Trenton, N. J.:—Presiding Bishop Henry K. Sherrill was the speaker at a service held here the afternoon of February 23, under the auspices of the Churchmen's Association of the diocese of New Jersey. The service was held in the War Memorial Building which was packed with men and boys from parishes throughout the diocese. A buffet supper followed the service.

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EDITORIALS

Was Our Lord a Snob?

THE Gospel for the Second Sunday in Lent is hard reading for those Christians who hate discrimination on the basis of race, unless they assume, as they well may, that Jesus spoke to the Syrophoenecian woman with a twinkle in his eye. If there were any discrimination there it was going to be on the basis of her possible lack of understanding. He had no time in his three short years to act as a wonder worker among those whose gratitude would impede the true spiritual purpose of his ministry. Thus when his healings had been purely physical he said, "Tell no man"; when they had an element of forgiveness of sins he said, "Go show yourself to the priests."

The woman understood his twinkle and his point and thus he could help her. But he was not always so tentative in his dealings with people. That is why he knew that his time was going to be short.

Our Lord seems to have had two rules of discrimination. He sought the company only of those he could help spiritually. He was not polite to those who thought themselves better than others.

We might do well to practice both these rules this Lent, especially with those of our acquaintance who make a hobby of preaching race hate. The Christian ideal of brotherly love is not the same as the weak, wet, wabbly legged, would-be amiability of small puppies and inebriates.

"QUOTES"

IT IS FOOLISH of the Church to try to make an assistant Sunday school secretary out of a twenty-year-old who has been trusted with a $200,000 bomber over Europe. Instead the Church must demand that he be as expendable for Christ as he was for the government. Many veterans have returned with a definite sense of mission only to discover that the Church is playing at the fringe of life. They want the Church to stand up and fight sinister forces instead of proving helpless.

—Richard E. Plummer
Director of Adult Education
Presbyterian Church

Demonstration Also

"THE word of God is not only for proclamation but also for demonstration." This quotation from the address of Joseph F. Fletcher at the Lincoln Day luncheon of the Church League for Democracy merits thoughtful consideration by Christian bodies in general and the six thousand or more parishes of the Protestant Episcopal Church in particular.

The word of God has been preached for something over four thousand years and Christianity has been proclaimed from the housetops for about two thousand. The times and places where the Christian way of life has been the accepted way have not always coincided with the greatest eloquence and the largest audiences. We are reminded of the old saying that "What you are speaks so loud that I can not hear what you say."

The CLID since its organization has believed in both proclamation and demonstration. There have been many who would assist when it was time to proclaim but they have frequently been a lonely band when it was time to demonstrate. The Church owes a great debt to the gallant few—and there are some of them in every parish—who are not content with their mission unless it includes the active witness of demonstrating their support to those causes and individuals who stand firm in their opposition to political, social and economic injustice.

Hats Off Department

IN ATLANTA last week a layman said to us: "I have never been so proud of my Church as now. Bishop Walker just preached a good sermon on the doctrine of man and divine judgment to the boys up there in the state house. I actually glowed in appreciation and pride. Then the papers carried the story that the clergy of the other diocese, led by Bishop Barnwell, unanimously condemned the 'white primary' bill, and he personally came to Atlanta and presented it to the senate committee. No wonder I am proud of my Church."

To a man the clergy of both dioceses in Georgia have opposed the bill which would effectively take the vote from both Negroes and poor white folks. Several of the clergy, including both Bishops, have testified at the hearings.

In the midst of the tensions that grip the state it took positive courage to make such a witness for Christianity and democracy. So we join our layman friend in saying that we, too, are proud, and we express our thanks to Bishop Barnwell, Bishop Walker and their clergy for the great service they have rendered the Church and the cause of democracy.

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Our Relations to Russia

by Harry F. Ward

Professor Emeritus of Union Seminary

PROF. NIEBUHR'S attempt to improve our relations with Russia begins with a somewhat lengthy account of the difficulties in the undertaking and ends with only scant hope for their removal. At two of the points of conflict discussed we are given much needed positive directives. One to destroy the dogmatism which says that capitalism and communism cannot live in the same world. The other to lessen self righteousness on both sides. At the point of immediate danger—political-military strategy—the rather vague final counsel is apparently contradictory. "We must actually be willing to risk some immediate securities for the sake of establishing a greater degree of trust." But this involves the kind of strategic bargaining that will, we have been told, "always tend to incite, rather than allay, apprehensions because it assumes an ultimate conflict." On the basic question of totalitarianism we are given only tentative advice: "We may have to cease challenging some aspects of Russian rule in Eastern Europe, even though our democratic conscience is outraged."

The unstable and unethical nature of these two major conclusions requires us to ask whether the opposing forces and their relations have been correctly described; whether any essential factors have been left out of the picture; whether there is any other approach with more promise of overcoming the formidable difficulties in the undertaking.

The necessary task of destroying the "dogmatism" that says capitalism and communism cannot live in the same world is described in terms of dealing with a "Marxist dogma" in Russia and with "circles in America as fanatically devoted to the 'free enterprise system' as Russia is to communism." The actual situation is the opposite. In the Soviet Union the "dogma of an irreconcilable conflict" lost its vitality when Trotsky's policy of the "continuing revolution" was defeated, received its death warrant when Bukharin lost his philosophical leadership and, when he later lost his life for treason it gave up the ghost, to linger only among a few Marxist fundamentalists. Stalin's recent assertion to Elliot Roosevelt that capitalism and communism can live together is the third time within a year he has said that to foreign questioners. It is not merely his opinion. It is the collective decision of the Polit-Bureau, the Cabinet, and the philosophers' brain trust which is required to hold conferences on national policies before they are decided. This policy is based on the view that the inescapable struggle between declining capitalist and rising socialist society can be prevented from developing into more war, as the struggle between the feudal order and the capitalist order could not. The condition is that the democratic elements in capitalist society overcome its imperialist tendencies. That is why the Soviet government is supporting democratic forms of state capitalism in liberated countries and not trying to enforce a socialist economy. Out of bitter experience Soviet leaders have gained historical perspective.

In this country devotion to the "free enterprise system" is certainly not limited to fanatical circles. Preservation of that system is the proclaimed aim of all our political leaders—progressive, conservative and reactionary. Extension of that system is now a major objective of our foreign policy. Hence we are faced not merely with dogma, but with an imperative emerging from the nature of our economic system, to conceal whose identity the phrase "free enterprise" was coined by propaganda experts. That element is monopoly control which has now become dominant in finance and basic industry. It is a powerful source of the idea that war with Russia is inevitable because the increase of Soviet influence threatens its dominance and hinders its expansion.

Here we come face to face with a factor which gets only a few passing references in Prof. Niebuhr's discussion. It is the nature of two opposing economic systems and their respective influence upon the policies of the U.S.A. and the U.S.S.R. upon whom the present fate of the world depends. In one glance at this factor the Soviet economy is called a "consistent collectivism" in contrast to a "consistent laissez faire." This means consistent state control against consistent hands off. Neither one nor the other exists anywhere today except in the minds of writers who work too much with ideas and too little with facts and moving forces. One glimpse at the Soviet Constitution of '36, a day's reading of the Soviet press, or any article on its economy, will show three forms of

This is a critical appraisal of the chapter with the same name in *Christianity Takes a Stand*, which may be purchased by sending 30c to THE WITNESS, 135 Liberty Street, New York 6, N. Y. Dr. Ward has made two extended visits to the Soviet Union for study; one for an academic year. It resulted in the book, *In Place of Profit*, the only study of Soviet incentives to be published in English. It was brought up to date and republished with the title, *Soviet Spirit*, in 1944. Dr. Ward also published the first analysis of the 1st Soviet Constitution of 1919 in this country and has been a lecturer and writer on Soviet life ever since.

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socialist enterprise and property—state, cooperative and private; also a combination of three groups in the administration and in the unifying control of the economic plan—government officials, technical experts and managers, workers. The Soviet Union is prepared by experience to take part in developing the world community which will, as Prof. Niebuhr states, have to be pluralistic. But, to be able to progress, it will have to be held together by a unifying principle, as the Soviet Union is.

Prof. Niebuhr's proposal to lessen the self righteousness that is indeed "one of the fruitful causes of friction" fails to realize the possibilities of his religious insight. It tends to encourage the attitude of moral superiority it seeks to remove because it sees us as "slightly less self righteous" than the Russians. Is that a correct comparison? Where in their record is there any of the hypocrisy shown in our pretense of holding the atomic bomb as a trust? Or in our notes about free elections in Eastern Europe after our record in the deep South, our behaviour in Korea, our complicity in Greece? The Soviet people have an equally flaming scorn for the moral platitudes that adorn the speeches and reports of our representatives in the United Nations. Soviet criticisms of us are sometimes exaggerated but always concrete. Their attitude of superiority is rather a sense of the rightness of their system than a claim of righteousness; for example the claim that it is more democratic than ours. This is not a matter of moral attitude but, of facts, one way or the other.

PROF. NIEBUHR recognizes that Russian Communists are not morally cynical, that they do not worship power for its own sake. Yet his one specification in the charge that they are more self righteous than we is that, according to their communist religion, "a nation which has gone through a revolution is not imperialistic and is free of all the vices of lust for power which other nations betray." This assertion is as unfounded as their pretension would be if they indulged in it. Their claim that they are not imperialist is based on the nature of their economic system. The basis and aim of imperialist power is the exaction of economic tribute, whether it be by the loot of conquering armies, by trade for all the profit the traffic will bear, or by acquiring natural resources and cheap labor through investment expansion. The Soviet assertion is that their economy removes the main source of imperialism in the modern world, the need to export goods, machinery and capital for profit, and to search for cheap labor in other lands.

They also point to the fact that all the races and nationalities which come into the Soviet Union are given equality of opportunity—political, economic, cultural, social. Prof. Niebuhr mentions the strategic reason behind the Soviet request for a trusteeship over Libya. Their press mentioned another. They said they wanted to show that a socialist nation could bring backward peoples to complete independence quicker than capitalist nations had done.

Instead of thinking they are "free of all the vices of lusts for power" one of the aims of the Soviet educational system, and of their practice of "self criticism," is to prevent the development of the tendencies to power inherent in the individual. For the checking of those inherent in state, nature and political life they have successively developed various devices that are impossible in capitalist society.

The imperialist element in our present economic expansion is being concealed by the phrase "freedom of economic opportunity," because if its real nature is seen the democratic conscience of the American people will be roused against it. Hence Prof. Niebuhr's effective use of Paul's injunction: "Whosoever thou art that judgest, thou thyself doest the same thing," needs to be turned more powerfully upon our nation. To be effective the ethical know-how of Jesus needs to be added, about the mote and the beam, the speck of dust and the splinter. Even if it is a case of two splinters the only way we can see clearly enough to help the other fellow is to start getting rid of ours.

This ethical method of Jesus needs to be used also in the conflict arising from "political-military strategy." Here again the picture given us is incomplete. The generalization that each side is "planning unilateral systems of defense," and so is equally responsible for hindering the building of mutual security leaves out too much. Surely the Soviet Union is no such potential threat to our security as we are to theirs. Our correspondents agree there is no psychological preparation for war there as there is here. The Soviet Union could not fight an offensive war against us. It is not a naval power. Its reduced military budget provides only for defense of the home land. Our stockpiling of bombs, experiments in long flight bombers and self guided planes, our research in deadly bacteria prepare for the offensive war these weapons call for. Our far-flung bases are defensive only in relation to our expanded investment areas. A pipe line from Saudi Arabia to the Mediterranean has become, even to Prof. Niebuhr, "our life line."

He recognizes that the Russians are not aggressive as the Nazis were, that they "need peace not war," that if they get into war "they will stumble into it while seeking security; and so will we." The difference is that with us security for hearth and home is being transformed into security for the kind of investment expansion that in the end

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has no protection against the union of the needs of the people with the principles and examples of socialist society. Experience has shown that no weapons no matter how deadly; no wars no matter how successful, can win anything for our type of economy but more debt, more bankruptcies, more unemployment. To win security, for ourselves and for others, we have to follow the path on which we are now turning our back by our actions on relief and food . . . the path of United Nations planning and action for world-wide economic development according to the aims and principles set forth in the Atlantic and UN charters, and before them in the declarations of our Churches.

ACROSS that path Prof. Niebuhr puts an impassable barrier when he accepts and repeats the propaganda phrase which classifies the Soviet system as another "totalitarianism." If that is true the effort to get collaboration between the United States and the Soviet Union to establish security and peace is doomed to failure. The only possible foundation for that great undertaking is the continuing extension of democracy; and between democracy and totalitarianism there is indeed irreconcilable conflict. By its nature, and the law of self preservation, each is compelled to seek the ending of the other. That is why those who want war with Russia spread the idea that the Soviet Union is a totalitarian state. Fortunately for the future of mankind the facts do not support the charge. A political system is totalitarian when it gives all power to the state, makes it the be all and end all to which the individual must yield his freedom, his conscience, his life. The Soviet view of the state is completely the contrary. It holds that at its best the state is still evil because it is repressive by nature. It looks forward to a time when this necessary evil will be replaced by more democratic forms of association and control.

It is incorrect to think that the presence of only one party makes a government totalitarian. That happens only when one party creates a totalitarian state in order to exercise total power itself. One party rule in the deep South is certainly undemocratic but its states' rights, anti-collectivist legislators are certainly not totalitarians. The main point is that the Soviet Communist party is not a political party in our sense of the term. It is a leadership organization designed to guide the people in the transition from feudal to socialist society and is supposed to make itself unnecessary in time. So far Soviet history shows a gradual distribution of the power almost entirely monopolized by the party in early years. The organization of the "party and non-party bloc" in last year's Supreme Soviet election is some guarantee of the continuance of this movement.

It is also an error to equate acts of repression with "totalitarianism." They are on the record of every democratic nation, including our own. Sometimes they are the exercise, and the excesses, of the constitutional right in an emergency to prevent anti-democratic forces from seizing power. Sometimes they are the expression of anti-democratic forces within the government. In the Soviet Union the undoubted, and admitted, excesses of repression in times of danger have checked, but not stopped, the over-all movement toward more democracy. Once the record is examined there is no question about the aim of the Soviet system being to develop socialist democracy as a higher form than that of capitalist society, and to proceed from that to a still higher form in communist society.

Lenin grounded the Soviet system in the basic democratic principles of liberty and equality. The commission that drafted the constitution of '36 was instructed to write the "most democratic constitution in the world, that is one that most fully expresses the will of the people." Lenin, like Lincoln, had taught the people that this was the essence of democracy. Founders of totalitarian states don't do that. The story of the nature of working of the economic plan which is the guiding control of Soviet life, and the record of recent elections, show an increasing expression of the will of the people, the opposite of the history of totalitarian states.

Here is the ground for another approach to the problem of American-Soviet relations, with more promise than that from which Prof. Niebuhr and our current diplomacy start. They view the situation in terms of two centers of power. Today a great power is one that can wage war upon another great power. So their effort is primarily to seek an adjustment between war potentials. When the situation is approached in terms of two developing democracies the task becomes the mutual unfolding of peace potentials. The development of democracy provides a community of interest, the only one capable of replacing the common interest of the war. The positive factors on both sides, omitted from Prof. Niebuhr's discussion, emerge to influence the situation. The condition of success is the overcoming of anti-democratic tendencies on both sides. For us this means the curbing and ending of our economic imperialism which is a threat to both our own democratic advance and that of the areas it penetrates. This road of mutual democratic development requires no compromise of conscience like the dangerous road of strategic bargaining. It is the only road that expresses the social principles of our Churches and gives any promise of peace.

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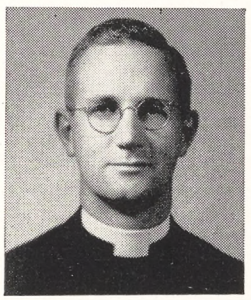
Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Connecticut

EVERYONE who understands the work of the Church in the world today will have nothing but praise for the decision of General Convention to increase the missionary budget of the Church and to raise the fund of $1,000,000 for famine relief and reconstruction. Personally, I hope that the money available for the whole missionary endeavor of the Church will be doubled in the next ten years—i.e., I hope the giving will increase one hundred per cent over the figure raised last year, instead of stopping at the projected fifty per cent. Furthermore, I believe it can be done, on two conditions. The first is that the individual parishes of the Church must become fired with the missionary possibilities in their own communities. The second condition is that we develop new ways of raising money for missions. I would like to discuss this second condition here.



The red side of the envelope is a proved method of raising missionary funds. Needless to say, there are few parishes in which the giving through this medium cannot be greatly increased. Before this is possible, in most cases, the people of a parish must be given the opportunity to work together to supplement the regular giving. Most parishes once had large organizations which performed such important tasks as making clothing, rolling bandages, etc., for the mission field. For a number of reasons, such work has been rapidly disappearing, and I do not believe it can be revived. Something must take its place, for in the common endeavor women learned about the missionary work of the Church and found a personal interest in it. Moreover, it provided an outward and visible sign that the Church really was interested in missions.

Every parish should have something like a bazaar, auction, supper, or street fair in which men, as well as women, could work together for missions. I once suggested to an official of the Church that the National Council put out pamphlets on such subjects as "How to run an auction," or "How to run a street fair," for there are many facts about such projects that are valuable to beginners. The answer was: "And why not one on bingo?" This seems to me to display not only an unrealistic attitude about the present condition of the Church, but also a spirit which is aging rapidly around the edges. Auctions and street fairs are fun, and there need be no gambling in either. The man who no longer enjoys spending a dollar or two throwing baseballs at wooden bottles or darts at balloons is a man who needs to be reborn. Many small parishes are strategically located in summer colonies. Individually, or in conjunction with two or three other parishes, they could hold street fairs which would give people real pleasure and solve the problem of their missionary giving. Furthermore, a number of pagans might learn something about the importance of missions. Larger parishes could accomplish the results within their own constituencies or communities. There are, of course, many parishes which are already doing this kind of thing. There should be many more.

Two projects which have recently come to my attention hold great possibilities. The first is in the Church of the Holy Spirit in Orleans on Cape Cod. Although I do not know the full story, the parish under the leadership of the rector and his wife have developed a wide variety of craftsmanship among the members of the parish. The finished work, or a large proportion of it, is contributed to the parish and sold to members of the community and to summer visitors of whom there are a great number. Ten years ago there was no church; now there is a full parish life. A great deal of the growth has been made possible by this project. Certainly, the opportunities for creative work today are few and far between, and the provision of such opportunities is essential to the development of full Christian personality. A parish could do no greater service for its members than finding the leadership and the working space for such activity. The funds thus contributed to the parish and to missions would be, in all sincerity, a secondary matter, but they would be, nonetheless, important.

The second project is one developed by lay people of St. Mark's, Foxboro, Mass., at a time when there was no rector in the parish. Faced by the cost of buying a rectory, they opened "The Trading Post" in which they sell articles either given outright to the church, or left for sale on a commission basis. In a small town, a small parish, (105 communicants), will come very close to buying a new rectory and paying for it within a year, through the common effort of its lay members. The same means could be used to raise money for missions.

It seems to me that a larger parish, a group of small parishes, or a diocese (acting for all its

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parishes) could open a Trading Post which would combine what has been done by the Church of the Holy Spirit, and St. Mark's. The common endeavor and the outward and visible sign thus provided would go a long way toward making the Church's interest in and support of missions what they ought to be.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

'Keep Silence Before Him'

IF MEMORY does not fail me I read somewhere that Mozart said that the rest, the silent beat, was the most important thing in music. The rest clarifies melody and rhythm and so assists the mind's ear to give steadier attention to a piece and hence grasp its structure and content with greater understanding. The same principle applies to the use of silence in liturgical worship. God reveals Himself and communes with us in the silence no less than in 'the voice of his word.'



But many of our congregations are afraid of silence. It bores them or embarrasses them to be left for even one moment to their own spiritual resources. Their common worship is like the radio in some of their homes, one continous noise and sound. Their organists' hands itch to cover every single transition from one part of a service to another; especially if the officiating clergyman is a bit sluggish, and fails to 'beat it' to altar, lectern or pulpit before canticle or hymn is finished. And who of us has not heard the minister, after some martial processional of Sir Arthur Sullivan's, rush to say the opening sentence: 'The Lord is in his holy temple: let all the earth keep silence before him,' and, hardly pausing to take a breath, proceed to 'Dearly beloved brethren, the Scripture moveth us, etc?'

Periods of corporate silence are of ancient tradition in Christian worship. Indeed they are rooted in the worship of Judaism, whether in temple or synagogue. Silence may cover the prayer of adoration, of penitence or of intercession. The silent prayer of intercession is particularly ancient in the Church's liturgical tradition, and it still survives in the Good Friday rite of the Roman *Missal.* The celebrant bids a prayer, then the congregation kneels in silence for a space until the deacon bids them rise for the celebrant's 'summing-up' collect. There is no reason why we should not use this method in our own Prayer Book liturgy whether for the intercessions of the Daily Office or the 'authorized prayers' after the Creed in Holy Communion. Let the officiant give a simple bidding: 'Let us pray for . . .,' then pause in silence for a half-minute while the congregation directs its thought to the subject. His summing-up prayer or collect will receive much better attention and will be the more readily understood. Sometimes instead of a bidding it is helpful to introduce the period of silence with a well-chosen passage of Holy Scripture, comparable to the versicle and response.

Another possibility in the use of silence is the provision for such a period at the close of the intercessions and before the General Thanksgiving. Each single worshipper will be thus afforded an opportunity to add his own particular prayer or thanksgiving to the common offering. There is a famous passage in the Book of Revelation (8:1) which says that at the opening of the seventh seal "there was silence in heaven about the space of half an hour." Dr. R. H. Charles in his learned commentary on this verse says: "The praises of the highest orders of angels in heaven are hushed that the prayers of *all* the suffering saints on earth may be heard before the throne. Their needs are of more concern to God than all the psalmody of heaven."

Significant actions in the liturgy are often enhanced by silence—the entrance of choir and clergy, the Gospel procession, the Offertory procession. They do not need to be covered over with music, least of all with an organist's extemporizations—and how trivial many of them are! The silent intent of all upon the important act which is to be performed is dramatically expressive and effective. Perhaps the best use of silence in all its climactic power is immediately before the act of communion. Yet this opportunity is all too often missed by the haste of choir and congregation to sing something, the *Agnus Dei* or a hymn perhaps, the minute the priest has finished the Prayer of Humble Access. If only we would wait just a few moments at this place and give Almighty God a chance to say something, or even to give ourselves a chance to pour out before Him the unutterable gift of entire self-oblation.

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Church Gets Farm For Center For Rural Workers

Kansas City Editor Gives His Large Farm Which Will Be Operated as Training Center

Edited by Sara Dill

Kansas City, Mo.: — Wilber A. Cochel and his wife, Church members of this city, have completed transfer of a 320-acre farm in Platte County, Missouri, to the Church for use as a training center for rural Church workers. It will be used by clergy, students and other Church leaders who will be trained in actual farm work.

During the past two summers the farm has been used by the town-county institute of the Church, and this is now being expanded into a year-round program. A permanent dormitory will eventually be erected on the property.

Mr. Cochel, who was chairman of the committee on arrangements for the General Convention, meeting here in 1940, is editor of a farm journal and developed the farm as a center for demonstrating proper land use and soil improvement. A board of seven trustees will operate the property for the Church, with Mr. David T. Beals, local banker, as president and Bishop Benjamin D. Dagwell of Oregon as the vice-president.

Reaches Palestine

New York:—After four months of delay and travel, the Rev. Walter C. Klein has arrived in Jerusalem to begin his work as Episcopal chaplain working under the Anglican bishop.

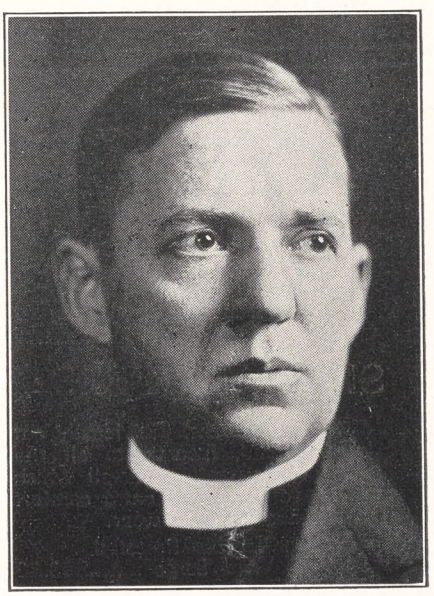
Hit Discrimination

Moline, Ill.:—A group of ministers here and in neighboring cities, with a number of labor leaders, adopted a resolution denouncing racial prejudice in employment. It was adopted at a meeting called to consider treatment given a Negro mechanic by some fellow employees of the International Harvester Co., who walked off the job because the Negro was promoted.

Naval Bases

Grand Rapids, Mich.:—The determination of the United States to hold permanently the naval bases seized during the war refutes our talk of world brotherhood, the Rev. David D. Baker, St. Louis, Mo., former missionary to Japan, asserted in an address before ministers and lay workers in missionary education attending the annual meeting of the International Council of Religious Education held here.

Speaking on world evangelization, which is the 1947-48 study theme of the 40 Protestant denominations represented at the meeting, Baker warned that too many American churches are more concerned about "keeping the roof repaired than they are about drawing the whole world, including Russia, into a spiritual fellowship."



Bishop Dagwell of Oregon is vice-chairman of the trustees of the new Church center in Missouri

"Until we do something about race segregation in the Christian church in America, we might as well whistle at the moon as to talk about the evangelization of the world," he concluded.

Attacks Communism

St. Paul, Minn. (RNS):—Church members should unite in a common battle against communism to save Christianity, so they were told by the Rev. Andreas Bard of Kansas City, speaking here at the Minnesota's pastors' conference. Bard, a Lutheran, said that the age-old conflict between belief and un-belief is rapidly coming to a climax in the Christianity-communism battle. He pictured Christianity as "upholding faith and hope and love" but said that communism "stands for destruction and the dethronement of all ideals pertaining to religion. The two views of life presented in these two camps are absolutely incompatible."

Also speaking at the meeting was the Rev. Robert W. Searle, director of community relations for the Protestant Council of New York, who said that the "whole body of human society, from the national to the individual level, is undergoing a disintegrating process caused by the most materialistic age in history. Our forms of religion have been preserved but materialism has so permeated society as to make us a godless people."

Youth Meeting

Lynchburg, Va.:—There were 27 parishes represented by the 165 young people who attended a conference here called by the youth commission of the diocese of Southwestern Virginia. The theme was "The Significance of the United Movement of the Church's Youth" with a number of speeches and seminar discussions. A highlight of the meeting was an address by the Rev. Robert A. Magill of St. John's, here, who told of his recent visit to the Far East.

Looking Forward

Detroit:—The theme of the round table fellowship of the diocese of Michigan, meeting for five successive Monday evenings at St. Joseph's here, is "The Church Looks Forward." The lecturer on the 24th was Canon Theodore Wedel of Washington Cathedral. Others are to be the Rev. Bernard Iddings Bell of Chicago; the Rev. Joseph R. Sizoo of Brunswick, N. J.; the Rev. Richard C. Raines of Minneapolis and Bishop Emrich.

Visit Delayed

Berlin (wireless to RNS):—The proposed visit of Bishop Otto Dibelius to the United States has been postponed until the return of Pastor Niemoeller. According to spokesmen here the trip was delayed in order to evaluate the results of Pastor Niemoeller's visit.

Boiler Trouble

Savannah, Ga.:—Boiler trouble of a freighter, on which they were to return to China, resulted in three missionaries making speeches in churches here recently. Sister Louise of the Community of the Transfiguration spoke at St. Paul's; Miss Laura Clarke spoke at St. John's and Mr. Harbinson, a lay teacher, spoke at St. Michael's.

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Arizona Convocation

Phoenix, Ariz.:—The convocation of the district of Arizona instructed the secretary to write the state's Senators and Congressmen urging the inclusion of lay employees of the Church in the social security act. Bishop Kinsolving in his address reported that the bureau of Indian Affairs had "given us the right of way among the Havasu Indians and we should continue that work or turn it over to others." He also pointed out that every missionary clergyman of the district had received an increase of $400 in salary to help meet the increased cost of living.

Lenten Preachers

Charleston, S. C.:—Bishop Thomas Carruthers led off the first week at the noonday Lenten services being held at St. Michael's here, and sponsored by an interparochial committee of laymen. Other preachers are Dean Claude Sprouse of Kansas City; Dean Kirk O'Ferrall of Detroit; Bishop Hart of Pennsylvania; Bishop Lawrence of Western Massachusetts; the Rev. Don Frank Fenn of Baltimore; Bishop Sterrett of Bethlehem.

Leads Quiet Day

Waterboro, S. C.:—Bishop Carruthers conducted a quiet day here on February 12th, sponsored by the diocesan Auxiliary. He gave six meditations on the petitions of the Lord's Prayer.

Church Papers Hit

London (Wireless to RNS):—All religious weeklies in Great Britain have been ordered suspended for at least two weeks under a last minute decree issued by the government as a part of its emergency fuel and power conservation measures.

Equal Rights

Augusta, Me.: — Clergymen and others representing Church groups voiced strong support for an equal rights bill now before the Maine legislature. Leading the Church forces was Mrs. Marion Bradshaw, member of the committee on social education and action of the state's council of churches, who asserted that every act of racial discrimination "helps to dig the grave of democracy." Bishop Loring of Maine was represented by the Rev. John T. Knight of Waterville, who said the legislation would "not correct all the inequalities but it is one step. It is a club that we need; there are many in the human race who do not understand any other form of persuasion."

The bill was introduced by Senator Ruth T. Clough at the request of students at Colby College as a result of a Waterville hotel refusing to serve a Negro student.

Progressive Action

St. Louis: — Resolutions favoring the enactment of the Wagner-Ellender-Taft bill which would establish the federal housing authority, and also one favoring a legislative act to give legal status to the local planning commission so as to enable it to promote adequate housing projects, were passed by the convention of the diocese of Missouri. Another resolution favored a minimum wage law for the state, with wage boards to be composed of representatives of industry, labor and the public. The convention also went on record as being for a permanent fair employment practices commission and instructed its own department of social relations, headed by the Rev. Charles C. Wilson, to work against all discriminatory practices against Negroes and other racial minorities.

Back Lilienthal

Washington, D. C.:—Nine religious groups were among the 21 national organizations to sign a statement deploring recent attacks on the Acheson-Lilienthal report on international control of atomic energy. The statement declared that "only world law in atomic energy can bring us security and peace. This is the last field in which we should permit partisan politics, not the first. Atoms are not Republican or Demo-

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cratic; they are not even American or British or Russian. This problem is a menace to the world."

Referring to the appointment of David E. Lilienthal, the Rev. A. Powell Davies, spokesman for the group, declared that "We cannot afford to lose any capable public servant whose work can be vital to success in this field."

Among the signers of the statement was Mrs. Harper Sibley, Episcopalian of Rochester, N. Y., who signed as president of the United Council of Church Women.

It Would Help

New York:—Chaplain James H. Terry, stationed at the Fitzsimons General Hospital, Denver, Colorado, never imagined that a knowledge of the Chinese language would come in handy. He knows better now, according to the army and navy division of the National Council. In a recent report Chaplain Terry tells of a celebration of the Holy Communion for a Chinese flight officer and an American-born Japanese from Hawaii. In the same ward are twelve Chinese air corps cadets who want to be baptized, instructed and confirmed. None of them speak English. Chaplain Terry is arranging to give instructions through an interpreter, and the army and navy division is scouring the country to locate a dozen New Testaments and Prayer Books in Chinese.

No Mass Revival

Toyko (wireless to RNS):—The Japanese people are undoubtedly interested in Christianity and what it can do for their country, but there is no revival sweeping the land as has been claimed in recent reports. Despite many optimistic predictions both here and in the United States, no evidence exists that any mass movement into the Christian Church is about to take place, according to missionaries who are closely in touch with the situation today.

Sixteen months after surrender the Protestant Churches are still absorbed in problems of scattered congregations, lack of places to meet, insufficient pastoral support, frozen funds, and especially, at present, difficult transportation conditions. Congestion is so great that a regular speaking and touring schedule is impractical.

Toyohiko Kagawa's meetings do not appear to be attracting much notice beyond the group directly interested in promoting them. Kagawa is still the greatest drawing card for mass evangelism. He is giving his full time to the three-year evangelistic campaign sponsored by the United Church of Christ in Japan with the slogan "Three Million Souls for Christ."

However, the "twenty thousand converts" claimed for the past six months are not baptized Christians, but those who signed cards at meetings stating their intention or desire to learn more about Christianity, or perhaps their intention to become Christians. The number who actually join the church is said to be only a fraction of the card signers.

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spiritual vitality, are straining to get their churches on a sound basis. There are a number of local speakers who are quietly helping them to bring the church back to a higher level. But no mass movement or even spectacular growth has yet appeared.

Race Relations

Cleveland (RNS): — A three-day race relations institute sponsored here by 20 religious and civic groups brought to light that Cleveland is making gradual progress in the major phases of its race relations but much must yet be accomplished. Among major racial problems considered at the sessions were education, housing, recreation, and employment.

Action projects outlined by the institute included support of a proposed municipal ordinance to license amusement parks to prevent discrimination against any group in the use of its facilities, support of state legislation for a fair employment practices bill, and relief for the plight of dependent children. This last dealt with the "problem of discrimination against dependent Negro children in Cleveland orphanages."

Prof. Maynard Krueger of the University of Chicago, speaking at the final session, said breaking the pattern of discrimination is one of the most important approaches to the solution of race problems. "To get at the basic root of the race problem, it is necessary to realize that the first spring that gives any leverage over the problem is the making of discriminatory actions illegal," he stated.

Snakes Outlawed

Richmond (RNS):—Biblical quotations echoed through the historic hall of the Virginia House of Delegates as the House debated and then overwhelmingly passed a bill making it unlawful for any person to handle poisonous reptiles in public gatherings in such a manner as to endanger human life. The bill, requested by Governor William M. Tuck, already had passed the state senate.

Purpose of the legislation is to outlaw the handling of snakes by a Southwest Virginia cult which indulges in this practice as a demonstration of faith. Several persons have died from bites received during such demonstrations.

One delegate made a spirited attack on the proposed legislation, declaring it violated the principle of religious freedom. He said snake-handling may be repulsive to the vast majority of people but that to the cult members it was their way of worshipping. He warned that passage of the bill might lead to "tampering with and regulating" other churches.

"These people have no voice here," the delegate told his colleagues. "They don't even speak our language. They are different from city churches and city preachers. Yet their religion is just as vital and dear to them. . . . Maybe if some of the other churches had snakes, they'd get a better attendance."

Mission Planned

Statesboro, Ga.:—The State Teachers College is located here, but there is no Episcopal Church, since as far as anyone knew there were but four Episcopalians in the town. They attended services at the college conducted by Prof. Roy J. Neil, lay-reader, and had regular communion services administered by the Rev. T.

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B. Epting, retired. However recently these four Episcopalians made a canvass and found twelve more Episcopalians, so now the enthusiastic congregation is raising money for a building which will be known as St. George's Mission—the name which the original four have called themselves for years.

Surpass Parents

Cambridge, Mass. (RN:):—Postwar students at Harvard and Radcliffe Colleges are more religious than their parents and elders were in the 20's and 30's is the belief of Prof. Gordon W. Allport, Harvard University psychologist. He reported that a survey of 400 students revealed that 82 per cent of the girls and 68 per cent of the boys felt they required "some form of religious orientation of belief in order to achieve a fully mature philosophy of life."

Prof. Allport said that while 53 per cent of modern college students are religious, they regard denominational distinctions as being "outworn and unnecessary."

Goes to Liberia

New York:—Miss Isabel D. Ten Broeck, teacher in the public schools of Martinez, Calif., is to go to Cape Mount, Liberia, this summer to be principal of the House of Bethany. She is a graduate of the University of California and St. Margaret's House.

Pastoral Counseling

Boston:—An interdenominational pastoral counseling center has been established in The Cathedral Church of St. Paul. Following an experimental period of several months during 1946 when the center was staffed by professional and lay persons who were interested in such service being provided, the response of the community verified the need and led to the establishment.

The pastoral counseling center is a project of the Institute of Pastoral Care, and the Cathedral Church of St. Paul. Director of the center is the Rev. Henry H. Wiesbauer, who has completed graduate study in clinical pastoral training as well as the master's program in social case work.

A board of advisors, which meets bi-monthly and guides both the director and the executive committee in matters of general policy, includes Dr. John W. Monks, an internist; Dr. Robert Fleming, psychiatrist; Prof. Gordon W. Allport and Dr. Stanley Estes, psychologists; Miss Marguerite Meyer, family case worker; the Rev. David Hunter; the Rev. Robert C. Yarborough; Rabbi Albert A. Goldman; Chaplain James H. Burns; the Rev. Rollin J. Fairbanks; Mrs. Basha Powers; Mrs. Harriet Brown; Mrs. Nina Lee; Pro. Paul E. Johnson; the Very Rev. Edwin J. van Etten; Mr. Arthur T. Lyman.

Legislative Seminar

Hartford, Conn.:—Sixty representative Connecticut churchmen gathered here for a two-day legislative seminar, discussed pending employment and labor legislation, and heard

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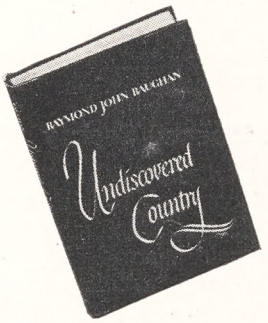

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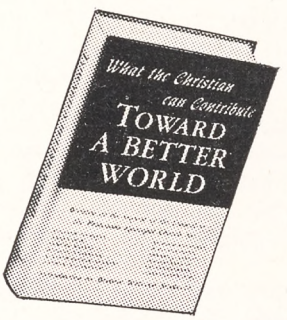

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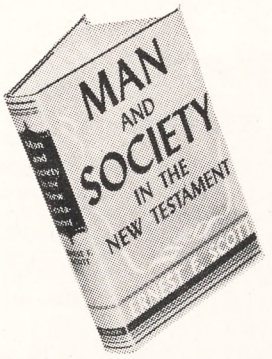

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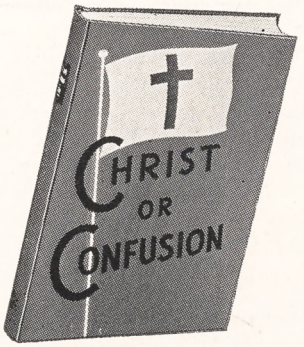

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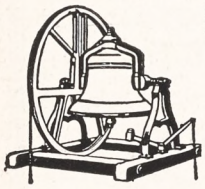
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the Rev. Francis H. McPeek of Washington tell of the political obligations of the Protestant Church. State representatives, unusually busy with a flood of proposed legislation as the deadline for submitting new bills approached, took time off to receive the churchmen and discussed with them pending legislation dealing with the social, educational and moral welfare of the state. Much of the seminar time was devoted to procedure in securing information on legislative matters and making individual or group opinions felt. The churchmen had a first-hand source of information in one of their number, the Rev. Charles X. Hutchinson of East Hartford, who was formerly a representative to the Connecticut general assembly.

A Planned Society

London (wireless to RNS):—A planned society, while necessary, holds the threat of national suicide and totalitarianism if individual initiative and responsibility are lacking, the Archbishop of Canterbury warned in a sermon preached at Sittingbourne, Kent.

"In this congested world," he declared, "we can't get on without a planned society, but it is an immense danger if it merely means orders issued from above which people just have to put up with and obey. This is the beginning of national suicide and totalitarianism."

The only way in which to avert this danger, Dr. Fisher suggested, is for every member of the community to be "alert, responsible and enterprising," putting into action "the power of individual initiative."

Negro Rights

Atlanta (RNS): — Representatives of 600 Baptist youth organizations in Georgia have adopted a "minimum bill of rights" for Georgia's Negro citizens. Introduced before a meeting of the Royal Ambassadors, who represent the youth groups, the measure calls for the right to vote, the right to equal education, the right to serve on juries when cases involve Negroes, equal pay for equal work, and the right to work when qualified.

Adoption of the "bill of rights" at a time when the state general assembly was moving to enact "white supremacy" voting laws included in the late Gov.-Elect Eugene Talmadge's platform drew wide press comment.

The "bill of rights" has been recommended to the home chapters of the youth groups.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

RT. REV. FRANK W. STERRETT
The Bishop of Bethlehem

THE WITNESS for January 30, 1947, carried an article describing certain reactions to the opinion of John Foster Dulles expressed in public addresses on January 17th and 25th, in which he favored some kind of economic unification of Europe. THE WITNESS article maintained that this position was regarded by a number of churchmen as so much at variance with the pronouncement of the Federal Council commission, of which he is chairman, that some were calling for his resignation.

While I at times disagree vigorously with my friend, the writer of this column, I have a warm regard for him and respect his right to his opinion. I wish, however, that he had in this instance asked for and also included the opinions of some who welcomed and were not alarmed by Mr. Dulles' statement and who might have recalled that he made such a proposal in September 1941, while serving as chairman of this commission, a fact that would seem to indicate that his present stand is certainly not against anybody but for a positive solution to a difficult problem, and that, therefore, some of these fears were without too strong a foundation.

But that which really disturbs me is the editorial in the same issue, which, being unsigned, I assume represents the studied opinion of various members of the editorial board, maintaining that because Mr. Dulles has taken this position he should resign his position as chairman of the Federal Council commission. I feel that I must take issue with this statement for a number of reasons. First because I know Mr. Dulles and believe him to be a sincere Christian who has no ill will toward any race or nation, but is trying to do everything in his power not only for our own people, but to promote a just and durable peace for all mankind. This is not the place to go into detail as to the grounds of this confidence. You must depend on what you know of me in deciding whether or not I would make such a statement carelessly.

In the second place I have become convinced not only that Mr. Dulles' plan for some such European federation is essential if chaos is to be avoided, but that his program of fairness plus firmness (not "toughness") for what we believe to be right has by far the best chance of providing a strong foundation for world peace, and that, therefore his position is not out of accord with that of the commission of which he is the head.

But my main reason for regretting your editorial rests on the conviction that since I know him to be an honest and able man who is trying to further world peace, even if I disagree with his judgment in this instance I certainly would not feel that would make it necessary for him to resign the position that he has held with such distinction. I believe the Church needs and should be proud to have the services of men like this Christian layman whether or not we always agree with him, and I would regret to see the Christian Churches accepting for high posts only those who hold to generalities and hesitate to take a strong stand.

I am happy to report that there are many who feel as I do, and while most of you editorial gentlemen are my good and respected friends, I am sure you will understand my saying that this time I hope that Mr. Dulles will not follow the advice contained in your editorial but will hold his post and continue to carry on.

ANSWER: The question at issue is not the sincerity of Mr. Dulles' Christianity, nor his honesty and ability. Our request for his resignation was based upon analysis of the specific features of the economic plan for Germany which Mr. Dulles has just proposed. The question is whether our statement of his plan is exact; whether our judgment concerning its relation to the principles and objectives of the United Nations and the Churches is sound.

Unless error can be shown it must follow that it is inappropriate and self defeating for the Churches to keep in high office one whose course moves in a direction opposite to that in which he has been commissioned to lead their constituency.

* * *

MR. A. E. MURDOCH
Layman of Kerrville, Texas

A friend lent me THE WITNESS for January 9 in which I read "The Study Plan for Lent." As there will be, so I am informed, no class here I am asking if I may form a class of one. That Christians generally are "terrified at the social dynamite in the Gospel" there is no doubt. One does not live past seventy without finding it out.

ANSWER: we will be glad to send a copy of *Christianity Takes a Stand* and the ten numbers of THE WITNESS dealing with the chapters in the book if you will send name and address, with one dollar, to THE WITNESS, 135 Liberty Street, New York 6, N.Y.

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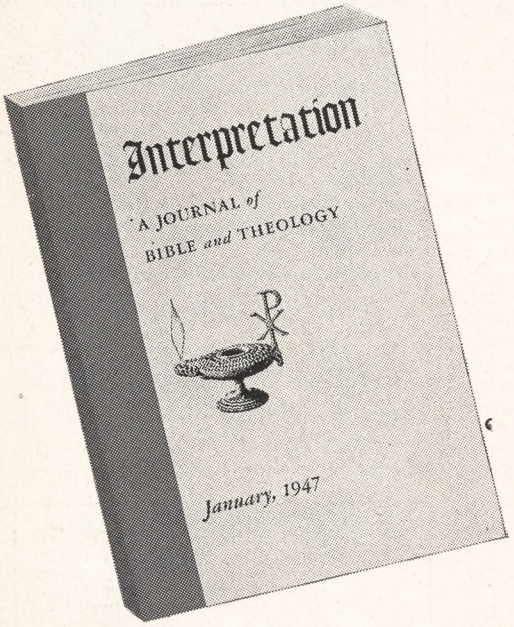

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by GEORGE ERNEST WRIGHT, professor of Old Testament, McCormick Theological Seminary, Chicago, Ill.

The Prophets Were Protestants (Fresh results of valid criticism)
by JOHN BRIGHT, professor of Old Testament, Union Theological Seminary, Richmond, Va.

The Kingdom of God (Biblical scholarship and Christian doctrine)
by OTTO A. PIPER, professor of New Testament, Princeton Theological Seminary, Princeton, N. J.

"Where Art Thou?" (A pulpit exposition of a critical passage)
by GEORGE W. RICHARDS, president emeritus, Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa.

Pitfalls of Pulpit Interpretation
by PAUL C. WARREN, pastor, Second Presbyterian Church, Baltimore, Md.

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Three small but meaty books are HIS WILL IS OUR PEACE ($1.25) by Gerald Vann, O.P. author of the DIVINE PITY ($2.50) which everybody loves, ST. CATHERINE OF GENOA: The Treatise on Purgatory and the Dialogue, ($2.00) two spiritual classics bound in one cover, recently praised in *The Living Church*, and CREATIVE LOVE by Father Martindale ($1.00) six readings for Holy Week on God's love for us and what ours ought to be for Him.

For the clergy we recommend A RETREAT FOR PRIESTS ($2.00) by that man of many talents, Ronald Knox. His translation of the NEW TESTAMENT ($3.00 plain, $5.00 illustrated) has now been followed by THE PSALMS ($2.00). Oddly enough this version in clear modern prose reads more like poetry than any other version we have seen.

If you would like a more complete list we shall be glad to send it to you. Order these books from your bookstore or from

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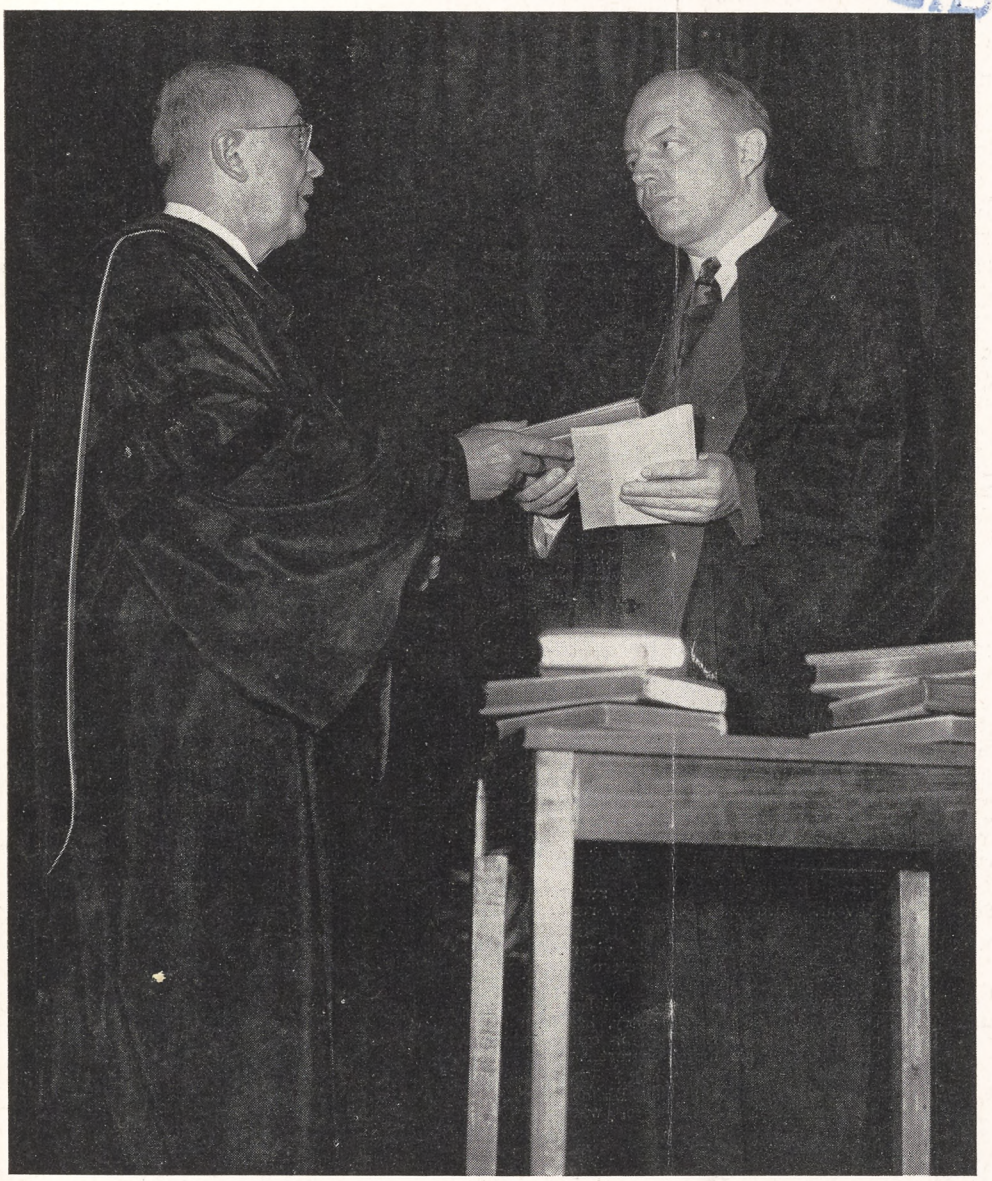

HAROLD E. STASSEN RECEIVES A REVISED NEW TESTAMENT FROM DEAN WEIGLE OF YALE

Stassen on the World Situation

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For Christ and His Church

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MARCH 6, 1947
Vol. XXX No. 12

Clergy Notes

BASS, KENNETH H., formerly rector of Christ Church, Kent, Ohio, is now rector of St. Timothy's, Massillon, Ohio.

HOOVER, HOMER L., has retired as rector of St. Bartholomew's, Hartsville, S. C.

LARSEN, JOHN G., formerly in charge of St. Paul's, Bad Axe, Mich., is now rector of Christ Church, Eagle Lake, Texas.

McCARTY, CHANDLER H., formerly curate at Trinity, Morgantown, W. Va. is now curate at Grace Church, Amherst, Mass.

MOORE, de SAUSSURE P., formerly assistant at St. John's, Savannah, Ga., is now rector of churches at Kingstree, Andrews and Pineville, S. C.

OTTSEN, C. MAURICE, was recently ordained deacon by Bishop Haines at St. John's, Cedar Rapids, Ia., where he is curate.

POUND, J. PRESLEY, formerly rector of St. James', Macon, Mo., is now rector of St. James', Del Rio, Texas.

RILEY, LAWTON, formerly rector of the Advent, Marion, S. C. is now rector of St. Michael's, Bridgeport, Conn.

SATRANG, PAUL, formerly vicar of Holy Trinity, Atlantic, Ia., is curate of St. John's, Los Angeles, Calif.

SHIRLEY, JOHN A., diocese of Los Angeles, having renounced the ministry, has been deposed by Bishop Stevens for causes which do not affect his moral character.

WICHER, EDWARD A. JR., was ordained priest on February 8th by Bishop Block at St. Luke's, San Francisco, where he is curate.

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VOL. XXX. No. 12

The WITNESS

For Christ and His Church

MARCH 6, 1947

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Stassen Says Trade Agreements Necessary For Peace

Trade for Benefit of People Everywhere Is Only Sound Policy for Worldwide Peace

Edited by W. B. Spofford

New York:—Harold E. Stassen, whose comments on the United Nations appears in this number, left by plane on February 23 for a two months' tour of Europe where he will observe economic conditions. He is to visit England, France, Russia and Yugoslavia.

Prior to leaving he delivered an important address here which deals with American economic life and its effect on the world situation. It is presented, in part, with the belief that it will be useful to discussion groups as supplementary to his brief article found elsewhere.

Speaking of American economic life, Mr. Stassen said:

"We have attained an amazing productive ability. Through the fundamentals of our free economy, with free labor, private capital, individual management, and independent agriculture we have reached the point where one-sixteenth of the world's peoples within our borders are producing more than one-fourth of all the world's goods and services. By the grace of God and the stalwart fighting of our armed forces and those of our Allies, our homeland is untouched by war. We are now the great creditor nation of the world.

"We desire for the future a continued high standard of living, with jobs to be had for all who wish to work, with abundant production and wide distribution of goods and services, with ample profits, and with an excellent parity income for agriculture, all with the maintenance of individual freedom for our citizens in a world at peace.

"We wish to see the peoples in other lands likewise make progress for higher standards of living, with more and better food and clothing and shelter, with an increased measure of individual freedom, and to share with us in a world at peace."

The former governor of Minnesota then gave the opinion that the United States must give up all remnants of a policy of economic isolation and move forward in a new policy of world-wide economic participation, with an increasing flow of goods and materials and services and travel around the world. He then pointed out factors that make this essential.

"First of these is the tremendous increase in our productivity. . . . Second, we have developed tremendous capital resources and have become the great creditor nation of the world, so that we need high investment of capital at home and worldwide sources of investment as well, else our capital becomes stagnant and idle and reflects in turn in idle men and economic turmoil. Third, with the extensive drains on our natural resources through war and peace, we are becoming increasingly dependent on raw material sources elsewhere in the world for the sound long-term future of our economy. Fourth, and above all, it is crystal clear to all of us that in this modern one world, we can enjoy that precious peace with justice only in a world at peace. And this world cannot remain at peace unless there be that slow but steady improvement of standards of living of other peoples everywhere. This can only come in turn through an increased flow of trade and higher world production and increased individual rights and freedoms, which will never develop if America turns back to economic isolation."

The impending conference between the representatives of eighteen nations, to be held in April in Geneva, Mr. Stassen said, should result in extensive reciprocal trade agreements, since "only by an increasing multilateralism of trade, fair and equal toward each other, can the peoples of all nations hope to restore and develop their standards of living."

He warned that adjustments must be gradual; that American industry and labor must be safeguarded against sudden and extreme dumping of goods. He also maintained that our exports and imports must maintain a balanced percentage between agriculture and industry of various sections of the country.

"But the choice," he declared, "is clearly this. Do you wish to share in an expanding market with rising standards of living around the world, or do you wish to hold exclusively a shrinking market with increased unemployment and lowering standards of living? Do you wish to sell 80 per cent of a large and expanding domestic market or do you wish to sell 100 per cent of a small and shrinking domestic market? It is only natural that many would wish that they could do both. They would wish that they could hold exclusively a market which was also rising and expanding. But the plain laws of world economics in this modern world point out definitely that this is not possible. Just as an attempt to be narrow and restrictive between our states at an earlier day failed, so would an attempt to separate the nations of the world in an economic sense in this modern world fail.

"The direction we must travel is clear. It is the direction of increased flow of trade and of travel and of capital, for the benefit of all people everywhere. Along that path,

STUDY GROUPS

***Copies of *Christianity Takes A Stand*, the book on which our Lenten articles are based, may be secured by sending 30c to The Witness, 135 Liberty Street, New York 6, N.Y. The article next week will deal with Prof. William Hocking's chapter on the Treatment of Ex-Enemy Nations, and will be by Prof. F. W. Foerster, formerly professor of philosophy at the University of Munich. In discussion groups this week we suggest that you use not only the brief article in this number by Mr. Stassen but also the report of his speech on this page.

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if coupled with sound domestic economic policies, fair and balanced national labor policies, the maintenance of our individual freedom of capital and of labor and of agriculture, with alert and dynamic and humanitarian government, lies a future of jobs and freedom and high standards of living for the American people. It is a path that will turn other people increasingly in the direction of individual freedom and away from dictatorial concepts, economics, social, political or religious. Above all, it is a path which keeps faith, through our fundamental concept of the individual dignity of man, with men and women and little children around the world."

CATHOLICS ORGANIZE AGAINST LEFT

Lisbon (wireless to RNS): — The creation of a Christian democratic party in Portugal modeled after the Popular Republican Movement in France was hinted here by Emmanuel Goncalves Cardinal Cerejeira, Patriarch of Lisbon, in a radio address. Although the National Union Party is the only political organization permitted in Portugal under the Salazar regime, there is a strong feeling here that the cardinal's address may be followed by the announcement of a change in the present political set up which would permit the formation of another right wing party.

In his address, Cardinal Cerejeira denounced Communism as "the most serious threat to man and to human freedom that exists in the world today."

BISHOP GILBERT THE SPEAKER

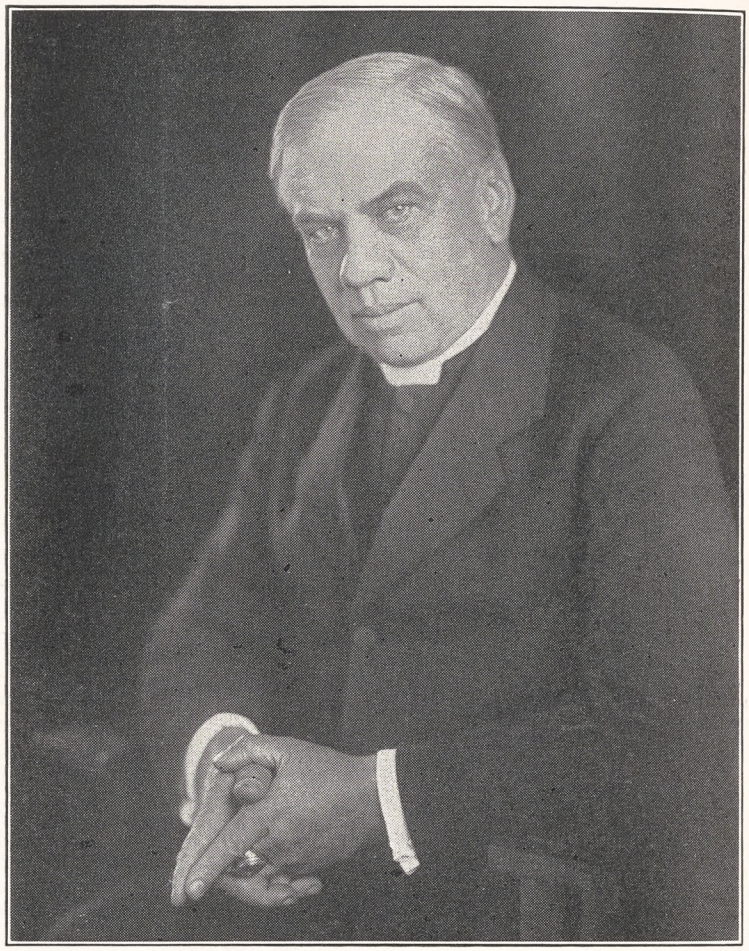
New York:—The annual dinner meeting of the Church Publishing Association, for whom THE WITNESS is published, is to be held the evening of March 27th in the parish house of St. James' Church. The speaker of the evening will be Bishop Charles K. Gilbert. Tickets for the dinner are $2.75 and may be secured from THE WITNESS, 135 Liberty Street, New York 6, N. Y.

WHITE PRIMARY DENOUNCED

Atlanta, Ga.:—The Atlanta Christian Council, an interdenominational group, denounced Georgia's white primary law here as a violation of the "American principle of no taxation without representation." A resolution adopted by the executive committee of the Council asserted that the law robbed the state of any legal right to control the election of its own officials, and scored the legislation to disfranchise Negroes as "an attempt to circumvent the Constitution of the United States."

The white primary bill was signed by Herman Talmadge, recently-elected governor by the Georgia Assembly, who is the son of the late Governor-elect Eugene Talmadge, a strong advocate of "white supremacy."

The Christian Council said the state should have a law requiring education qualifications for voting, but insisted "such a law would have to be applied justly to all peoples."



Irving Peake Johnson, retired Bishop of Colorado and Founder and for twenty-five years the editor of THE WITNESS, *died at his home in Minneapolis on February 27th*

CANADIAN DIOCESE OPPOSES UNITY

Edmonton, Canada (RNS): — The time is not ripe for the Church of England in Canada to accept the principles of a ministry mutually acceptable to it and the United Church of Canada, a special committee of the synod of the Edmonton Anglican diocese declared at the annual meeting here. It also held that any scheme of union within Canada which might jeopardize relations with other provinces of the Anglican communion would be a retrogressive step. The committee declared that conversations looking toward union with other communions must begin at the parochial level, and recommended that in each parish steps be taken to prepare for discussions with local units of the United Church.

HEAVENLY REST CONSECRATED

New York:—The Church of the Heavenly Rest, one of America's most beautiful churches which was erected at a cost of three and a half million, was consecrated by Bishop Charles K. Gilbert on March 2nd. The occasion also marked the completion of twenty-five years as rector of the Rev. Henry Darlington. A large number of clergy of the diocese of New York attended the service, as well as clergy of other dioceses. Also present were representatives of the Greek, Old Catholic and Roumanian Churches.

The gospel was read by the Rev. Herbert J. Glover who later this year celebrates his twenty-fifth anniversary as vicar of the parish, and he celebrates the 50th anniversary of his ordination in June.

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Industrial Leaders Meet Labor At Church Conference

Many Questions Are Raised But Few Answers Are Agreed Upon Due to Divergent Interests

By Joseph G. Moore
Professor at Seabury-Western Seminary

Pittsburgh, Pa.: — For three days the American economic structure was taken apart and given microscopic examination by more than 400 churchmen and women who gathered here for the conference on the Church and Economic life. Its membership covered a wide range of society with 27% coming from management and industry; 30% from the ministry; 15% labor, about evenly divided between CIO and A. F. of L.; 8% from farms and the balance from the professions—teachers, lawyers, doctors. There were 28 denominations represented officially and two unofficially, including the Roman Church.

The purpose was "to seek to discover the part, if any, that the Church should play in shaping our thinking and acting towards more Christian motivations in ordering our economic life; and as a reconciling force in the conflicts which emerge within our economic life?"

When the discussions, held simultaneously in three sections, came to such currently controversial issues as labor-management relations, government planning, social security, profits and a host of other topics, the differences of opinions among delegates were sharply pronounced.

For example on the question "what is the role of government in establishing security and maintaining freedom," Episcopalian Noel Sargent, secretary of the National Association of Manufacturers, declared: "In peacetime we want to have the government maintain an atmosphere which will permit a maximum of freedom of movement." This was supported by Prof. J. V. Van Sickle of Wabash College who said that "Labor must flow as easily as capital" and he pointed out that areas like Mississippi must not be prevented from maintaining very low-wage markets in order that capital might be induced to come to such a state to enjoy profit. Thus would unemployed people at least receive some wages, even if not adequate, he said. In conversation after the session, Van Sickle thought that even as little as 10 cents an hour would be better than federal intervention. Disputing this, President M. W. Boyd of Morristown (Tenn.) College declared that "where the people's welfare is concerned we should be Christian enough to allow the government to come in and do what we cannot do for ourselves."

On the subject of management and labor the delegates in all three sections generally favored collective bargaining, but disagreed on the extent to which it would be used. This subject, the closed shop and industry-wide bargaining brought out lively debate, with a determined effort on the part of a small group representing management to force a vote condemning the closed shop and in favor of the open shop. In the sections where votes were taken however, they were overwhelmingly defeated.

It was again Mr. Noel Sargent of the NAM, supported by W. L. Goldston of Houston, who tried to force through the open shop statement. Goldston declared: "I don't know anything more un-Christian than the closed shop. Since 75% of the working class are not members of unions, the closed shop is an attempt to regulate the freedom of most of the people." Many tried to reach the floor to express their opposition to Goldston's resolution, and among those who succeeded was the Rev. A. Guerrero of Chicago who said: "I belong to a closed shop. I'm a Methodist. The Methodist system is quite a closed shop. Not everyone can preach in the Methodist Church. I'm not ready to stand up and say the closed shop is an evil. I think it is a democratic expression of the people, despite its abuses."

However Mr. Charles Taft, chairman of the conference, cut off the discussion at this point, apparently fearful lest it split the conference. So the delegates went on to consider atomic energy which resulted in a resolution stating that the Churches "should stand firmly for civilian and public control of the processes of atomic energy production." Also a resolution was passed which stated that the classic doctrine of Adam Smith "that the individual in pursuit of his selfish gain will be led by an invisible hand to work the common good" was an unsatisfactory answer to present economic problems.

In the final day of the conference four basic assumptions, none new in Church declarations, were agreed upon: 1): that the dignity and worth of the individual and the welfare of mankind is of primary importance in the Christian ethic. 2): the ethical doctrines of the Bible, enlarged by centuries of Christian thought and practice, are of unlimited scope and relevant to all areas of human relations. 3): Human society is in the process of growth, but in no area of human relations have we fully attained a truly Christian standard of life. 4): The principles of the gospel are applicable to the structure of social relations, to the organization of society, as well as to the personal relations of human beings. The factors of economic status and economic relationships are of basic importance and fundamental in shaping the quality of life.



Among the Episcopal Church delegates at the Pittsburgh Conference were Spencer Miller Jr.; Miss Lucy R. Mason; the Rev. Beverley Boyd

In the light of these assumptions a large number of problems were posed, with no apparent agreement among the delegates as to their answers. Some of the questions raised were:

1): Can our economy so utilize

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its resources as to assure economic stability and progress and at the same time preserve and enlarge the essential liberties of man?"

Under this there was discussion of full employment; the right of people to work without regard to creed, race, color or class.

2): How can full production, full employment and equitable distribution of the national income be achieved and maintained and what is the relation thereto of restrictions that may interfere with these results?

Under this head a number of issues were raised, with the conference affirming that "members of Christian communities have a moral obligation to consider the many complexities of the situation and to promote an intelligent understanding of economic relationships as they work for the objectives of full employment, full production and equitable distribution of income."

3): What role should government play in our economic life?

The question was raised as to what extent there could be governmental planning without loss of private initiative, and without political encroachment upon large areas of life in which cultural freedom has, in our tradition, been highly prized.

4): What role showed voluntary economic groups — business, labor, agriculture, finance, consumers — play in our economic order?

Here there was a pro and con discussion of cooperatives.

5): To what extent has concentration of ownership and control brought beneficial or harmful effects to public welfare?

There was debate here as to whether the contention is valid.

6): Upon what basis can the Church concern itself constructively with the problems of wages, prices and profits?

It was decided that the public needs information, standards, measurement of the contentious claims. The question was also raised as to what extent may the acquisitive urge in people be appealed to, through profits and wages, without undermining the Christian character.

7): How can industrial relations be made more harmonious and the Church use its influence toward this attainment?

Again, questions were asked as to how effective the Church could be in developing good will, social responsibility and developing a "togetherness" between those engaged in collective bargaining, with various and diverse answers offered.

8): How may government be used to provide social security without thereby undermining the assumption of responsibility of individuals and groups?

It was agreed that there is wide support for socialized protection for old age, sickness and unemployment. But "at the same time self-reliance is necessary for character."

9): How can the Church most effectively assist in solving agricultural problems?

Economic equality for agriculture in relations to other groups, and the organization of farm labor, was here proposed.

10): What should be the relationships of the United States to other nations in the light of its influential economic position?



Bishop William Scarlett of Missouri took a leading part in the Pittsburgh Conference

It was agreed that this is a tremendous area for question and study involving even the development and use of atomic power for the best interests of the people of the world.

The subject dealt with by the second section of the conference, "The Responsibility of the Church in the Economic Sphere," then came before the entire conference. Again a number of affirmations were first agreed upon: "God is the source and sustainer of all life"; "Love is the basis and fundamental commandment for the fulfillment of life"; "Men are unequal in natural abilities but they are equal as sons of God who has no particular mercy for the privileged and no special forgiveness for the strong."

These statements led the delegates to declare that "Christians then must concern themselves with basic economic factors such as work, production, property, wages, profit, prices, taxes and economic organization."

The following general principles were therefore affirmed:

1): Each person has a right and a duty to take his share in the world's work and to work at jobs which will enable him to fulfil the true purpose of labor.

2): Production exists to serve necessary and desirable consumption.

3): Property represents a trusteeship under God and it should be held subject to the needs of the community.

4) It is desirable to work toward an economy which provides an assured annual income for every family.

5): Profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and distributing them. Christians must be motivated more largely by a service motive than by a profit motive.

6): Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community. The larger community cannot tolerate monopoly over information, processes, capital, labor or natural resources.

7): Man is endowed with moral freedom. The use of his freedom is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control.

8): Man, though created in God's image, is also a sinner, often using his freedom to serve false gods. Most conspicuously he tends to use his freedom to serve himself before all else and to make his own will the supreme rule of his life.

9): The individual is a responsible agent in religion and in human relations, including economics. Because of the basic affirmations of the Christian faith, the Churches have the right and the duty to speak and to give message to all economic organizations and systems.

10): The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. This means that the principles of the Christian gospel are to be applied to the structure of social relations and the organization of society.

In the closing portion of the re-

(Continued on page 18)

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EDITORIALS

No Other Alternative

THE WITNESS, on the record, has opposed inflation. We had articles and editorials repeatedly backing OPA and all other efforts to hold prices. Facts were presented; prophecies were made; readers were urged to support the hold-the-line forces, both in their local communities and in Congress.

It was to no avail. We have inflation. There is nothing THE WITNESS can do, if we are to continue, but accept the fact. The opinion magazines, as distinct from the mass circulation magazines, depend largely on subscription money to meet bills. Advertising revenue is limited. Yet even the magazines whose income is derived primarily from advertising have been forced to advance their subscription prices. Thus Colliers and the Saturday Evening Post went from 5c to 10c; Time, Newsweek, Life, all advanced their prices. Among the opinion magazines, The Nation went from $4 to $6; The Christian Century from $4 to $6; the Living Church from $4 to $5.85.

It is a statement of cold fact that it costs over 100% more to produce THE WITNESS now than it did in 1945. Paper has continued to go up almost week by week. The union men who do the mechanical work on the paper, faced with increased prices themselves, asked and received two substantial wage increases in the last twelve months. The last of these went into effect January 1 and is retroactive to September, 1946. All of which means that we have not covered production costs, let alone editorial costs, rent, postage, office help and the other items that go into our costs, for many months.

We have tried to figure some way to meet the situation other than by increasing the subscription price. We have considered running sixteen pages instead of twenty. However we could not cover costs even by doing that. Then we tapped the adding machine to see how we would come out if we ran every-other-week from May to October and every week the rest of the year. Still no dice.

So there is nothing left to do but advance the subscription price to $4 a year and 7c a copy for bundles. We do so rebelliously and promise our readers to fan that spirit until we find some way of bringing the price back to $3 a year. We started out thirty years ago to bring out a weekly within the reach of all families of the Church. That is still our aim. It is our belief that before too long the aim can again be realized.

Meanwhile we are sure our readers, who after all know as much about current inflation as we do, will cooperate by paying the added dollar for their annual subscription.

Irving Johnson

WORD reached us at press time of the death of Irving Peake Johnson, the founder and for many years the editor of this publication. Nothing can adequately express our sense of loss. He was one of the truly great men of the Church; a great preacher and missioner; one of the most gifted writers the Church has produced; a shepherd of souls as a rector; a father in God as a Bishop. Above all he was a true and loyal friend. Our tribute to him—inadequate as we know it will be—will appear on this page next week. Meanwhile the many thousands who share with us the loss, will also rejoice with us for a truly triumphant life.

Memory Is Short

IT WAS a number of years back that the people of the United States were inflamed against Mr. John Strachey, British author and lecturer on economic topics. He came here for a lecture tour, was denounced as a "red"; had his meetings broken up; contracts for halls where he was scheduled to speak were torn up by landlords who were under pressure. He finally landed on Ellis Island as an undesirable alien, with our federal government taking steps to deport him. THE WITNESS, in the name of civil liberties, defended his right to be heard, with the usual number of letters received from indignant readers who jumped on us as being "subversive."

On February 20th Mr. Strachey, now Britain's food minister, arrived in Ottawa aboard Prime Minister Attlee's personal plane to confer with Canadian officials about the food supply. Since then he has been received in Washington as an honored official guest.

Today there are other aliens in custody on Ellis Island, charged with being "subversive" and "seeking to overthrow the government of the United States" just as Mr. Strachey was.

History has an interesting way of being repeated.

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The Veto Must Remain

by Harold E. Stassen

U.S. Delegate at San Francisco Conference

SUMNER WELLES has written an excellent informative piece in his chapter on the United Nations in *Christianity Takes A Stand*. It is very well worth reading as a basis of increased information of the agencies and hopes of this new international organization.

It should be made clear, however, that the veto provision in the Charter cannot be laid aside until some other voting method is developed which will reflect in some manner the population, industrial strength, and position of the individual members in the organization.

It clearly would neither be sound nor democratic to have each nation have one equal vote in matters of national security when in some instances this vote would represent a hundred million and more of people and in other instances only a very small number of people.

In other words, unless a different voting procedure is developed, if the veto were simply removed it would be possible for a few of the smaller nations to outvote the United States and Russia combined. Clearly this would not be a sound basis for future peace nor would it be reasonable representation for the people of the world, and after all, we should think more in terms of people and less in terms of national sovereignties.

I also feel that we should emphasize to a greater degree the social and economic phases of the United Nations Charter and the provisions for human rights. Unless the organization, through the Social and Economic Council, through the development of an international trade organization and through similar activities which affect the living conditions of the peoples of the world, is successful in improving the resources of food and shelter and clothing, advancing culture and understanding and increasing the ease of travel and trade, it is doubtful whether any kind of security arrangement can be successful in maintaining peace.

I agree with the comment of the unsoundness of the position of those who advocate scrapping United Nations. I, on the other hand, feel that greater emphasis should be given to the need of the early amendment of the United Nations Charter under its own provisions, to advance in accordance with our increased experience to the methods by which disputes could be solved and armaments could be controlled.

QUESTIONS FOR DISCUSSION

1. Do you agree that the veto in the United Nations charter should remain? Give your reason, pro and con.
2. Should nations give up part or all of their sovereignty? Is a world government desirable at the present time? Is it possible?
3. What are some of the functions of the Social and Economic Council?
4. How do you think armaments may best be controlled?
5. Discuss the paragraph in Mr. Stassen's speech (page 3) beginning "We desire for the future, etc." Do you agree with him?
6. Do you believe that higher standards of living for other peoples in other lands are necessary in order to maintain our own standards?
7. Why is it essential, if it is, for the U. S. to have a policy of world-wide economic participation?
8. Do you favor reciprocal trade agreements?
9. Do you think that foreign trade is essential in order to maintain our economc system? If so, why?
10. What is the significance, for peace, in the fact "that one-sixteenth of the world's peoples within our borders are producing one-fourth of all the world's goods and services?"

Steps Toward Unity

By

EDWARD L. PARSONS

Retired Bishop of California

IN THE WITNESS of January 25 a layman writes of Canon Wedel's article concerning unity with the Presbyterians. Of the tone of his letter I shall not speak; but it is I think desirable that one of his obvious misunderstandings should be cleared up. Speaking of the specific movement to achieve "organic unity" with the Presbyterian Church in the U.S.A. he says "the rather incredible story of what started the movement will no doubt get into print some day." It has been in print. It can be found in the reports of the commission to General Convention and in many articles in the Church papers. But since there must be many in the position of the writer of the letter, it is worthwhile to state briefly a few facts:



At the General Convention of 1928 Bishop Brent, speaking for others as well who had been inspired by the Lausanne Conference of the previous year, proposed that a commission be appointed to confer with the Presbyterian and Methodist Churches on questions of Christian morality as related to unity. The commission was appointed. At a two day Conference of representatives of the

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three bodies (the northern branches of the other two Churches) it became apparent that while there were differences of emphasis in moral questions, there was no difference such as would stand in the way of unity. The commission so reported. Its scope was widened to the consideration of ways to unity and it was directed to include the Lutherans. Conferences went on from year to year until it became clear that they could go on indefinitely but without much fruit unless we could get to some specific proposals for action which would bring the whole question vividly before the Churches.

Some tentative proposals along the line of what later came to be called "extension of ordination" were drawn up and discussed. That was in 1936. The Edinburgh Conference on Faith and Order was held in August of 1937. While there one of the proposals was presented to the delegates from the Presbyterian Church in the U.S.A. by members of our delegation. It met with favorable response as a possible way of approach to the solution of our unity problems.

With that in mind and under the inspiration of the great Edinburgh gathering our commission meeting before the General Convention (which was held in Cincinnati in October) decided to offer with its report some specific proposals. The Methodists because their own reunion movement was engaging all their thought had asked to be dropped for the time from further conference. The Lutherans were still very much divided. That was the reason we went ahead with the Presbyterians alone.

At the Lambeth Conference and in many conferences on unity there had been much discussion of the principle that where two Churches had definitely committed themselves to find a way to unite "irregularities" might be overlooked if the end might be attained. We believed in accordance with that principle that we might find the whole slow process of uniting easier if it was worked out under a definite agreement to find a way. When we came however to the question of what specific proposals to make, we decided that the proposals concerning extension of ordination were not sufficiently well worked out. We limited ourselves therefore to opening the way for definite negotiations by asking the Convention to invite the Presbyterian Church in the U.S.A. to join us in a declaration of purpose to achieve organic unity. That was passed so far as I remember practically unanimously. We had thereby moved forward from the general purpose expressed in the Lambeth Quadrilateral and the Faith and Order movement to a specific task.

It is a simple story in which I am sure those who had any leading part had only tried to go forward step by step as God seemed to be leading. There is nothing *incredible* about it unless one is to suppose that it is incredible that Christians should want to heal the wounds in the Body of Christ.

A Defense of Niemoeller

by John C. Bennett

Professor at Union Seminary

THE article, *Niemoeller Supported Hitler* (WITNESS, Feb. 13), is unfair to the point of irresponsibility. The basic unfairness is that it does not bring out the real change in Niemoeller's position. Niemoeller was a German nationalist, limited in his vision by his German loyalty and by his form of Lutheran theology. Today no one could be less of a nationalist because his whole life now is controlled by his sense of mission to bring home to the German people their guilt, to make them aware of God's judgment upon Germany. He now admits the social blind-spot in his type of Lutheranism. You may ask if this change is sincere and not merely a strategy to gain favor with the Allied authorities. That question is answered affirmatively by those who know Niemoeller best in World Council circles in Geneva and among the leaders of the Churches in formerly occupied countries. All of my contacts during six months on the staff of the World Council in Geneva confirm this view of him.

The article is unfair also in detail as well as in this general refusal to take seriously Niemoeller's change. For example, the author says: "the so-called 'Church struggle' was only for a 'theological existence,' i.e., a kind of ecclesiastical 'reservation-park,' a quiet corner where confessions and rites could be practiced within the Third Reich." This is a purely external judgment that shows a failure to understand the real dynamics of the Church struggle. For the Confessional Church the theological question was the question as to who was Lord, Hitler or Christ. It meant that the Nazi regime was to be condemned, not only on narrowly ecclesiastical grounds, but also because it violated fundamental Christian morality as expressed in the Ten Commandments. I do not deny that the leaders of the Confessional Church were

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slow to see all of the implications of their position but gradually and in a cumulative way these did dawn upon them and when finally the war came they broadened out their attack on the German state and in some cases, in the case of Dietrich Bonhoeffer, who was the head of the theological seminary of the Confessional synod, for example, they found themselves praying for the defeat of Germany.

The author's intent to smear those whose theology or policy differed from his own can be seen in the way he discusses Karl Barth. He says that in 1935 even Barth was "prepared to take the oath" to Hitler but that is exactly what Barth did not do and in 1935 he was expelled from his post at Bonn for refusing to take the oath.

The author says that "in 1938 'the Confessional Church' adopted the 'Aryan' clause." This contradicts the whole record of the Confessional Church before and after that date. He probably means that at about that time the Confessional Church did set up a committee to aid the emigration of Christian Jews in the interests of their safety. In 1940, the chairman and staff of that committee were put into a concentration camp because of their efforts to help the Jews.

Nothing is said about the Stuttgart Declaration and Niemoeller's part in that. This declaration, which confessed the solidarity of the German Church with the German nation in guilt for the war and for the crimes of the Nazis, cleared the air among the Churches in Europe and made possible reconciliation between the Christians who resisted Nazism in Germany and the Christians in the occupied countries. You may ask why some one was not brought to America whose record has always been unambiguous. The answer is that Niemoeller happens to be the greatest symbol, inside and outside of Germany, of Christian resistance to Hitler and of Stuttgart. Niemoeller as early as September 1933 fought the Nazis with integrity on the issues that he saw clearly and his vision of those issues broadened steadily. His eight years in a concentration camp kept him from speaking on these issues for a long period and they also made impossible adequate knowledge of events in the world, but they prepared him for the change that now makes him the prophet of the renewal of the Church in Germany.

—and an Answer

By W. B. SPOFFORD

OF GUILT and Hope by Niemoeller has just been published (Philosophical Library, $2) which contains two sermons he preached in Germany *since* his release; a letter to his brother; an interview with an American chaplain. Niemoeller can therefore speak for himself.

From the interview:

Chaplain: "Should the German people be punished at all for the war?"

Niemoeller: "The German people have already been punished by God; their young men and the old ones died at the front and at home; their cities and villages, and everything that was in them, has been destroyed; and the hopes and ideals of all the people have been shattered."

Chaplain: "Should the world say simply to Germany: 'We forgive you' and then start all over again?"

Niemoeller: " 'The world' will not be able to say, 'We forgive you,' but the Christians all over the world should say that and they should start all over again with us. Measures of punishment against the people will not help. The Christians in Germany and many others who start believing in God, know that no human being can punish them more than God already has. As for the others they would only say, 'Taking everything into consideration, Hitler was not the worst that could happen to us.' They would turn to radicalism and to underground propaganda of all kinds. But correcting measures are certainly necessary and beneficial, starting with a new way of educating youth and with a slow training toward public responsibility. I think that the way would be clear in that direction."

Chaplain: "How could Germany be cured of militarism? Can it be cured at all and how?"

Niemoeller: "I think Germany is cured of it for years to come. The rest must be achieved through Christian education at home and in schools and through spreading Christianity from the pulpit, over the radio, etc."

The argument that Mr. Bennett and others offer on Niemoeller's behalf is that he is repentant; that he recognizes the guilt of Germany. That may well be true. It is also true that the German people do not recognize their guilt. Not only does Niemoeller say this himself in this book, but recent newspaper dispatches have made it abundantly clear. The United Press reported from Darmstadt on February 19 that influential Nazis and S. S. troops have set up their own courts in a prison camp and that they refused to punish any of their own number who tried to escape.

The N. Y. Times reported from Herford, Germany, February 22, that a report of the Information Services Control (British) "indicated that 65% of the population are ready to follow any strong leader who might emerge from the 10% unregenerate Nazis."

The N. Y. Tribune reported from Frankfurt on February 23 of a movement in Germany, led by former Nazi officers, with the long-range objective

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of enabling Germany "to resume its military might." The same day the Associated Press reported that "the Nazi underground movement claimed possession of a secret bacteriological weapon to turn against the occupying powers." So there is evidence that the German people do not admit their guilt—and I could pile up the evidence, just as anyone else can who reads the newspapers.

Mr. Bennett says that Niemoeller's "whole life now is controlled by his sense of mission to bring home to the German people their guilt." It is a worthy mission. So it seems proper to ask: "Why is he not now in Germany pursuing his mission, instead of spending months of precious time lecturing to Americans?"

With 65% of the population of his country ready to turn again to "a strong man," is it unkind to suggest that an intelligent man with such a compelling mission as Niemoeller is said to have, would know that his place at the moment is in his own country, bringing home to his own people that guilt which he himself feels so deeply?

Mr. Bennett says: "You may ask if this change (in Niemoeller) is sincere and not merely a strategy to gain favor with the allied authorities." Niemoeller himself sheds light on this in one of the sermons in this recent book (page 28):

"The German people has been silenced. However the Evangelical Church in Germany can talk to the outside world and be heard by the outside world. We can talk to the Christian Churches in North America and the Churches will listen to what we have to say—because on October 18, 1945, the provisional leaders of the Evangelical Church recognized the guilt which I mentioned in the beginning before the representatives of foreign Churches as a confession before God, our Lord, and before our Christian brethren against whom we have sinned. The representatives of foreign Churches said, as we pronounced our confession of guilt before God and before themselves: 'Dear brothers, your words have shown us that you did not cease to be our brothers in Christ and we recognize that neither can we cease to be your brothers in our Lord Jesus Christ.' And thus did this tie remain and was renewed and strengthened among Christians here in Germany and Christians in America, the Netherlands, France, etc. *And thus, from a practical point of view, such a confession of guilt has political consequences.* (italic ours). We will be helped by those men in foreign countries who know they are joined with us in Jesus. And this is the result of our being able to talk to their representatives. We can take our prayers to them from now on. I think the situation is clear."

I, too, think the situation is clear. Niemoeller has a sense of mission all right. And as a German I do not blame him for having it. It is to win a soft peace for his country. And a soft peace for Germany means the building of heavy industries—which as a matter of fact are largely intact; it means the recreation of her military might. It means that Germany, as she has already done twice within the lives of most of us, will again be prepared to plunge the world into war.

The process, as the dispatches mentioned above state, is now under way. It is too bad, I think, for the World Council of Churches, the Federal Council of Churches—for men like John Bennett, Reinhold Niebuhr, Sam Cavert, Hank Leiber, and many others who have such great influence with Christians throughout the world—to be a party to it.

You may say, as many have and will, that I'm wrong. But suppose I'm right? What price lecture-tour for Martin Niemoeller.

And now comes to our shores His Eminence Konrad Cardinal von Preysing of Berlin. Sometime, at your leisure, look up his record over the past ten years. Then ask yourself: "Why is he here?" and also: "Why should he be allowed to come?"

It's too bad, I think, for Americans to be such suckers.

Children of Today

By
KATHARINE F. LENROOT
Chief of Children's Bureau of the Department of Labor

WE CANNOT decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands. The philosophy of Rousseau that the child's development should be influenced as little as possible by the practices and ideology of adult society has proved to be unrealistic. Children are a part of the society into which they are born. Their education should equip them to become active agents in the unfolding and fulfilment of its aspirations and ideals and in its enrichment or re-direction as necessary in the light of deeper insights and broadened experience.

In a free society, though there are central purposes deeply embedded in the consciousness of the citizens, there are not one, but many modes of thought as to their relative importance and the methods of achieving them. That is why the problem of education in such a society is so much more difficult and tremendously more challenging than in a totalitarian society where all are to be cast in the same mold.

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Our people are sharply divided, for example, regarding the privileges and responsibilities of labor and capital, though most of them affirm their belief in a system of free enterprise. They hold opposing views as to the role of government in economic, social and cultural affairs, and as to the international policies which our government should follow in this period of building the foundations of a stable and free world.

Yet the conflicts of ideas that divide our world are essentially religious, as well as economic, social and political, in character. The question of whether people of different races shall have equal opportunity is basically religious, for our answer is determined by our concept of the worth and dignity of the human personality. The standards of living that shall be allowed to prevail in a country as rich in natural resources and technical skill as our own likewise is a religious question, for the same reason. So is our responsibility for the relief of suffering and distress in war-devastated countries. Questions involving the nature of freedom and its relation to authority must be viewed with reference to the meaning of human life and the eternal verities on which faith is built.

IN OUR society, education, secular and religious, has a vitally important role, which cannot be minimized. To the public school and perhaps to a lesser extent the church school, come children and young people with differing family backgrounds and opposing ideas concerning the issues of the day. It is the responsibility of the school and the church to enlarge the basis of common understanding and agreement, help youth to develop principles and standards which will enable them to form intelligent and morally sound judgments, point out the ways in which democracy may resolve conflicts and push ahead, and prepare young people to be effective in the defense of principles and the support of leadership of causes which they find valid and impelling. The development of initiative and responsibility in relation to personal and social obligations must be a central purpose of education in a free society.

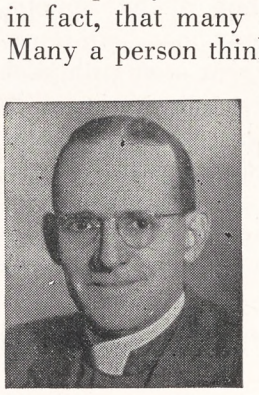
It will take the joint planning and combined effort of citizens, private agencies and government to assure parents the help that is needed from the community if children are to have opportunities essential for the development of citizens in the world today.

Free churches can exist only in a free society. We know now that a free society can exist only in a world order based on freedom and justice. The preparation of children for citizenship in such a world is in the long run our most important task. That preparation requires much in material goods and services, but more in spiritual understanding and dedication. The function of the Church begins within the parish but it cannot stop short of the world and must relate itself effectively to other agencies, to planning and coordinating groups, and above all, to parents. Much is being done by the Churches for children, but what is needed reaches far beyond present effort. The survival of civilization is at stake. Let the response match the challenge of the task.

Tolerance

By
GEORGE I. HILLER
Rector of Trinity Church, Miami

THE line between tolerance and intolerance is a pretty difficult one to discern. So difficult, in fact, that many of us deceive our own selves. Many a person thinks he or she is being very tolerant, when in reality theirs is only indifference.



There are many who boast of tolerance, who in spirit are not tolerant, but simply too lazy to think out, or fight for their own opinions.

Again there are those who insist on their liberality or tolerance, when in fact, they "have their tongue in their cheek"; they do not mean what they say, and are merely adopting what seems to be an advisable front.

The first test hinges on one's sincerity. It is a question of intellectual honesty. One who says what he does not mean, or even one who means what he carefully restrains from saying—is not honest. True tolerance is a matter of one's inmost secret thought. The "sham" article, like every imitation, is not so good.

The above may seem, at first glance, to be more or less a platitude.

Let us, in our thinking, be sure. Are we Christians? Dare we accept the attitude of Christ to the questions which press upon us?

The world today is badly in need of absolute honesty in leadership. Much which passes for tolerance is indifference; and far too much is mere "bally-hoo."

I would rather trust and associate with the person who was honestly intolerant, than with a person who was too lazy to think.

Certainly, I would rather have for a friend, one with whom I could not agree, than to relate myself to a deceiver who expressed agreement only for expediency.

What do you think in the absolute privacy of your own thoughts—and is that the "front" you share with the world?

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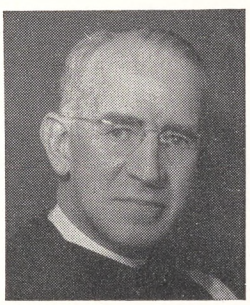
Our Relationship With Soviets Test For Christians

Church Leaders Declare that Good Relations Is an Essential for a Peaceful World Order

Edited by Sara Dill

New York:—Bishop Charles K. Gilbert was one of the sixteen Church leaders to issue a statement last week declaring that "The supreme moral test of Christians of our time is in their thoughts and works in the field of Soviet-American relations." The statement was issued by an inter-faith committee of the American Russian Institute, headed by the Rev. Ralph W. Sockman, Methodist.



The statement declares that "The supreme moral test of every Christian today is in the issue of war or peace. Science has placed Americans and Chinese, Russians and British, as near to one another as formerly were the residents of adjoining villages. We have a free-will choice: we may use this development as a blessing or as an opportunity for brutal carnage and world destruction. There could be no greater sin open to our generation than the wrong choice of these alternatives.

"A Christian has, in this circumstance, but one choice. A man who would choose war would be no Christian.

"We go further. The American people do not desire war. We think that our people ardently desire peace and will continue to do so. We think that our government desires peace, and will continue to reflect this wish of our people. But history shows that wars come to people who want no war. Ignorance breeds suspicion, suspicion breeds fear, fear breeds hate. And ignorance, suspicion, fear and hate breed war.

"We believe, therefore, that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself.' To pass that test, a Christian must pray, preach, and take action. A Christian must enlist and fight against ignorance, suspicion, fear and hate.

"One does not effectively, however, inveigh against mere abstractions. To be an influence against the evil of future war, the Christian must be practical.

"Stripped of peripheral and confusing elements, the issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and of the Soviet Union retain a spirit of friendly cooperation and mutual admiration, peace can abide with us. But if suspicion, fear and hate rise between these two peoples, atomic holocaust, and a just damnation inexorably will be ours.

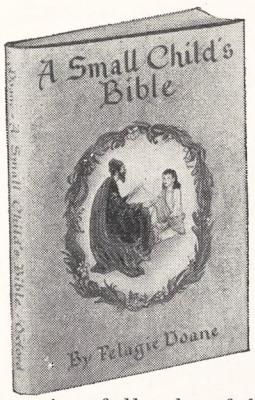
"We believe, therefore, that the supreme moral test of Christians of our time is in their thoughts and works in the field of Soviet-American relations. With deliberate emphasis, we affirm that the Christian Churches and all Christians must actively engage themselves in this field.

"We have organized an inter-church committee of the American Russian Institute as a practical step in the war against war. We shall combat ignorance, which we see as the root of suspicion, fear, hate—and war.

"The inter-church committee has formulated a broad program of education and information about the Soviet Union. We plan sponsor discussion groups, lectures and study groups in the churches; to prepare special study material for children, women's groups and other organizations; to supply religious publications and radio programs with authoritative current information on various phases of Soviet life and culture; and to distribute authentic information through other appropriate church channels.

"We are confident that the whole of the Christian church will cooperate with us. We invite help from clergy and laymen alike."

Others to sign the statement were the Rev. Louie D. Newton, president of the Southern Baptist Con-



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vention; Metropolitan Benjamin of the Russian Orthodox Church; Dr. John R. Mott, Nobel prize winner; Mrs. Ruth Worrell, executive secretary of the United Council of Church Women; the Rev. Harry N. Holmes of the World Alliance for International Friendship through the Churches; the Rev. Robert W. Searle of the Protestant Council of New York; the Rev. Stephen H. Fritchman, editor of the Christian Register, and others.

City Mission

New York: — Churches and missions of the diocese of New York are seeking to raise a half million dollars for St. Barnabas House, a temporary shelter for women and children operated by the City Mission Society. The announcement was made by Presiding Bishop Sherrill and Bishop Gilbert who held a press conference at the center on February 24th. Also present was Red Barber, broadcaster, who is the chairman of the committee.

Urges Action

Washington (RNS):—Senator John J. Sparkman (D.-Ala.) challenged church people here to lead in mobilizing public opinion for lasting peace through international cooperation. The legislator, teacher of a Bible class here, addressed a service at Asbury Methodist church in connection with the annual Methodist "laymens day" observance.

Church people can help opinion against war through their organizations, young people's meetings, church services and other means, he said, and added: "This thinking, this forming public opinion, is the greatest single force in the world."

Senator Sparkman said success of the United Nations Charter would depend largely on the support that church-mobilized public opinion gives it.

"It is the responsibility of the Church," he said, "to indoctrinate its laymen with the understanding that public opinion is the best means of promoting international cooperation. It is our one great tool for preserving civilization. Failure to produce workable peace at this time means another war and destruction of civilization as we know it today."

Niemoeller in Canada

Toronto (RNS): — The Canadian Council of Churches invited Pastor Martin Niemoeller of Germany to visit this city for three days, to speak in the four largest Protestant Churches. Some churchmen expressed doubt over the wisdom of bringing the German to Canada but to no avail.

Meeting On Unity

Newark:—The committee on unity of the diocese of Newark is holding a series of meetings on the subject. The first was on March 4th with the Rev. James A. Mitchell, rector at Englewood, the speaker. Speakers at future meetings will be the Rev. Eric Tasman of Orange and the Rev. Charles P. Staples of Hoboken.

Church Fire

Fairbanks, Alaska: — "Saint Matthew's Church, one of Fairbanks' treasured landmarks, apparently escaped serious damage today as firemen controlled a blaze that started in the basement and filled the log structure with smoke," reports the local newspaper on February 8. "The fire department located the fire in a corner of the basement. The blaze was knocked down in a short time but clouds of acrid smoke kept firemen from entering the building. . . . The blaze was believed to have been started by the furnace, possibly from a clogged draft."

A letter from a neighbor reports that the organ was carried out, ap-

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parently badly damaged; the lectern Bible was scorched; most of the pews were not damaged, and the parish hall was not damaged. The use of the Presbyterian Church was offered but the Rev. John M. Balcom, in charge of Saint Matthew's, said the parish hall could be used.

A year ago Bishop Bentley reported that the Fairbanks church had just become self-supporting, third of the Alaska missions to achieve this status in the past two years. The log church is more than forty years old.

Social Awareness

Porto Alegre, Brazil:—A greater awareness of the Church's role in bettering social conditions marked the convention of the district of Southern Brazil, meeting at the procathedral here, February 5-9. Reports were presented, followed by discussion, on the various social agencies operated in the district. There were thirty-six clergy present, the largest number in the history of the district. An outdoor service, under floodlights, was an innovation. Also a moving event was the presentation of a gift to Bishop and Mrs. William Thomas who have served the Church in Brazil for forty-three years.

Presbyterian Honored

Pittsburgh, Pa.:—Over 1400 people packed Calvary Church here on February 16 to honor the Rev. Stuart Nye Hutchinson, for twenty-five years the minister of a large Presbyterian Church here. Bishop Pardue spoke on his outstanding work in the community, with Mr. Hutchinson responding by expressing his gratitude for the opportunities for service that have been presented to him during his long pastorate. He is to retire May 1.

Commission for Youth

Topeka, Kan.: — The national youth commission met at the diocesan building here, February 14-18, with twelve clergymen and thirty-eight young people present, representing the eight provinces. The leader was the Rev. William C. Crittenden, head of youth work of the National Council.

Unique Mission

Owensboro, Ky.:—Something new in the way of missions was held at Trinity Church here when the Rev. James W. Kennedy of Lexington conducted a forum mission. In addition to the usual addresses he had long question periods. The meetings were well attended not only by Episcopalians but by members of other churches. The rector of the parish is the Rev. Ben T. Tinsley.

No Bus Ordered

Philadelphia (RNS): — A Chester county court has declined to order directors of the Kennett consolidated school district to provide bus service for children of St. Patrick's parochial school in the town of Kennett Square. Judge Ernest Harvey, in issuing the decision, declared there is no provision in the Pennsylvania state school code which re-

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quires a public school system to supply transportation for other than public school pupils.

Until last September parochial school pupils at Kennett Square were provided free transportation on public school buses. The directors of Kennett consolidated school said at the beginning of the school year they would no longer haul parochial pupils.

A move to have the directors ousted was dismissed in Chester county court because of an alleged faulty petition. Paul Connell, resident of Kennett township, then asked the court for an order directing the school board to show cause why bus transportation was not made available to his daughter Catherine, 10 years, a pupil in St. Patrick's. Connell's contention was that the state school code, through its compulsory attendance clause, made it mandatory for school directors to furnish free transportation.

Judge Harvey's opinion made no mention of the recent U.S. Supreme Court ruling which declared that public school funds can be used to transport parochial school pupils. It was expected that an appeal to a higher court would be made by the parochial school group which is supporting Connell.

Missionary Work

New Haven: — On February 6th in the chapel of the Berkeley Divinity School three Japanese, Mr. and Mrs. Risaburo Noda, employees of the School, and their infant son, were baptized by Dean Rose at Choral Evensong with sponsors from the student body and staff. Through Dean Rose, who was in charge of Japanese resettlement in the New Haven area, the Nodas came to Berkeley from the relocation camp in Topaz, Utah, in June 1945 and have been there ever since. Formerly Buddhists, Mr. and Mrs. Noda have so deeply appreciated their acceptance in the Berkeley community

Lenten Services

Omaha, Nebraska
ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt,, Student Chaplain
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.
Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

University of Illinois
Champaign, Ill.
CHAPEL OF ST. JOHN THE DIVINE
The Rev. William Ward, S.T.M., Chaplain
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.
Wednesday and Friday: H. C. 7:15 a.m.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Tuesdays at 8 p.m.

Columbia University
New York City
ST. PAUL'S CHAPEL
The Rev. Stephen F. Bayne, Jr., Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday and Friday: H. C. 8:20 a.m.

Carnegie Institute of Technology

Pittsburgh, Pa.
CHURCH OF THE REDEEMER
The Rev. Hugh S. Clark, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

Washington, D. C.
ST. AGNES' CHURCH
46 Que St., N. W.
The Rev. A. J. Dubois, S.T.B., Rector
Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

Ridgewood, New Jersey
CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Birmingham, Ala.
ADVENT
Rev. John C. Turner, Jr.
20th St. at 6th Ave., N.
Sun. 7:30, 11, 4, 5:30; Daily: 12:05-12:25, Bishops Carpenter, Clingman, Powell, Jones, Goodwin, Sterrett, Moody and Walker.

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ST. MARY'S
13th and Holmes
Rev. Edwin W. Merrill, r.
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

Newport News, Va.
ST. PAUL'S
Rev. Theodore V. Morrison, r.
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that they wished to share in what they felt must be the source of its strength and family spirit, and last fall came to the Dean with the request that they might become Christians.

Healing Mission

San Diego, Calif.: — The Rev. John Gayner Banks, director of the Fellowship of St. Luke's, is holding a number of healing missions during Lent and the Easter season. They are being held at St. John's, Charleston, W. Va.; the Heavenly Rest, New York; St. Stephen's, Philadelphia; St. Peter's, South Amboy, N. J.; Christ Church Cathedral, Springfield, Mass.; All Saints', Worcester, Mass.

In May Mr. Banks is to visit England for a two months' study of healing in the Church of England.

Park Babies

Buffalo, N. Y.: — Mothers of infants who attend daily noonday Lenten services at St. Paul's Cathedral here may park their babies in the cathedral house, where they are under expert supervision. The plan has increased attendance sharply.

Issues Denial

New York:—The Rev. Samuel McCrea Cavert, head of the Federal Council of Churches, has denied that the Council signed a statement which deplored attacks in Congress on the principles of the Achison-Lilienthal report on the control of atomic energy. He stated that while the Council is on record as supporting the basic principles of the report, no statement about Congressional hearings had been made, and that it is contrary to the policy of the Council either to endorse or oppose the appointment of any specific person to public office.

Home and School

Newark, N. J.:—Frances Young of the department of education of the National Council was the speaker on March 3 at a meeting held by the diocese of Newark. Her subject was the Church school and the Christian home.

Wants No Bibles

Denver (RNS):—A Denver atheist sought here to prevent distribution of Testaments in the local public schools, arguing that "the Bible is not a moral guide for children." He also advanced the contention that "more criminals come from religious homes than from non-religious homes."

The atheist, Samuel Menin, an attorney, charged at a meeting of the school board that distribution of Bibles to school children is unconstitutional and "departs from the basic principle upon which our country is founded."

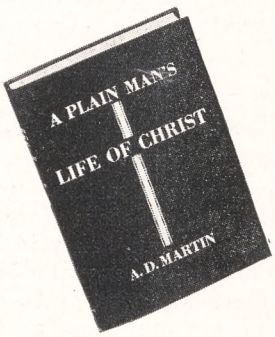
Denver clergymen immediately rallied to defense of the Bible. They expressed no objection to school board approval of a request by the Gideons for distribution of Scripture portions to school children above the fifth grade.

Anglican Society

New York:—At the annual meeting of the Anglican Society a resolution was passed favoring Prayer

Books Recommended For Lent

The Books Announced Here Received Either Three or Two Star Rating by The Witness



A Plain Man's Life of Christ

By A. D. Martin

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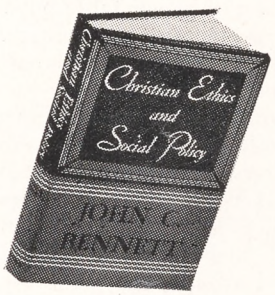

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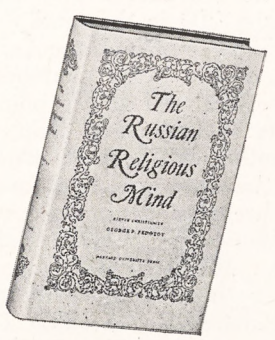

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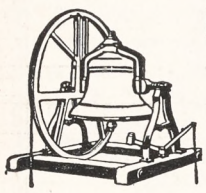
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INDUSTRIAL LEADERS MEET

(Continued from page 6)

port from the second section a number of immediate tasks for the Church were set forth. They included the "setting of an example in its own employment, investments, and other economic practices"; condemnation of segregation; work for the abolition of preventable poverty; promote democratic and informed participation in discussions which affect our economic destiny.

Episcopalians played a large part in the conference. The sermon at the opening service, written by Bishop Dun of Washington, was read in his absence by Bishop Scarlett of Missouri. Bishop Dun arrived later to take a leading part in the conference. The chairman of the conference, Mr. Charles Taft, is an Episcopalian; likewise Mr. Noel Sargent, the executive of the National Association of Manufacturers, and Mr. Eric Johnson, formerly the head of the Chamber of Commerce and now the czar of the movie industry. In the Episcopal delegation of twenty-five persons were two women who played an important role in the affair; Mrs. Harper Sibley of Rochester and president of the Council of Church Women, and Miss Lucy R. Mason, who is a public relations official of the CIO in the south.

Mrs. Sibley, wife of the former president of the U. S. Chamber of Commerce, declared at one point in the debate on the closed shop, that "The trouble with lots of management is that they are like farmers who, in breeding corn, place sacks over the ears and gradually weaken the seed. Managers seem to put sacks over their heads, with much the same result." It brought forth one of the really healthy laughs of the conference.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. W. F. RICHARDS
Layman of Philadelphia

I would like to express my agreement with the point of view of the Rev. S. Norman McCain (*Backfire*, Feb. 13) in regard to race attitudes in our seminaries. Certainly there is no place for segregation in the Christian Church. Yet there are those who insist that we maintain a seminary, the Bishop Payne School, exclusively for Negroes. Why should not the young men there be admitted to any seminary they choose, providing of course they meet the intellectual standards.

Also I am informed that there is not a seminary of our Church, with the exception of Bishop Payne, that has a Negro on its faculty. Yet I could name a number of Negro priests well qualified to fill such a position.

* * *

MR. F. M. LAWRENCE
Layman of New York City

I am grateful to you for printing the article on *Niemoeller Supports Hitler* (Feb. 13). It is unanswerable it seems to me with its many quotations and documentations. Whether the noted German pastor was ever an actual Nazi party member does not seem to me to have much to do with the matter. The fact is that he now stands for a soft peace with Germany and is lining up with those like John Foster Dulles, Herbert Hoover, the Pope, who want to use Germany as a jumping off place for war with Russia.

* * *

REV. JOHN M. KRUMM
Rector at San Mateo, Calif.

Apparently THE WITNESS is counting on the current confusion between Niemoeller's political decisions and his theological position and Christian witness to undermine him and his lecture tour. Not very many Americans understand the intricacies of the German mind as that relates itself to political matters. What is more, I suspect that most Americans would heartily disavow Pastor Niemoeller's political decisions—he himself would repent of many of them. He has said so. All this has nothing to do with the validity of his message to the Christian Church of America. Having read his Seattle address I cannot believe that any American Christian ought to miss hearing him for the imagined reason that his political thinking will become corrupted. This is surely a true Word of God spoken to this generation of American Christians.

Your correspondent, Mr. Russell, in *Backfire* (issue of February 13th), asks whether the Federal Council has been drawn into "the Dulles line or worse." I would ask whether THE WITNESS has been drawn into the Niemoeller controversy primarily because it is known that Niemoeller is working hard against the Communist party line in Germany—a line that THE WITNESS seems to follow with increasing slavishness in America?

I am distressed that a religious journal should lack the perception because of political differences to see the truth and vigor of Niemoeller's magnificent Christian addresses. By the way, why not print some of them—in full?

ANSWER: We believe that Mr. Krumm was fully answered by the article that appeared February 13 written by the Rev. Diedrich Meyer-Kluegel. THE WITNESS has consistently stood for one world in international affairs. We still do. Niemoeller, Dulles, the Pope, are, we believe, among those who seek to split Europe into East and West with war the almost sure result. That this would be a catastrophe hardly need be argued. As for "party lines" we follow none; we do try to apply what we consider to be sound Christian principles to the vital issues of the day. If communists, or any other group, come to the same conclusions we are glad. Certainly we have no intention of repudiating our conclusions merely because others also hold them, whether they be communists, socialists, pacifists or members of the two major parties.

* * *

MRS. A. L. ROBERTS
Churchwoman of Dallas, Texas

Although I have taken THE WITNESS for years and, on the whole, approve its bold stand for the truth as seen from both or many sides, I emphatically disagree with the Rev. W. B. Spofford Jr. on the subject of movies suitable for children. I have often felt that their bad influence is the cause of juvenile delinquency. As for "My Darling Clementine," which I saw with much disgust last week, it was a horrible portrayal of a depraved character drinking away his God-given gifts, and a lot of shooting etc. bound to damage impressionable children who flock to see such movies.

I have long deplored the poor use of the mechanical characters of the so-call "comics" made especially for children. The theme is usually horribly grotesque fights or flights; never anything constructive which could be at the same time entertaining to less perverted minds, and the sounds and language put into their mouths are from gangsterdom.

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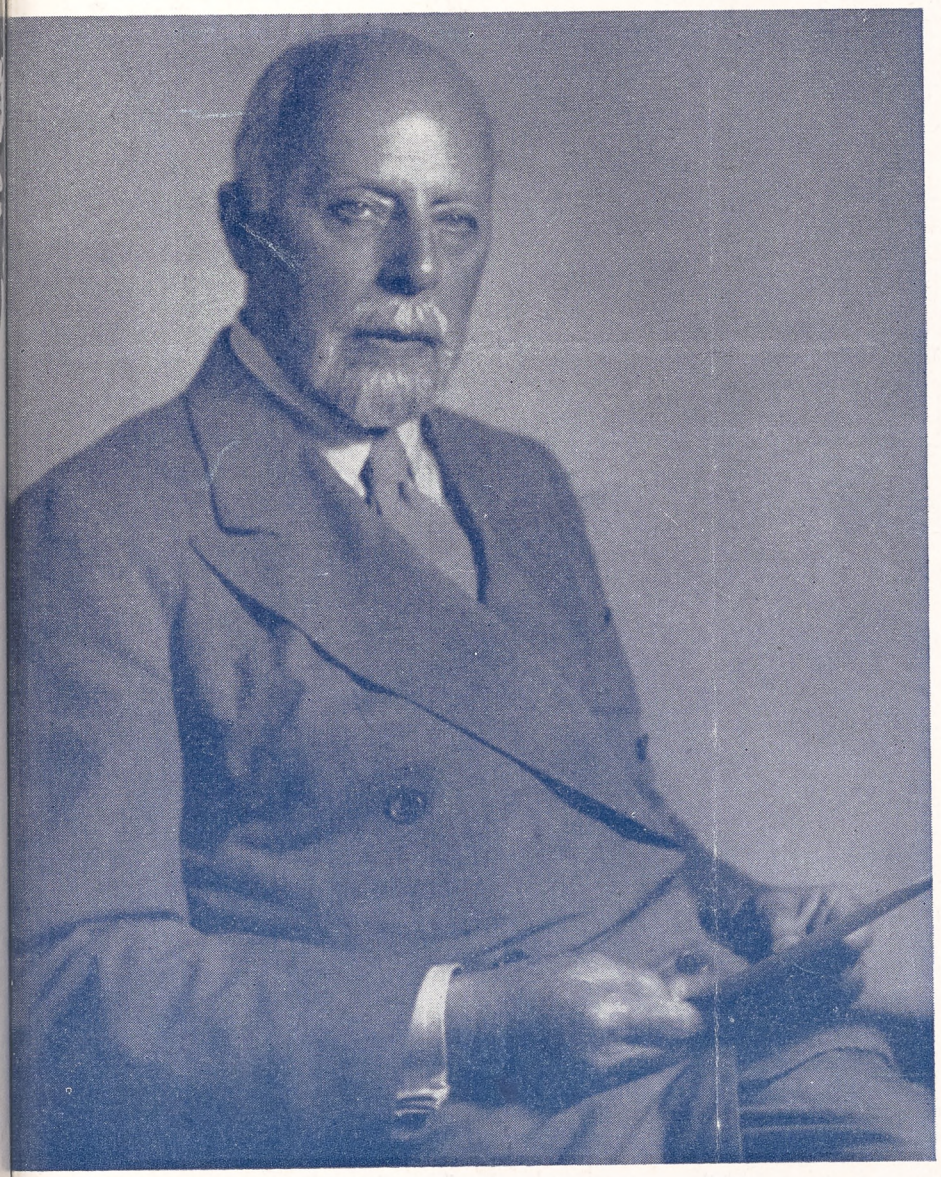

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MARCH 13, 1947
Vol. XXX No. 13

Clergy Notes

ALEXANDER, DONALD N., retired priest of the diocese of W. Mass., is now canon in residence of Christ Church Cathedral, Springfield, Mass.

DeGOLIER, JAMES R., formerly a student at Nashotah, is now curate at St. James' Church, Milwaukee, Wis.

DYSON, LEO W., formerly in charge at Kennewick and Pasco, Washington., is now in charge of All Saints', Richland, Washington.

HARKINS, RAYMOND J., formerly rector of St. James', Western Port, Md., is now vicar of St. Stephen's, Mt. Carmel, Pa., and of the Monroe H. Kulp Memorial Church of the Ascension, Kulpmont, Pa.

HAWORTH, FREDERICK F. JR., was ordained deacon on Feb. 12 at Trinity, Erie, Pa., by Bishop Sawyer. He is in charge of churches at North Girard and Fairview, Pa.

HEIM, EUGENE A., now retired, is living in Norristown, Pa., and is doing supply work in the diocese of Pennsylvania.

HOLMEAD, CHARLES H., has resigned as rector of Trinity, Portsmouth, Va., effective May 1, to retire from the active ministry.

HOSKING, WILLIAM, rector of Trinity, Shamokin, Pa., is also in charge of Holy Trinity, Centralia, Pa.

HOUSSELL, RICHARD R., was deposed from the priesthood by Bishop Gardner of New Jersey on February 10, after his formal renunciation and for reasons not affecting his moral character.

KINSOLVING, W. OVID, formerly rector of Calvary, Summit, N. J., has accepted a call to Emmanuel, Weston, and Christ Church, Easton, Conn.

LEWIS, HUNTER, formerly assistant at the Epiphany, Washington, D. C., is now rector of Christ Church, La Plata, Md.

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Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector

8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

MARCH 13, 1947

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Dr. Frederick William Foerster Continues His Warning

Brief Sketch of the Scholar Whose Article On Pan-Germanism is Featured in This Issue

By Herbert Kreidman
Of the Society for the Prevention of World War III

New York: — Frederick William Foerster, whose article is featured this week on perhaps the most important problem before the world—Germany—has been an educator and religious philosopher for over fifty years. Upon receiving his doctorate in economics he became the editor of *Ethical Culture* in 1894. There he fearlessly criticized the spirit of the Wilhelminian era, denouncing Prussianism and its leaders. For this he was given a jail sentence for criticism of the state. Soon after his release he wrote (January, 1896):

"Is there anyone who doubts that we owe our inner demoralization to the general worship of success which has overawed our people in view of the splendor of Blood and Iron? Once the sense of the deeply rooted solidarity of the world of culture is devaluated, once the idol of national might has been placed on the altar, moral idealism disappears from the spiritual life of the nation. . . . Mere national might is not an ennobling goal. It keeps constantly awake within us the beast of rape. It dulls us toward the need for harmonious happiness with others and brings brutal covetousness into all human relations."

These words, written over fifty years ago, are the basis of Foerster's ethics, and at the same time they explain why Bismarck's power-policies led, via the Kaiser, Ebert, Hindenburg and Hitler, right to today's catastrophe.

In 1897, denied an academic career in Germany, Foerster went to Zurich, Switzerland, where he lectured at the university on social and economic questions. His writings on ethics and education totalled hundreds of thousands of copies and were translated into almost all European languages. He won international recognition as an educator and could have easily made peace with the ruling power. But his conscience and love of his homeland, permitted no compromise.

During the first world war, speaking to overflow audiences at the University of Munich, Foerster denounced power-politics. "We must," he said, "abandon national egotism and join a new European cultural order." For this the faculty of the university protested that Foerster represented opinions which should "make every German ashamed." Soon all of his utterances were censored and ultimately they were forbidden as "damaging to the interests of warfare."

After the collapse of 1918, Kurt Eisner, prime minister of Bavaria, recognizing Foerster as the only German respected by the Allies, appointed him ambassador at Berne, Switzerland. Here whatever he asked for was granted; food for starving Germans; no partition of Silesia without a plebiscite; alleviation in the condition of prisoners of war. But he demanded not only concessions for Germany, but expiation from Germany as well. He proposed to the Chancellor of the Reich, Bauer, that a few hundred thousand German volunteers aid in the reconstruction of Belgium and France. He intended to join the first volunteers. But the plan was turned down by the German government for fear that it might be construed as an admission of war guilt.

Foerster had been confident that defeat would lead the German people to reason; to amending their ways. With the idea of stirring up conscience he travelled from city to city, lecturing everywhere. Some success was achieved but reformation did not take place. Nationalist Germany organized behind the Weimar Republic and in 1923 Foerster was advised by a friend to take the next train for Switzerland. So again from beyond Germany's borders he called the attention of the German nation and of the world to the dangers in a recovery of militaristic Germany. He wrote in his magazine, *Die Menschheit* (Mankind) in 1927 that "The masters of Germany today need peace . . . in order to be armed at a time set by the weakness of her neighbors. This time will come between 1933 and 1938." His disclosures at the League of Nations, and how they were received, he relates in his WITNESS article this week.

The people of Germany were not to be aroused. No one realized that here was a highly respected international figure who could have saved Germany. A proposal by the liberal editor, Helmut von Gerlach, that Foerster be the people's candidate for the Reich's presidency was in vain. In vain also was Maximilian Harden's statement that Foerster was towering "Himalaya-high" above all other candidates for the office. Prussian Germany stunned the world by electing Hindenburg and from then on the downward way was taken with increased speed.

Today Professor Foerster is warning us, as he did twenty years ago, against illusions about the German mentality. Anyone who believes this man to be activated by hatred and bitterness does not know him. Out of a feeling of great responsibility, Foerster asks for firm determination for the solution of the German prob-

STUDY GROUPS

***The article in the series based on the chapters in *Christianity Takes a Stand* next week will be on the Moral Meaning of the Atomic Bomb. The author is Dr. Louis N. Ridenour, professor of physics at the University of Pennsylvania and a contributor to the book, *One World or None*. It is still possible to obtain copies of *Christianity Takes A Stand* at 30c a copy by addressing the New York office of THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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lem. In spite of privation and disappointment, the veteran of the German emigration has not become embittered or destructive. He has remained a great man, enduring his own hard lot with a smile. Friends have often said that it is shameful that a man of Foerster's standing should have to fight so hard. But this is not apt to deter German historians from telling readers of 1955 how "that scoundrel Foerster was carrying on the vilest propaganda against Germany from New York, for which, of course, he was abundantly paid by the enemy." They will probably have to do so for Foerster is too dangerous an accuser and they hate him for not condoning Germany's bad conscience. To them he never rated anything but "traitor"; one who fouls his own nest. To this he himself answered as early as 1923: "He does not foul his own nest who is conscious of the filth therein; who calls a spade a spade and tried to sweep it clean. The nest-fouler is the one who does things which blacken the honor of his people."

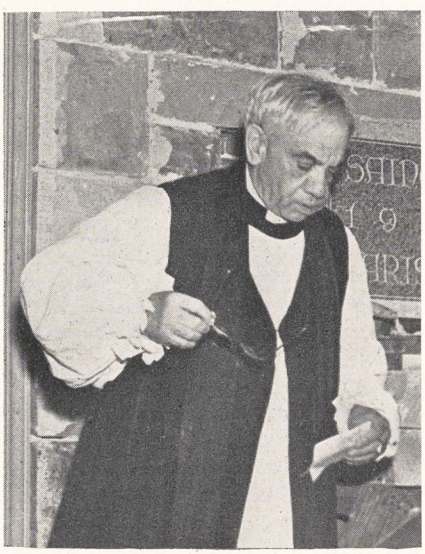
We cannot do better than to end this brief sketch of this week's contributor by quoting from an address delivered in this city in 1944 by Jan Masaryk, foreign minister of Czechoslovakia and head of the delegation of that country to the San Francisco conference:

"For fifty years," said Mr. Masaryk, "Professor Foerster has been warning the world against the Bismarckian way of life; against Pan-Germanism and vulgar Prussianism. The world, with certain noble exceptions, was either deaf or hard of hearing. If my father were alive today, he would be among the first to think of Foerster with genuine friendship and great admiration. It is not generally known perhaps that the first president of Czechoslovakia and Frederick W. Foerster cooperated closely and intimately for a generation. I remember many years ago my father telling me: 'If you want to understand Germany you must read Foerster' and I repeat it to you who are listening to us today: You must read Foerster. The intellectual architects of that quintessence of vulgarity, known as the Siegesallee in Berlin, hated Foerster. Their successors, whether inside or outside of Germany, hate him today. I know that he would be a very sad man if they started liking him.

"Today this patriarch of decent Germany is as hard at work as he was fifty years ago. We are honoring a man who for fifty years swam against the Pan-German stream. Foerster has been assailed by the different breeds of Teutonic knights of evil as a pacifist. Indeed he was a pacifist in the sense of fighting day in, day out, to destroy German goose-stepping militarism in order to bring about a decent European peace. He never for one minute belonged to the school of pacifists who oppose interference with evil. Indeed we need many more pacifists like Professor Foerster.

"Professor Foerster has had the doubtful satisfaction of being right for the past fifty years. I beg of you, listen to his voice of warning; read his books; believe in his absolute intellectual honesty."

His latest warning, which is an answer to Professor Hocking's chapter in *Christianity Takes A Stand*, will be found elsewhere in this number. Certainly nothing could be more timely, in view of the proposals for Germany of John Foster Dulles and the later report on Germany by Herbert Hoover.



The late Bishop Irving P. Johnson in a characteristic pose taken some years ago as he was laying the corner stone of St. Luke's Parish House, Denver

A STEP TOWARD UNITY

Springfield, Mass.:—A service in recognition of the agreement for intercommunion between the Episcopal Church and the Polish National Catholic Church was held at Christ Church Cathedral here on March 2. The service included singing by the choirs of both churches, with vespers of the Polish Church sung in the native language, followed by a shortened form of Evening Prayer from the Book of Common Prayer. Taking part in the service were Bishop Lawrence and Bishop Lesniak of the eastern diocese of the Polish Church, Dean Donald Campbell of the cathedral and Canon D. N. Alexander who was in charge of arrangements. Clergy of both Churches were in the procession.

Bishop Lesniak, in his address, stated that "All of us deeply appreciate every sincere effort made in our times by diplomats and political leaders to lay the foundation for a united and peaceful world, yet it is the conviction of every Christian that, without the presence of Christ's spirit of united Christianity, all purely human plans and schemes will not bring the desired ends. I dare to say that political unity, peace and amity among the nations of the world is unattainable without the powerful moral influence which only a united Christianity is able to exert."

Bishop Lawrence emphasized the similarities and family likenesses between the two Churches, and said that "a service such as this ought to help dramatize our feeling of consideration and fellowship for each other and our brotherhood, one with another. May we ever grow closer together in understanding each other and in common loyalty to Christ."

The achievement of intercommunion is of real significance for New Englanders since the Polish National Catholic Church is comparatively strong there. Of the 63,000 members in the United States, according to figures compiled in 1943, approximately 40,000 of them are in New England. The Church has eight parishes in the diocese of Western Massachusetts.

LEADING CHURCHMEN OF GEORGIA

Savannah, Ga.: — The diocese of Georgia has lost by death two of its leading churchmen. Thomas Purse was for over thirty years the secretary of the standing committee and of the board of officers of the diocesan corporation. He was also prominent in civic affairs, being secretary of the local board of trade.

William K. Miller, chancellor of the diocese, died on February 12th. It is interesting to note that the diocese has had but two chancellors, the other being Mr. Miller's father.

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Anti-Discrimination Bills In Many Legislatures

Many States Planning to Follow the Pattern Of New York Bill Which Has Been Successful

By Religious News Service

New York: — Enactment of legislation designed to curb racial and religious discrimination is being sought on a broad scale in current state legislative sessions throughout the country, a survey discloses. Although several other types of anti-discrimination bills are pending, main interest centers on proposals—advanced in at least a dozen states—to outlaw discrimination in employment because of race, creed, color or national origin.

General pattern of these bills is to create state replicas of the Federal Fair Employment Practices Commission, which was set up in June, 1941, by executive order of President Roosevelt and which went out of existence in July, 1946, after unsuccessful efforts were made in Congress to continue it on a permanent basis.

Utah's Senate recently killed a bill to prohibit racial or religious discrimination in employment, despite the advocacy of such legislation by an interim legislative study committee. Action was still awaited at this writing, however, on similar proposals in many other states, including California, Colorado, Connecticut, Iowa, Maine, Michigan, Missouri, Minnesota, Ohio, Rhode Island and Washington.

Widely cited as models for action in other states are laws enacted in the last two years by New York, New Jersey, and Massachusetts. Although these measures provide stringent statutory penalties for racial and religious discrimination in employment, marked progress is claimed thus far on the basis of education and mediation efforts of administrative officials. Indiana and Wisconsin also have fair employment practices statutes, but without stringent penalty provisions.

Supporters of the New York law are currently seeking an amendment further to strengthen the measure by permitting the filing of complaints by interested organizations as well as by individuals. A bill to repeal the Massachusetts law was introduced in the 1947 Massachusetts Legislature but appeared to have little chance of approval.

Bills designed to prohibit racial discrimination in places of public accommodation, such as hotels, restaurants, theaters and stores, were introduced in the legislatures of California, Maine, New Mexico and Utah. Strong support and no opposition was voiced at a hearing on the Maine measure. A resolution was introduced in the Indiana Legislature to censure publicly several Indianapolis hotels for refusal to accommodate Negro legislators.

Measures designed to outlaw organizations which advocate racial or religious prejudice have been introduced in the legislatures of Indiana, Nebraska, California and Pennsylvania, with indications that this form of legislation, aimed at such groups as the Ku Klux Klan, would spread further during current-year legislative sessions.



The Rev. O. H. Brown who is raising an organ fund at St. Philip's, Buffalo, to honor the noted scientist, George Washington Carver

Prevention of racial or religious discrimination in institutions of higher learning is sought in bills pending in the New York and New Jersey legislatures. This type of legislation, as exemplified by the New York bill, would recognize as a civil right "the opportunity to obtain education on any level or of any type, including but not restricted to primary, secondary, college, university, professional, industrial and vocational education, without discrimination because of race, religion, color, national origin or ancestry."

Another form of anti-discrimination legislation is indicated by a pending New York State bill to outlaw discrimination in mortgage financing because of race, religion, color, national origin or ancestry. Based on research in the housing field by the American Jewish Congress, this bill would set up both criminal and civil penalties for violations. The sponsors asserted enactment of such legislation was a "necessary first step towards elimination of racial slums in New York City."

Municipalities as well as states are acting in the field of anti-discrimination legislation. Following similar action in Chicago, Milwaukee and other cities, the Minneapolis City Council this year enacted a local ordinance to outlaw racial or religious discrimination in employment.

T. TERTIUS NOBLE RETIRES

New York:—T. Tertius Noble, for thirty years the organist and choirmaster at St. Thomas Church here, played the great organ of the church for the last time on February 26th.

The famous composer of sacred music, who will be eighty years old next May, closed his brief recital with a group of three of his own compositions, "Theme with Variations," "Solemn Prelude," and "Fantasy on the Tune Leoni." The major part of the recital, which was one of a series by organists in churches throughout the city sponsored by the American Guild of Organists, was made up of sacred music by Bach, Correlli and others.

Dr. Noble said no formal words of farewell in St. Thomas, but indicated later that he would play no more because he wanted to rest his eyes. "I also want to stop while I can still do a good job," he added.

He will go to England on the Queen Elizabeth on a sailing scheduled for June 11. There he will play the organ one time—at the York Minster Cathedral, where he was organist from 1897 until he came to St. Thomas in 1913. He will play there "some time in July" at the request of the dean.

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"It's rather nice not to be forgotten," he said of the invitation.

Dr. Noble and his wife plan to remain in England, where he was born at Bath in 1867 and began his career as organist in a Colchester church at the age of thirteen, for at least three months. They will visit Dr. Noble's sister, Mrs. Edith Margaret Wells, near London. On their return, they will live at their home in Rockport, Mass., except for a few months of each year to be spent in New York.

At the recital, Dr. Noble played three preludes and a fugue by Bach; Corelli's "Suite in F," "Prelude on an Old Folk Tune" by Beach; "Lento" by Reinecke, and "Toccatina for Flute" by Yon, as well as his own compositions.

During the thirty years in which Dr. Noble played the organ in St. Thomas, he was honored at a golden jubilee celebration in 1931 marking fifty years' work as an organist. In 1932 he received the Lambeth Degree of Doctor of Music, conferred through the Archbishop of Canterbury for the first time to an organist outside the British Isles. At the same ceremony a stained-glass window was dedicated in his honor in St. Thomas.

His two best-known compositions, "Fierce Was the Wild Billow" and "Souls of the Righteous," voted the finest contribution to American church music by the National Association of Organists, are prominently featured in the memorial window.

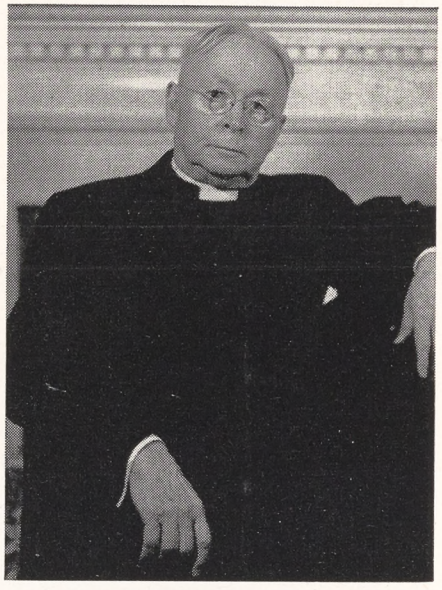
PLANS RELIEF TO RUSSIA

New York:—Church World Service, joint Protestant relief agency, is to undertake relief shipments to the Soviet Union and will provide clothing to 100,000 war orphans. The Rev. Ralph W. Sockman, chairman of the inter-Church committee of the American Russian Institute, declared the project "will not only render an important service in terms of relief but will also serve as an expression of friendship from American Church people to our friends in the Soviet Union."

The Soviet government will pay ocean freight on the shipments which will be distributed through Russian welfare organizations.

JOHN G. WINANT SPEAKS

Philadelphia: — Success of the United Nations in achieving world peace will depend greatly upon the extent to which the people of the United States can wipe out intolerance and bigotry, according to Episcopalian John G. Winant, former ambassador to Great Britain. He was speaking to the religious workers council at Temple University. He stated that he had discovered during recent travels that religious and racial tensions today are not as intense as they were immediately following the war because of more satisfactory economic conditions. He warned however should crowded housing conditions continue coincident with a rebirth of economic insecurity upon the part of any substantial number of people, religious and racial tensions inevitably will tighten again.



The Rev. Joseph H. Earp, honorary canon of St. John's Cathedral, Wilmington, Delaware, is also secretary of the convention of that diocese

THE WORLD DAY OF PRAYER

New York:—The World Day of Prayer, sponsored annually by the United Council of Church Women, is observed in fifty countries and in thousands of American communities. So it may be overplaying New York to call attention to its observance there. But there were two services in lower Manhattan this year which were unusual, since the forty-three Protestant churches of the area joined forces for them. In the morning a service was held at the Church of the Holy Communion at which Mrs. Harper Sibley, Episcopalian and president of the United Council, was the speaker. Also taking part in the service were Mrs. J. Leon Hooper, Presbyterian, who helped found the World Day of Prayer in the Philippines while there as a missionary; Mrs. John M. Pearson, Methodist; Mrs. Alexander Wiley, officer of the Auxiliary of New York; Mrs. Henry Hill Pierce, of St. George's Church.

In the evening a service was held at St. Mark's-in-the-Bouwerie, when the preacher was the Rev. Allan Knight Chalmers, pastor of the Congregationalist's Broadway Tabernacle. Also taking part in this united service were the Rev. Richard McEvoy of St. Mark's; the Rev. E. R. Palen of Middle Collegiate Church; the Rev. J. O. Mellin of the First Presbyterian Church; the Rev. Donald J. Walton of the DeWitt Memorial Church and the Rev. E. O. Miller, rector of St. George's.

FILLING THE GAP IN BUFFALO

Buffalo, N. Y.:—With the local public school system in a state of collapse, due to the strike of teachers for more pay, St. Paul's Cathedral announced a school of religion, non-denominational and open to all teen-age children. The announcement was made by Dean Edward R. Welles and received wide publicity in the local press. Canon Robert E. Merry directed the first course on "Our Common Heritage." Leading clergy of the diocese responded enthusiastically to the idea and volunteered as lecturers. Also the idea was wholeheartedly approved by professional people of the city who offered their services.

Presumably the experiment has now ended, since Dean Welles, in making the announcement, stated that the school would continue only for the duration of the strike.

ERIE HONORS ITS BISHOP

Erie, Pa.:—Religious differences were forgotten in the common spirit of brotherhood when the Temple Men's Club of this city held a dinner in honor of Bishop Harold E. Sawyer, new bishop of Erie. A Roman Catholic pastor, a Presbyterian minister and a Jewish rabbi appealed to the more than 200 men present to further the cause of brotherhood, with Bishop Sawyer responding with an address on the doctrine of man. "The man who is sure he has a purpose in life, given to him by God," he declared, "finds that there is no greater satisfaction than this fact."

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EDITORIALS

Bishop Johnson

IRVING JOHNSON was already the Bishop of Colorado when I first met him. So I knew nothing first hand about the famous South Omaha mission, or of his days as a seminary professor or as an able and beloved rector. It was in 1919, shortly after the founding of THE WITNESS that he asked me to become managing editor, filling the place of the Rev. Charles Shutt who had died suddenly. When I declined for what seemed to me adequate reasons, he said: "Well, get the sheet out for a few weeks until I find someone to take over." That was the end of the matter. He never did, nor do I know whether he ever tried. After a few months of intimate association with him I was more than satisfied that he did not.

He edited the paper by remote control from Denver, or from where he happened to be as he travelled about the country holding missions and preaching, for in those days, and for many years that followed, there was no man in the Church in greater demand. The arrangement was quite haphazard. His job was to write a weekly essay, which he did unfailingly week after week for nearly twenty-five years. And it can be said that the vast majority of those who took the paper did so only to get his masterpieces. The rest of the job was mine—news gathering, circulation promotion, advertising solicitation, make-up, finding the cash to pay the bills.

Bishop Johnson was a conservative, both ecclesiastically and politically, and there were many times, during our long association, when articles appeared with which he thoroughly disagreed. Not infrequently we discussed them. But never once during those many years did he even hint that I should write other than as I pleased. Never once did he fail to back me up when attacked by a critic, no matter how thoroughly he agreed with the viewpoint of the critic. He was a liberal conservative who genuinely believed in complete freedom of expression.

As for his own contributions to THE WITNESS, they were characterized by sharp thinking and common sense. Shams, unrealities, conventionalities made him impatient. But he dealt with them with his trenchant wit, never with caustic comment. His large hearted sympathy for people, whatever their position or task, lifted his message to a high plane where he challenged his readers to live realistically and constructively for the Kingdom of God. As he travelled about the country, with railroad trains and stations his editorial office, and the top of a suitcase his desk, he saw the foibles and weaknesses of ordinary men. And good-naturedly and with ready wit, he revealed them to themselves.

His faith was unfailing. He believed wholly in God's power to redeem; he believed thoroughly in the Church as the Body of Christ, even while he was pointing out her failings and weaknesses.

He was also a man of tremendous intellectual attainment and ability, a side of this great man which many missed because of his humility and complete lack of pretense. I recall very well being told by one of the great scholars of the Church how he had gone to hear Bishop Johnson lecture on Church history prepared to scoff at this unconventional looking westerner. He remained to sit at the feet of a man with greater knowledge than he himself possessed.

Bishop Johnson was always one of the most—perhaps the most—colorful and able men in General Conventions. It was a common saying that if you wanted to know in advance how a debate was to come out, find out which side Johnson was on. He was also an expert on parliamentary procedure, as many will remember who attended the Atlantic City Convention. The House of Bishops got themselves into a terrific parliamentary tangle—with amendments, amendments to the amendments, and all the rest of it. Finally the Presiding Bishop gave up, completely at a loss to find a way out of the jam. So the House went into a Committee of the Whole and Bishop Johnson was called to the platform to straighten them out if he could. He walked down the aisle, chewing his tongue in characteristic fashion, his hands deep in his pants pocket. Then, in two minutes, like an expert butcher dressing a

To Bishop Johnson

THESE individuals carry in themselves the deathless life of all humanity. Their ceaseless life flows like a river of mighty volume of flood, through the green fields and deserts, through the dark caverns of oblivion into the dancing joy of the sunlight, bringing water to the door of the multitudes of men through endless years, healing and allaying thirst and cleansing impurities of the daily dust, and singing with living voice, through the noise of the markets the song of the everlasting life.

—Tagore

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chicken, he took the whole procedure apart, carefully labelling each step that had been taken, so that the men at the news desk where I was sitting sat up starry eyed and began saying: "What a guy."

And to a great man that I loved there is no better tribute I can pay than to repeat: "What a guy." I have never known a more able man; I have never known a man with finer Christian instincts and values; I have never had a more genuine and loyal friend, and I know there are hundreds throughout this nation who are saying the same thing.

He ran a straight race, unencumbered with things of this world, and he has attained his goal.

—W. B. SPOFFORD

The Treatment of Germany

by Frederick W. Foerster

Formerly Professor at Munich University

THE contribution made by Professor Hocking in *Christianity Takes a Stand* has aroused my greatest interest since it deals with a question to which I have devoted my life.

He begins by criticizing the projected punishment of the German nation. But who ever proposed such a general and equal treatment of a nation whose shades and grades of responsibility are so very different? Mr. Hocking fights against something that does not exist. Certainly the supreme leaders and instigators of the gigantic crime have been punished, but who else besides the leaders and their intimate collaborators? As to the rest of the German people it has certainly to suffer the material consequences of their war of aggression: that is, destruction; reparation; a long-term moratorium of its self-determination. Prof. Hocking says that the German people are already over-punished. This is a confusion of very different issues. If a bandit is at last encircled in his home and it is destroyed, with half of his family killed, because he did not unconditionally surrender in time, this is no punishment and it has not been inflicted as such.

No punishment has been imposed on the German people. There was no revenge, except in the manner in which the expelled German populations in the East were dealt with—and this special treatment was an elementary reaction and not a measure decided in Yalta or Potsdam as a legitimate punishment. As for the real punishment imposed on the top Nazi leaders, Prof. Hocking pretends that it lacks a solid moral foundation. He points to what he considers an established fact, that up to now even wars of aggression and conquest have not been outlawed. This is not true. The Kellogg Pact clearly outlawed wars of aggression. Bonaparte's wars were severely punished by the English with the consent of the whole world. After the eruption of the first world war the passionate discussion about the war guilt clearly showed that everybody recognized that a war of aggression was condemned by the overwhelming approval of the civilized world. The Germans produced mountains of literature to whitewash their government from the accusation. The whole campaign of the "Innocentists" was refuted when, in 1924, the memoirs of Conrad von Hoetzendorf appeared, where letters were produced in which General Moltke admitted that, while Europe was bent on peace, nobody wanted war but Germany, therefore it was extremely difficult to bring them before the German knife. There was only one chance, he said: invasion of Serbia. But a good occasion was needed—let us hope that it will come soon, since the beautiful occasion of the annexation of Bosnia and Herzogowina was missed because it was swallowed, unhappily, by pacifist Russia. (I recommend these memoirs to any who, as I can prove, have been led astray by German propaganda.)

In any case modern mankind has clearly condemned the war of aggression. Dr. Alfred Fried's voluminous and well documented book, *The Struggle Against the Threat of a World War*, has told the whole story of how the civilized world tried to prevent the German war against Europe.

Prof. Hocking holds the astonishing opinion that there should be no reaction at all against the defeated nation, in spite of the fact that it let loose two long-prepared world wars which killed approximately 40 millions; caused immense and irreparable devastation and resulted in a completely chaotic world. Prof. Hocking does not see that the Hitler war was not a mere war, even not a war of mere conquest. No, it was nothing but the most ordinary and the most ruthless collective robbery ever attempted in human history; a robbery which

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was only disguised as war and masked as an honorable conflict between nations. This enterprise did not aim at a simple act of annexation but at the permanent enslavement of the whole world, as it is cynically announced in the Nazi literature and long before in the Pan-German literature. More than a hundred years ago the founder of Pan-Germanism, the Prussian poet Ernst Moritz Arndt, declared in his book, *Germanien und Europa*: "Germany needs a great military tyrant capable of exterminating entire nations." This, in a nutshell, was the whole program of Hitler. In Pan-Germanism the leading classes of the German people embarked on limitless crime. This can be doubted only by those who ignore the thousands of books, pamphlets and articles which poisoned the German people so that Hitler could write in *Mein Kampf* about the responsibility of all the people for the first world war: "As true as a God lives in heaven, this war has not been imposed on us, it has been desired by the German nation."

Hitler knew what he said. Does not what he states constitute a collective crime? Prof. Hocking, rising against the clearest evidence of such a phenomenon, argues against the possibility of it. Collective guilt does not mean that there is a mystical collective soul directing certain national action. Nothing else is meant than the fact that all the members of the nation cooperated in moral aberration and felt guilty of deflection from God.

As to the German people, the case is much more complicated because we there have to do with German foreign policy and its military consequences. It may seem that the responsibility for this foreign policy can be attributed only to a limited group of leaders who ordered the crimes which the rest simply obeyed, but this appearance does not conform to facts. The whole German problem, and particularly the problem of the Prussianization of Germany, cannot be understood unless one realizes that the very purpose of this Prussianization was to drag the whole nation—at least its politically active, educated, bulk—into the responsibility for the great Prusso-Pan-German enterprise for the conquest of the world. Hitler was only the last popularizer of this power-madness which has for decades tried to win over to an aggressive foreign policy a wholly non-political nation. This propaganda had a splendid success. Almost the whole nation, except the passive masses and a minimum of immune people, were filled with a kind of national drunkenness, as it has already been pictured in Prof. O. Nippold's book, *The German Chauvinism*, published at the end of the last century. German nationalism became a mass-infection, a new Islam without Allah, which satisfied not only the unchained instincts, but also the need of the better Germans for a new political ideology by appealing to the longing for sacrifice, devotion and discipline, which the liberal era did not offer as a goal and ideal.

Strindberg once said: "Crime is already a punishment." These profound words mean that crime is only the final eruption of long bred aspiration: the unmasking of tendencies nourished and fostered long in secret. The Germans themselves were frightened when in Hitlerism the last consequences of a century of national worship of limitless power, and of the cynical contempt of the rights of other peoples, had their day and their shameless display. If all this does not constitute a terrible guilt and a collective sin, where everybody's lust for power was heated and encouraged by his neighbor's madness, then the age-old word "guilt," the focus of man's deepest experience of himself and of God, the starting point of regeneration, is nothing but a ridiculous and impotent invention.

A MOST interesting passage in Mr. Hocking's chapter is devoted to German disarmament after world war one. When I read the passage I said: "This is pure German propaganda." But I was mistaken. Every German agent knows that you cannot in 1947 still use the deceitful formulas about German disarmament submitted to the world in 1926 and 1927. Has not Goebbels already, in 1935, announced with cynical laughter how splendidly the world was betrayed? Everybody knows that Hitler would not have succeeded in surprising the world with his gigantic armour had not the foundations been laid many years before Hitler's coming to power. I only need remind Mr. Hocking of the famous letter written by the former Chancellor Wirth to Krupp von Bohlen where Mr. Wirth boasted of having granted forty million marks for the secret rearmament of Germany. This contribution took place just at the time when the German representatives at Geneva assured the world that Germany was "completely disarmed." This was a big lie and the German government knew it. But the lie was imposed by the German general staff. How is it possible that a philosopher dares to publish affirmations on such a great question of truth and deceit without having tried to get more solid information than the official German swindle at Geneva? Why did he not study the Nuremberg documents?

I recommend to him the book published by General I. H. Morgan, former British member of the Inter-Allied military control commission. This book, *Assize of Arms*, tells the whole story of the secret German rearmament. In his book the Gen-

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eral has also published a letter which he wrote me as early as 1926 in which he unmasked the whole work of General von Seekt in the rebuilding of the German army ("behind the little Reichwehr arises the gigantic shadow of the former German army"). I tried in vain to get this letter published in a German liberal paper. All the editors refused because they feared the nationalist terror. I finally published it in my review, *Menschheit*, and distributed it in Geneva, together with other grave documents delivered to me by my German military friends, General von Deimling and Colonel von Sonnenburg, together with other reliable information. My documentation was published just at the moment when Germany entered the League of Nations and when Stresemann solemnly assured the League that Germany was completely disarmed. He became so excited that in an interview granted to the international press he called me a rogue and a liar. But who was the liar and who was the patriot? Was it really in the true interest of the German people that it was dragged into a second conflict with the whole world? The bombed German cities and the whole present misery of the German people give the clearest answer to the question.

Mr. Hocking refers to his impressions of Geneva. He has not seen that Geneva was just the place where the German militarists, and their ardent servants, the German Socialists, played the pacifist role in order to deceive foreign opinion. Hitler's special friend, Colonel Hierl, cynically revealed this tactic in the following words addressed to a German audience in order to defend the official German collaboration with the Geneva-Pacifism: "Our pacifism is a weapon of political fight and in fact serves the preparation for war. Lulling the enemy to sleep with pacific phrases it hopes to persuade him to neglect his armaments. The narcotic vapor with which we surround him conceals our own military preparation for war; it is from this point of view that we should regard the Kellogg Pact and the disarmament conferences of the League."

The world owes thanks to Colonel Hierl for the frankness with which he unmasked the very meaning of the German game in Geneva. Mr. Hocking tells us that he was in Geneva when German disarmament was discussed. I hope my quotation will show him the trap into which he fell. Christianity was abused in favor of the Antichrist. And the game continues. Otherwise it would be impossible, after all the striking revelations at Nuremberg, for a book on the Christian stand in politics to be published in which those who were fooled in Geneva continue to defend the cause of the swindlers and mock those who fought for truth.

PROF. HOCKING warns the world against emasculating a great nation. Does he not know that since 1866 the Germans were ten times over-masculated? This was called "education for total war." Re-Christianization of the German nation means not only spiritual regeneration but also the re-establishment of a sound balance in the soul between the "eternal masculin" and the "eternal feminin." We liberals of German origin cannot sufficiently protest against characterizing Germany's demilitarization as emasculation.

Prof. Hocking mocks at the Allies' effort to organize security and to deprive the Germans, in their deepest interest, of their industrial power-machine. He asks why not also cut off their brains because these brains are the very seat of their war potential. If Prof. Hocking's family were killed by gas, or if he had lived in Greece, Poland or France during the German occupation, he would refrain from such jokes. It is not necessary to destroy the German brains, but it is of immense importance that they be no more misused for mass-destruction but led back to all those applications which were the true glory of the German nation. This can be done only by Caesar's iron presence and readiness. The Germans will not find their way back to their best traditions unless they see no more chance to take up the old game. This is a very simple affair but it needs an allied policy which is not "emasculated" by a wholly erroneous interpretation of Christian charity. There are many "displaced persons" today, but displaced virtues cause the greater trouble in the world. To apply ever yielding mildness where unflexible strength and uncorrupted vigilance are necessary will surely lead to a new, unspeakable, catastrophe. Following this prescription will serve Christ's cause much better than all kinds of displaced mildness in face of powers which only wait the hour of softness in order to break out again and yell their scorn over those who blindly helped them to restore their power.

Plato calls punishment the medicine of the soul because the soul itself needs repression of morbid expansion. Once a terrible killer, condemned to death, was asked whether he accepted the verdict. "A hundred lives should be taken from me," was his answer. If Germany would have thus spoken she could have been saved. Instead of such an attitude the great bulk of the nation rejects guilt and responsibility and seems not to know what state of mind has for decades animated their political consciousness and that this mentality was bound and doomed to a gigantic criminal outburst. And the worst is that the rest of the world, instead of helping the Germans to

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make up their minds for a national examination of conscience, is now going to excuse everything and sabotage in the name of Christian love and forgiveness. We witness the strange spectacle that in order to accelerate reconciliation, the very religious and moral conditions of true peace and reconciliation are sacrificed.

Almost in the first hour after the armistice in 1918 I had a talk with the French minister, Albert Thomas, who said to me: "For the first time in history the question of responsibility is put before a great nation which is responsible for an unspeakable slaughter. If the German people understand what that means, they and the rest of the world can be saved—if not, they and the rest of the world will be dragged into new catastrophes."

So it happened and the result is at hand. If now shortsighted Christian pacifism and mistaken generosity for the second time keep the German people from the Christian prerequisitions of regeneration and reconciliation then all is lost and the underworld will again have its day. The German people cannot reconcile themselves with the rest of the world unless they first reconcile themselves with truth.

On the ground of all my observations, made during the years between 1918 and 1947, I am fatally disposed seriously to remind a great part of Anglo-American Christendom of their large share of responsibility for world war two. They took the lead in a gullible open-mindedness toward German propaganda, demanding trust, equality and freedom of restrictions for a wholly unconverted nation, preparing behind a deceitful facade the re-establishment of its Prussian robber-potential. I cannot stress enough this question: "Was all this blindness in the true interest of the German people and the people of the world?"

I say that blind generosity toward nationalist Germany is not at all in the interest of the better part of the German nation. It paves the way to perdition. It goes beyond my capacity of mild patience to see the same blind and ignorant generosity, that resulted in world war two, again in full swing. My courageous friends in Germany, a small minority, are in real despair because they foresee that they are doomed to pay one day in blood for their trust in the earnest will of the victorious nations to put an end forever to German nationalist terror.

Mr. Hocking surely wants to aid the rise of a better Germany. Actually he serves the third rise of the underworld. Of course he is right, as a Christian, to show the truth that the only solid and lasting guarantee of peace lies in Germany's spiritual regeneration. But this will not come as long as the Nazi underground and its above-ground agents are allowed to continue their work. They can only be tamed by merciless military control.

In any case it surpasses all that is tolerable if now again, contrary to the most vital interest of the world; threatened by an eventual new conspiracy organized by the wholly unconverted part of the German people, a wholly uninformed, most gullible, Harvard professor dares to repeat the ten times refuted (and by Goebbels admitted) official German swindle of the twenties.

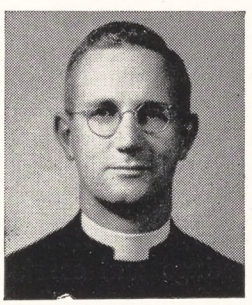
Is it tolerable that, thanks to the spreading of those lies, all Germans who exposed their lives and their reputations by warning the German people and the rest of the world, must now appear as liars and bad patriots? How are we to explain this perverted pro-Germanism, which again and again embraces the cause of Prussian militarism, and which was unmasked and condemned at Nuremberg?

Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Connecticut

PARISHES throughout the country have been holding their annual meetings. When the ladies are persuaded to cook a supper and/or when a speaker is imported from far or near, the number attending such meetings sometimes equals the average congregation of a Sunday morning. When the parish meeting consists only of reports, elections and "other business," the number present dwindles almost to the vanishing point. In addition, few parishes have meetings more than once a year. The conclusion is inescapable that the parish meeting as an institution within our Church life is just about defunct.



The seriousness of this situation cannot be overestimated. To cite one aspect, the parish meeting is the voice of the local parishes. No one else has the authority to speak for a parish in regard to contemporary problems. I do not mean that a parish meeting is an authority unto itself. It is bound by the Bible, by the Prayer Book, by the canons, and, to a certain extent at least, by the traditions of the Church. Nevertheless, the parish meeting is the only means by which the corporate

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voice of the local parish can be made articulate. Just as the diocesan convention should speak for the Church in diocesan-wide matters of social concern, just as the General Convention should speak for the Church in nation-wide or world-wide matters of social concern, so the parish meeting should speak for the Church in community-wide matters of social concern. Where parish meetings are held only once a year with the emphasis on routine business, entertainment or gustatory delights, a parish never speaks at all and the community draws the logical and justifiable conclusion that the Church is not concerned with social matters or, to put it another way, that the "Body of Christ" is in a coma from which there seems to be little chance of recovery. Under the circumstances, little is to be gained by berating diocesan and General Conventions for presenting the same picture. In the Church, irresponsibility begins at home.

There has been very little written about the parish meeting. An excellent little book "The Church Meeting and Democracy" by Daniel T. Jenkins is published in England by Independent Press, Ltd. The supplement to Christian News Letter No. 228 dealt with the same subject. If you can lay your hands on one or both of these you will find them stimulating reading. Here, I have space to quote the introduction to the second which is written by the Rev. Alan Ecclestone, Vicar of Darnall, Sheffield:

"It is generally admitted that the pattern and relationships of the society we have grown up in no longer suffice. The disintegrating processes of past centuries have undermined the structure of social life to a perilous extent, chiefly indeed in the weakening of that sense of local attachment and local responsibility such as the ancient parish system fostered and expressed. The name of the parish survives, the substance has largely disappeared. The responsibilities once shouldered by the parish, discussed at its meetings and carried out by its officials, are now largely unrecognized. A town parish has little meaning, being quite often an arbitrary collection of streets.

"In the process we have lost something vital and necessary in social and spiritual life. A sense of neighborhood and neighborliness is necessary to our spiritual and moral growth. The parish is important, and we must face the task of recovering its life and meaning, not simply to restore a piece of social machinery but to work out afresh in terms of present-day human needs one part of that Gospel committed to our charge. To save men in a world which is disintegrating the Church must confront the man in the street with the spectacle of the common life of a closely-knit body. It must 'be the Church' to men in terms of their need. We shall not get men and women assembled again with a full, strong, vigorous, sense of common life until by example and precept we have made manifest its truth. The 'parish meeting' as it is now being developed in several parishes, is an attempt to find an answer to this problem. What is actually happening is described below, though details and experience vary according to the kind of parish and the time in which it has been at work.

"The parish meeting is the focus of all that is planned and done in the life of the parish. It is the assembly of the Church in that locality to realize its true nature and to grow in deeper understanding of its calling. The report of the Malvern Conference proposed that, 'where possible, the whole congregation habitually worshipping together should regularly meet to plan and carry out some common enterprise, however simple, for the upbuilding of its community life and for the general good.' There were some such meetings in existence at the time, but one may wonder how far these words were taken seriously and how much effort was made to call together the congregation in this way."

New Books

***Excellent **Good *Fair

****Albert Schweitzer: Christian Revolutionary* by George Seaver. Harper and Brothers. $1.75.**

This is primarily an appreciative exposition of Schweitzer's interpretation of the New Testament and his ethical philosophy. And as such it fills a need, since many who know of his great work in Africa as a medical missionary, know little about him as a scholar.

There is hardly a man of recent decades as gifted as this noted German. He is a great New Testament scholar; he is a distinguished organist and second to none as an interpreter of Bach; he is an expert surgeon and physician; he is surely one of the great Christians of our time.

Here in but 125 pages the author presents this man's ethics for our times—the reverence for life. And as such it is a stimulating and valuable book. Mr. Seaver has promised a biography of Schweitzer later which is surely needed.

—W. B. S.

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Trygve Lie Urges U. S. Lead Fight for Tolerance

Dean Charles P. Deems is Honored at Dinner For His Work for the Cause of Brotherhood

Edited by Sara Dill

Minneapolis: — A plea that the United States lead the way in the struggle for racial and religious tolerance was made here by Trygve Lie, secretary-general of the United Nations, in an address highlighting American Brotherhood Week. Achievement of the goals envisaged by the United Nations Charter, Lie said, "requires that ordinary men and women, in their ordinary, day-to-day lives, shall practice racial and religious tolerance toward their fellow men."

Pointing out that "a desire to escape from intolerance elsewhere" led to the founding of this country, Lie declared "the whole world watched the United States."

"In this country, where so many races and religions have been brought together in a common quest of freedom, it is almost unthinkable that there should be even a suspicion of intolerance," Lie continued.

He said the United Nations welcomes a "demonstration of good faith and human decency" by the United States.

"Of all the things for which the United Nations is struggling," Lie said, "none is more important than the idea of racial and religious tolerance. The only danger from which the United Nations suffers in this regard, is the temptation to take racial and religious tolerance for granted. Because we are not conscious of any racial or religious prejudices in ourselves we may be inclined to assume that all other people feel likewise.

"The only type of intolerance to which we, in the United Nations, subscribe is intolerance of intolerance. We do not and cannot tolerate fascist and nazi doctrines, which are based upon prejudice. All of us, after all, are old enough to remember that the doctrine which led eventually to the second world war, to the ruination of countless countries, to the death and mutilation of millions of our fellow men, to the disruption of civilization, first showed its foul possibilities to the world in an open attempt to create racial conflict.

"So today we may be excused for viewing with violent feelings of disgust and deep suspicion any similar manifestations which may appear, no matter where they appear and no matter who may be responsible for them."

Among those honored at the dinner was Dean Charles P. Deems of the Cathedral of St. Mark, who was presented with a certificate of appreciation for his service to the cause of brotherhood.

Dean Takes Leave

Detroit:—Dean Kirk B. O'Ferrall of St. Paul's Cathedral here has been granted a sabbatical leave, effective May 1 and continuing through October. Friends here have stated that he probably will not return to his post. The Dean would not commit himself when questioned about the rumor. "I have made very definite plans for study and travel," he said. "I will be ready to announce them in a few weeks."

Consider Ministry

Gambier, O.:—Fifty young men from eight states gathered at Bexley Hall recently to consider the ministry as a vocation. The speakers were the Rev. Thomas V. Barrett, head of college work of the National Council; the Rev. Frank L. Titus of the overseas department; the Rev. Robert A. George, rector at Defiance, Ohio; the Rev. Maxfield Dowell of Shaker Heights, Ohio.

Pussy Willow Sunday

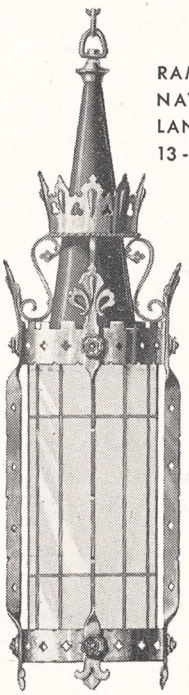
Winthrop, Mass.:—Sixty children of St. John's Church here observed their annual "Pussy Willow Sunday" last week. Then after service they brought 700 large pussy willows to the congregation at St. Paul's Cathedral, Boston.

Rev. Ralph M. Harper, rector of the Winthrop church, made the presentation to Dean Edwin J. van Etten on behalf of the children, saying "these 60 boys and girls of St. John's Church, Winthrop, bring the good tidings to Dean van Etten and our Cathedral congregation that Spring is just around the corner. No matter what Mr. Weather Bureau may say about it, no matter what Mr. Windy March may do about it, these 700 visible prophecies of Springtime are given you to warm the heart and cheer the soul of every home."

Dean van Etten welcomed the children and gave each a silver medal of St. Botolph.

Juvenile Court

Durham, N. C. (RNS): — The white and Negro ministers association here have notified Juvenile Court officials of a plan designed to encourage children and their parents to attend church and Sunday school. Under the plan, committees would



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be appointed in each church in the city to work with Juvenile Court officers in the program.

"We believe great and immediate results will be the outcome of this alliance between the church and the court," Judge Mamie Dowd Walker declared. "Sometimes we find parents and children who have never identified themselves with any religious influence."

The plan was presented to the court by the Rev. B. E. Morris, head of the Durham Ministers Association, and the Rev. Miles Mark Fisher, president of the Durham Ministerial Alliance (Negro).

Women Pastors?

Philadelphia (RNS): — Should women be admitted to the pulpits of the Presbyterian Church in the U.S.A. as pastors? Presbyteries are now voting on this question, and the returns to date show 36 Presbyteries in favor of, and 41 Presbyteries against, an overture which would permit women to be ordained. Five Presbyteries report no conclusive action yet taken in the controversial matter. There are 268 Presbyteries in the Church, leaving more than two-thirds of the total number yet to be heard from.

The overture, adopted at the General Assembly held last May, proposes to amend the Church's form of government to read as follows: "The ordinary and perpetual officers in the Church are bishops or pastors; the representatives of the people, usually styled ruling elders and deacons. These officers may be either men or women, and wherever this provision is applicable, directly or impliedly, there the terms employed are to be interpreted in harmony therewith."

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Church. Further replies are expected to come in more rapidly with the approach of another meeting of the General Assembly.

Final returns are to be reported at the meeting of the General Assembly to be held in Grand Rapids, Michigan, May 22-29.

Personnel Office

New York: — In accordance with the wishes of the Presiding Bishop, the National Council's personnel committee has set up the office of church vocations, with the Rev. Frank L. Titus in charge. The main purpose of the office is to encourage young people to prepare for full time Church work, both for the National Council as well as for parishes and dioceses all over the country. The only clergy directly concerned are those interested in overseas service, but a clearing house for all types of lay work in the Church will be maintained.

Miss Ellen Gammack, personnel secretary for the Woman's Auxiliary will assist Chaplain Titus, who will also continue as assistant secretary in the overseas department.

Episcopal Club

Tokyo: — The Episcopal Church Club of Tokyo, composed of 300 churchmen and women of the allied nations, held a Shrove Tuesday evening meeting in the club house of St. Paul's club. Capt. Alexander Maish of Cismont, Va., is the new president of the club, which was organized last October, its membership including representatives of the Anglican Communion in the United States, England, Canada, Australia, New Zealand and China. St. Paul's



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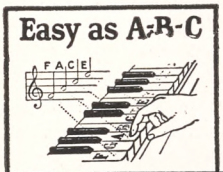

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Club, composed of faculty and graduates of St. Paul's University, has placed its clubroom at the disposal of the allied Episcopalians for two evening meetings a month.

Chaplain William J. Chase, chaplain of the far eastern air forces, who comes from the diocese of Central New York, spoke on the significance of Lent.

Plan New Work

Providence, R. I. (RNS):—The Rhode Island Council of Churches is planning expansion into three fields which it has not previously covered. The proposed new projects include a chaplain for state institutions who will work in cooperation with state authorities; an assistant executive secretary who will contact community agencies and church groups; and a program of systematic hospital visitation and clinical work through community institutions.

Goes to China

New York:—Mr. Richard T. Corsa has been appointed by the National Council to be teacher and athletic director at the Mahan School, Yangchow, in the diocese of Shanghai, China. Mr. Corsa was principal of the United States army information and education service in Shanghai during the war. He speaks and reads both Chinese and Japanese. His interest in the Chinese people prompted his offering himself for this position.

Mr. Corsa is a graduate of the University of Pennsylvania and has done graduate work at the University of Michigan.

Students Lose Weight

Indianapolis, Ind. (RNS):—Four Butler University students who embarked on a week-long "starvation diet" to focus attention on the Week of Compassion sponsored by the Disciples of Christ for overseas relief, lost a total of 28 pounds during their fast. Robert Funk dropped 10½ pounds, Roger Chittick lost 5½, Kenneth Brown, 8, and Miss Alta Bond, 4½. Funk lost four pounds in one 24-hour period. The students donated $40, the saving on food during their diet, to overseas relief. They said they felt "good," and that it would not be hard to continue the fast another week. They subsisted entirely on half a pound of food daily, including link sausage, cheese, pudding, crackers, cocoa and a few chocolate bars.

Tell Legislators

Manchester N. H. (RNS):—In a five-point letter to members of the State Legislature, the New Hampshire Council of Churches and Religious Education, which represents more than 65,000 New Hampshire Protestants, announced it opposes a state lottery, granting of approval for dog tracks, relaxing of controls on the sale of intoxicants or the legalizing of any form of gambling with a view to securing revenue. "We do not believe such action to be either economically sound or morally defensible," the letter stated.

The Council declared it would



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"vigorously support" good legislation having to do with "public welfare, conservation of natural resources, general education, state institutions, domestic relations, equal rights and privileges for women, the protection of children and the safeguarding of the character of youth."

Bishop Stevens Invited

Sydney (wireless to RNS):—Anglican and Protestant Episcopal leaders from the United States, Great Britain, and South Africa are expected to attend celebrations in Melbourne next June commemorating the centenary of the Church of England in Victoria. Among those invited are Bishop Bertrand Stevens, of Los Angeles; the Most Rev. John R. Darbyshire, of the Anglican metropolitanate of Capetown, South Africa; and Canon Roger Lloyd, of the Anglican diocese of Winchester, England, a well known Church writer.

The centenary observances will be linked in commemorative rites for John Sackfield, pioneer Anglican missionary, who disappeared among the snowclad mountain ranges on his way to the inland hamlet of Combienbar to hold services. Plans are on foot to erect a memorial cairn in the mountain region where Sackville perished, and to make the site an annual diocesan pilgrimage center.

Boycott Proposed

Las Vegas, Nev. (RNS): — Plans for a boycott against youth activities of local churches were considered and then unanimously rejected by a group of teen-agers here. The meeting climaxed the youngsters' resentment of what they called the clergy's failure voluntarily to come forward and back them and their leader, Miss Eileen Abbott, 21, in a campaign to stop the sale of liquor to minors in this community. The teen-agers rejected the plan "because we need more and better, rather than fewer, youth activities in our churches."

On February 8, three youngsters under the leadership of Miss Abbott made a surprise sortie in which they secured evidence against thirty liquor establishments that were selling to minors. The group have since declared themselves resentful that the churches of the community had not made any move to rectify the situation before they took matters into their own hands.

"The trouble with the clergy," said one teen-ager, "is that most of them are getting financial support from the liquor and gambling interests."

After deciding against the boycott the youngsters discussed the churches in general, and the clergy in particular, in their relations with young people.

"The ministers are so busy preaching Christianity they don't have enough time to practice it," was characteristic of their comment.

One 17-year-old said he had gone to Sunday school for ten years to learn Christianity and to the Boy Scouts for ten months "to learn how to use it."

The group finally reached the conclusion that, "What the churches in Las Vegas need are ministers with as much horse-sense, guts, and understanding as Eileen Abbott." And the meeting broke up with each boy pledged to "try to figure out what we can do about it."

Friends of Okinawa

New York:—The formation of a New York chapter of "Friends of Okinawa" is announced by the Rev. Garland E. Hopkins of Washington, D.C., provisional national president of the organization. Elected to head the New York group is former army chaplain Frank L. Titus, on the staff of the overseas department of the National Council, and who participated in the initial landings on Okinawa. The purpose of the movement is to promote a wider interest and understanding of the economic and cultural needs of a people who were first to fall victims of Japanese expansion.

Renewal of Vows

Sydney (wireless to RNS):—Services of "reconstruction" for long-married couples have been a regular

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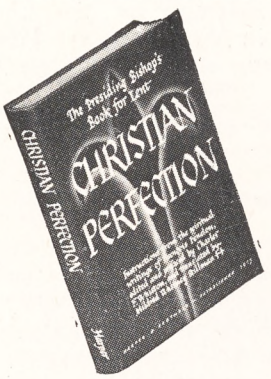
The Books Announced Here Received Either Three or Two Star Rating by The Witness



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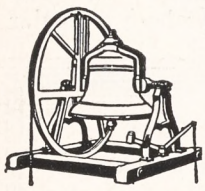
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annual feature at the fashionable Anglican Church of St. Philip here for many years, according to the Rev. Ernest K. Cole, pastor in charge. The function attracts about a thousand couples each year and consists of wedding hymns, a commemorative wedding service, and a sermon stressing the privileges and duties of married life, Mr. Cole declared.

He said arrangements are also made for Protestants of other denominations to hold similar services, intended to remind couples of their marital vows and to reconcile couples "unconsciously drifting apart."

Raise Large Fund

New York (RNS): — The Restoration Fund of the Presbyterian Church in the U.S.A. has raised $21,108,616 to date in its three-year drive to net $27,000,000, it was announced here by Harold A. Delzell executive director of the fund commission. With less than $6,000,000 yet to be raised by the time the General Assembly of the Church convenes in May, 1948, the Fund is three months ahead of schedule, Dalzell said. The drive was launched by the General Assembly in May, 1945.

Austin-Mahoney Bill

New York:—The Church League for Industrial Democracy is seeking support for the Austin-Mahoney bill in New York which is designed to eliminate racial and religious discrimination in colleges and schools. On the other hand the Catholic Welfare Committee is opposing the legislation. Concern over this fact was expressed by the Rev. Jack McMichael, secretary of the Methodist Federation for Social Action.

"We believe that Christian churches and individuals are being tested today by the specific stand they take on racial and religious discrimination," McMichael said. "We are disturbed, therefore, by the report that the Catholic Committee has asked for defeat of the pending Austin-Mahoney bill designed to eliminate racial and religious discrimination in institutions of higher learning.

"The Methodist Federation for Social Action considers this position untenable, ethically and religiously —especially in view of the unqualified refusal of the Catholic Committee to respond to the American Jewish Congress request for proposed amendments."

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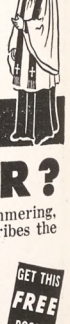
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS MARY WILLIAMS
Churchwoman of Boston

The Church may well be proud of the stand taken by the clergy in the state of Georgia. It surely is not easy for a minister there to come out against "white primary" laws. Yet under the fine leadership of both Bishop Barnwell and Bishop Walker, as you have reported, our clergy took a stand both on this issue and against the Talmadge forces. It took courage that one rarely sees in the Church and we all ought to be grateful for it.

* * *

REV. RANDOLPH CRUMP MILLER,
Professor at Divinity School of the Pacific

The Rev. S. Norman McCain is misinformed about racial prejudice in the theological schools. Among the graduates of the Church Divinity School of the Pacific are the Rt. Rev. Light S. Maekawa, the Rev. Joseph Tsukomoto, the Rev. John H. M. Yamazaki, all of Japanese descent; the Rev. Daniel Wu, the Rev. Yim Sang Mark, the Rev. Wai On Shim, of Chinese descent; the Rev. Alfonso Gomez Camberos, the Rev. Jose Flores, and the Rev. Leonardo Cespedes, of the Mexican Church; the Rev. Victor Rivera, of Puerto Rico; and the Rev. James H. McIlvaine, a Negro. Our alumni list includes eleven Japanese, three Chinese, three Mexicans, one Negro, one Hawaiian, one Greek, and one Puerto Rican. Two Japanese have been given honorary degrees. At the present time our student body includes one Chinese, one Negro, one Mexican; and another Negro was a student last year. This is a small percentage of our graduates, but it makes clear that our doors are open to all candidates to the ministry who meet our other requirements.

ANSWER: Dr. Miller, would you consider taking on the task of writing to our other theological schools asking each to give a report similar to yours, so that we may see if all of our schools come up to the standards of the Church Divinity School of the Pacific?

As our Church comes to be a living example of the Christian way of life, even as the Church Divinity School of the Pacific is an example, then we will be respected for what we are. My hope is that not only will all of our seminaries be as your school is, but also that all Church institutions will be as you. I look forward to the day when any Church person may enter any Church camp, seaman's home, prep-school, or such regardless of his color or nationality.—S. Norman McCain, Jr., Rector at Copenhagen, N. Y.

* * *

DANIEL E. WILLARD SR.,
Layman of Nebraska City, Nebr.

Referring to "Interesting Facts," published by the Presiding Bishop's committee: on page 14 is a paragraph which impels me to speak. It is commented correctly that many people upon first acquaintance with our Church remark upon the "coldness" or aloofness of our Church. Then it is explained that the "aloofness is but a natural feeling that God's house is no place for small talk and handshaking."

"Let all the earth keep silence before him." I say why not "Make a joyful sound unto the Lord." If the Lord is only or chiefly in his holy temple then woe to the world outside where there is too little knowledge of his teaching of love. The Man of Galilee went among the common people. The record does not show that he "shook hands" with the multitudes, but he did not keep silence either within or without the churches. He mingled with the people. He taught love for and kindliness to our neighbors. He ever extended a helping hand. He did not proclaim, so far as I can understand his teaching, that it is the duty of man to go to church every Sunday and there to worship God as the thing of first importance. Rather emphasis was placed on goodwill and love for our fellowmen.

The Episcopal Church (or any other Church) will not (as I understand the Scriptures) bring the world to the teachings of the Man of Galilee by solemnly worshipping God in church as though God were only in the holy temple (church). If there is anything in solemnly worshipping in church and bolting out of the church in silence and aloofness to our neighbors that exemplifies love for our fellowmen, which is what Jesus taught, I, in all sincerity fail to see it.

I say again "Make a joyful sound unto the Lord." Shake hands with your neighbors, whether strangers or not. Make the house of God a temple of goodwill, love, and friendliness. Then maybe the stranger that is within our gates will feel kindly disposed to come in. By friendliness and kindly greeting we may induce them to come in. Until friendliness and goodwill are extended I do not see how they will ever be induced to come in. Carry the gospel of love to all the world. Go to Church not to worship God in silence and aloofness only but with a cordial handshake seek to extend the gospel of love as taught by the Man of Galilee.

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MARCH 20, 1947
Vol. XXX No. 14

Clergy Notes

GREENE, ALBERT F., recently ordained deacon, becomes minister in charge of St. John's, Wilkinsonville, Mass., on May 1.

HARVEY, T. H., recent graduate of the Virginia Seminary, is now rector of St. Matthew's, Charleston, W. Va.

KING, HANFORD L. JR., was ordained priest on March 1 by Bishop Lawrence at All Saints', Worcester, Mass. He is doing graduate work at Union Seminary.

MARTIN, GILBERT D., formerly vicar of Holy Trinity, Hollidaysburg, Pa., and St. Peter's, Altoona is now assistant rector of St. Mark's, Mount Kisco, N. Y.

MAY, CHARLES W., was ordained priest on February 17 by Bishop Creighton at St. Columba's, Detroit. He is curate at St. Paul's, Flint, Mich.

MURDOCH, ELDRED D., was ordained priest on February 28 by Bishop Atwill at Christ Church, Mandan, N. D., where he is in charge.

PARKER, LOUIS A., formerly connected with the U.S.O., Richmond, Va., is now rector of All Saints', San Benito, Texas, effective Easter Sunday.

PARSLEY, HENRY N., formerly chaplain at Duke University, is now assistant at St. John's, Memphis, Tenn.

ROACH, WILFRED E. 2ND, was installed as rector of Grace Church, Radford, Va., by Bishop Phillips on February 26. He is now to devote full time to this congregation which he has been serving for the past five years.

ROBERTS, H. R., was ordained priest on February 25 at Calvary Cathedral, Sioux Falls, S. D., by Bishop Roberts. He is in charge of St. Peter's, Sioux Falls, in addition to being canon at the cathedral.

STEPHENS, ALBERT E. JR., was ordained deacon by Bishop Ingley on March 8 at St. Andrew's, Denver, where he is assistant.

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SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

MARCH 20, 1947

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Ministers Affirm Their Faith In Moscow Conference

Hit at H. D. Gideonse Who Stated That He Hoped the Conference Would Not Succeed

By Rita Ruben

Brooklyn:—A group of prominent local clergymen issued a public statement on the eve of General Marshall's departure for the Moscow Conference, in which they expressed their faith "that the conference can be a success and will make a contribution to world peace as our delegates seek honest and reasonable agreements with the delegates of the other great powers."

The statement was released in protest against an address delivered by the president of Brooklyn College, Harry D. Gideonse, on February 26 in Upper Montclair, N. J., and reported in national newspapers, in which he made a plea for a stalemate at Moscow and the immediate establishment under American leadership of a western European bloc.

"We feel this statement," declared the clergymen, "to be highly irresponsible and contrary to our American aspiration towards a worthy international order. We deprecate such thinking as expressed by the president of Brooklyn College as unrepresentative of our community, and we trust that public opinion will register its quick reaction."

Expressing their own confidence in the conference method of reaching agreements among the great powers, the clergymen in their statement called Gideonse's position "an expression of moral cynicism" and "a fundamental repudiation of the United States' solemn commitment to the United Nations, for the U. N. Charter presupposes the coexistence of the different member-nations, whatever their varying political and economic systems, in a permanent collaboration for peace."

"It seems to us," said a spokesman of the group, "that Dr. Gideonse has allowed his personal antagonism to the Soviet Union to warp his entire outlook. Whatever the differences and the difficulties between the United States and the Soviet Union, the road to peace does not lie through the creation of blocs and reliance upon coercion but through the reaching of working agreements. We, who signed this letter, regret greatly that such a statement as Dr. Gideonse made, should come from a man who is at present the president of Freedom House, an institution founded by public subscription raised in memory of Wendell Willkie, whose faith in 'One World' so stirred the hearts and minds of men. It seems so inconsistent with the whole outlook of 'One World'."

The full text of the declaration of the Brooklyn clergyman is as follows:

"To us it is a matter of painful regret that the president of Brooklyn College, Dr. Harry D. Gideonse, should publicly voice the hope that the forthcoming Moscow Conference will end in failure, and that, in anticipation of a deadlock, he should advocate the immediate establishment of a western European bloc directed against the Soviet Union.

"Does Dr. Gideonse propose that General Marshall simply go through the motions of peace-making? Does he solemnly suggest that our negotiators at Moscow sit down to write the peace treaties for Austria and Germany with their tongues in their cheeks?

"We feel this statement to be highly irresponsible. It borders on the immoral in that it advises our delegation to the peace conference to use deliberate double-talk, and it is contrary to our American aspiration towards a worthy international order.

"Not only do we see in Dr. Gideonse's proposal an expression of moral cynicism but it means a fundamental repudiation also of the United States' solemn commitment to the United Nations, for the United Nations Charter presupposes the coexistence of the different member-nations, whatever their varying political and economic systems, in a permanent collaboration for peace.

"We deprecate such thinking as expressed by the president of Brooklyn College as unrepresentative of our community, and we trust that public opinion will register its quick reaction.

"For ourselves, and in the name of the Brooklyn community, we wish to affirm our faith in the genuineness of the will for peace with which our delegates go to Moscow. We believe that this Conference can be a success and will make a contribution to world peace as our delegates seek honest and reasonable agreements with the delegates of the other great powers."

There were twenty signers to the statement, fourteen of whom were Episcopalians: Alger L. Adams of St. Philip's; John M. Coleman of St. Philip's; Egbert A. Craig of St. Martin's; C. C. S. England of St. Augustine's; John H. Fitzgerald of Christ Church, Bay Ridge, who is also the secretary of the House of Bishops; Guy H. Frazier of St. Gabriel's; Duncan M. Genns of St. Thomas'; Gordon C. Graham of St. Simon's; George H. MacMurray of St. Philip's, Dyker Heights; John H. Melish of Holy Trinity; William H. Melish of Holy Trinity; Harold C. Swezy of Holy Apostles; James Williams of the Holy Cross; John L. Zacker of St. John Baptist.

STUDY GROUPS

***The next article in the series for discussion groups, based upon chapters in *Christianity Takes A Stand* will be on Minorities. Those who have not received copies of the book upon which the present series is based may receive them by sending 30c in coins or stamps to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

We also take the opportunity to remind readers that the subscription price for THE WITNESS is now $4 and it will be greatly appreciated if that amount is sent when renewing subscriptions.

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CHURCHMEN APPEAL FOR DP'S

Los Angeles (RNS): — Brotherhood Week took a practical turn here when religious leaders asked Californians to aid the movement to free thousands of displaced persons now in European camps. The churchmen urged citizens to write their Congressmen to support a bill now before Congress to liberalize present immigration laws.

Signers of the statement were Archbishop John J. Cantwell, of the Archdiocese of Los Angeles, Rabbi Edgar Magnin, president of the Southern California Board of Rabbis, Bishop William B. Stevens of the Los Angeles (Episcopal) Diocese, and Dr. E. C. Farnham, executive secretary of the local Church Federation.

"Nowhere is brotherhood more needed than in the European camps in which more than 800,000 men, women, and children are confined," the statement declared. "About 400,000 of them are Catholics, 200,000 Protestants and 200,000 Jews. Let us open our doors to some of those unfortunates.

"During the war only 10,000 immigrants per year were admitted to this country, whereas the quota set in 1929 provided for 154,000 a year. If Congress will clear the way for the normal set quota only, this nation will be helping to wipe out a bitterness that threatens to generate new conflicts.

"No immigrant would be a public charge, because his or her financial security would have to be guaranteed by an individual or group in the United States."

LAURA R. LITTLE IS DEAD

Boston:—The death of Laura R. Little on March 2 removes one whose name is honored in missionary circles at home and abroad for the efficiency and sympathetic insight with which she administered the supply bureau of the Massachusetts Church Service League for over twenty years. She gave a major part of her time as a volunteer to this work which she directed with rare skill and devotion, permeated always with a sense of humor.

STUDENTS CONSIDER CHURCH UNITY

Boston:—Speaking to a group of over eighty Presbyterian and Episcopal college students, the Rev. Sherman E. Johnson and the Rev. William E. Denney presented the cases of their respective Churches in a discussion of the problem of Episcopal-Presbyterian unity. The meeting was a part of the program of the Canterbury Club of Emmanuel Church.

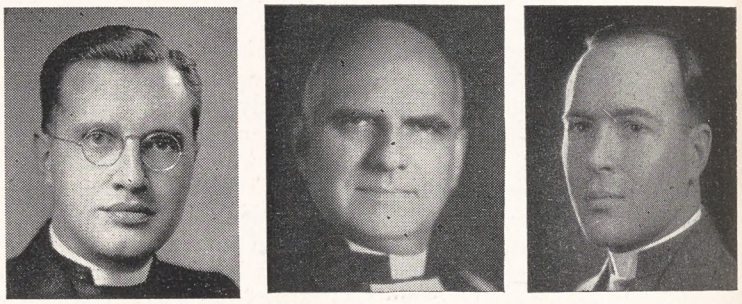
Prof. Johnson, speaking first, stated that the primary reason for unity is that there should be no schism in the body of Christ. Due to the basic purposes of the Westminster Confession and the theological tradition maintained by both Churches, he said, Episcopalians and Presbyterians are well-suited for merger. Mr. Johnson, a professor at Episcopal Theological School and member of the commission for unity, presented the Episcopal objections to unity, and concluded with a plea that we rise above the details that are now hindering us. "There is a definite lack of zeal for union in the Episcopal Church . . . there is a lack of education." He stressed the necessity of working together, this cooperation to take the form of exchange professorships, inter-association of students, joint worship.

The Rev. Mr. Denney, pastor of the Presbyterian Church of the Covenant, stressed the "remarkable orthodox solidarity" of the Presbyterian Church, stating that had the General Convention voted favorably on the unity overtures, the General Assembly would, of a certainty, have voted it down. The basis of unity, Denney said, is to break down the distinction that now exists between prophet and priest; the solution lies not in the paths now taken, but, first of all, in keeping the doors open, and, secondly, in both Churches promoting an ecumenical world institute, which has on it men representing all the parties in both Churches, to deal with doctrinal issues. A new confession of faith, expressed in words of our time, is sorely needed. Such an institute, producing a new confession of faith, would not only lead to Episcopal-Presbyterian unity, Denney felt, but also to a union of most non-Roman denominations.

The group then united in a prayer service, conducted by Donald T. Oakes, director of the Emmanuel Church Canterbury Club and student at Episcopal Theological School, and the Rev. Alison Bryan, director of the Boston Westminster Foundation.

CONFERENCE ON MINISTRY

Exeter, N. H.:—The Rev. Clinton L. Morrill, former navy chaplain, is to give the opening address at a conference on the ministry to be held here March 21-23. Other speakers are the Rev. Shunji F. Nishi, assistant chaplain at Columbia University; the Rev. W. B. Spofford Jr., secretary of the CLID; the Rev. Howard P. Kellett, social service secretary of Massachusetts; the Rev. George L. Cadigan, rector at Salem, Mass.; the Rev. Sherman E. Johnson of the Episcopal Theological School and the Rev. William Brewster, head of St. Mark's School.



CHURCHMEN IN THE NEWS: The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, leads a conference on religion at Brown University; Bishop Stevens of Los Angeles joins in plea for European displaced persons; Prof. Sherman Johnson, professor at the Episcopal Theological School, leads in a discussion of unity with Presbyterians

DIVINITY SCHOOL CONVOCATION

Philadelphia: — A special convocation of the Philadelphia Divinity School is to be held on March 28 when honorary doctorates will be conferred upon Presiding Bishop Sherrill, Bishop Banyard, suffragan of New Jersey, Bishop Wilner, suffragan of the Philippines (in absentia) and Bishop John Z. Jasinski of the Buffalo diocese of the Polish National Catholic Church. Bishop Sherrill will be the preacher.

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A School For Blind Children Is Opened in China

Evangelistic Services Are Held for Ten Day Period with the Hope of Doubling Membership

By Kimber H. K. Den

Nanchang, China:—One of the new projects which we opened here, after my return to undertake post-war reconstruction, is a school for blind children. We are keenly aware, as a result of the war, that many hundreds of children are suffering the loss of sight and are in a miserable condition. To do our bit in extending Christian love to this unfortunate group of children we have opened this school here for fifty children, coming from all parts of the country. We hope to be able to expand it as the money is found.

With the consent of Bishop Craighill we are now using temporarily a building formerly occupied by a war service agency, but we hope soon to move to more adequate quarters on the outskirts of this city which was originally designed for a school for the blind. It is now used by the military officers' training camp.

For the current support of this work the local board of directors, consisting of leaders of different missions and organizations, are now undertaking to raise twenty million dollars (Chinese currency). It of course sounds like a lot to Americans but it will have very little purchasing power as a result of the terrible inflation. In view of the widespread interest manifested by all classes of people, irrespective of their religious faith, we feel sure that it won't take very long before the goal of our financial campaign can be reached.

As has been the usual practice at St. Matthew's Church here during the pre-war period, we utilized the old China New Year (January 28-February 6) for holding evangelical meetings every day for ten days. These meetings were held every afternoon in the homes of members of our vestry and other members, where a family altar was established as a center of worship. Because of travelling difficulties and the heavy expenses involved, we were not able to secure a special preacher for these services and meetings. I therefore preached at all of them throughout the campaign. The general theme was "Spiritual rehabilitation and home evangelism" and each member of the parish was urged to bring along one or more friends, for whom he would be held responsible to lead to Christ as the objective of his Christian endeavor for the year. In this way it is hoped that the membership of the parish will be doubled, as it will be if each member keeps his pledge in Christian faith and loyalty.



The Rev. Kimber H. K. Den who announces the opening of a school for blind children. This is a recent snapshot taken following a severe illness from which he has entirely recovered

I am aware of course that we are nearer Easter than we are Christmas, and yet my American friends, even at this late date, may be interested in our Christmas celebration here at St. Matthew's. In spite of our constant worries due to the uncertainty of the days ahead, and the sorrows for the tragic sufferings all around us, we allowed nothing to interfere with the full flow of our Christmas joys. I was especially glad, as priest in charge, to get back only two days before Christmas after a long visit in Shanghai for the biennial conference of the National Christian Council. There I was assigned the task of writing an article on the social reconstruction work at Kiangsi for the missions study course. This I will send you in a few days since many readers of THE WITNESS, who have been so generous in supporting this work with Chinese refugees and orphans, may be interested in the report.

Of course everything was well arranged and planned by our vestry and staff members for the celebration of the holy feast of Christmas before I returned. It meant a great deal to me to be back in time for Christmas and to share with my people the great joys of the holy season. It was also a great joy to us to have Miss Muriel Lester of England and Miss Owen from India as our guests for Christmas.

After our carol service on Christmas eve, during which a Christmas pageant was presented, we had a large social party in our parish hall for all members of the church. The hall was packed to the doors in spite of the cold and rain. Everyone, whether young or old, was asked to bring a small Christmas gift which was turned over to Santa Claus for distribution. The first hour of the party was devoted to carols and the telling of Christmas stories. Then followed a short play and a few games by the members of the young people's fellowship. The whole party lasted over two hours during which we enjoyed our fellowship in our highest spirits. Then at midnight on Christmas eve, through the courtesy of our UNRRA friends, our young people were taken around in their bus for carol singing at different mission stations, hospitals and homes of Christian friends. This lasted for the whole night.

The high light of our Christmas joys was the presentation of a class of twenty persons for catechumen and nine adults and eleven children presented for baptism at our celebration on Christmas morning.

My friends may also be interested to learn that I also was called to Nanking to serve as the advisor of the Kiangsi provincial delegation to China's first National People's Congress. Because of the non-participation of the communists this Congress could hardly do anything other than adopt in principle the national constitution.

How I wish that editors of THE WITNESS, my very good friends,

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could be with us and see everything here with their own eyes. Let us keep up our hope and look for such a day.

Readers who care to make contributions to the work Mr. Den is doing in China should make checks payable to "Treasurer, C.L.I.D.," and mail to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

UNION PLAN COMPLETE

New York (RNS):—Final draft of the proposed basis of union between the Congregational Christian Churches and the Evangelical and Reformed Church has been completed and will be submitted to both bodies within the next few months, it was learned here.

At its April meeting the executive committee of the general council of the Congregational Christian Churches will be requested to transmit the plan to its churches, conferences and associations for study and action. If 75% of the bodies vote approval, the proposed basis of union will then be presented to the meeting of the general council in June 1948, for final action.

The proposed plan will be submitted in July to the triennial meeting of the general synod of the Evangelical and Reformed Church, and if adopted by a two-thirds vote will be sent to the 34 synods of the Church. Final adoption by the general synod requires a two-thirds affirmative vote by the local synods.

Following approval by both denominations, a special joint meeting will be called to complete plans for the merger.

According to the proposed basis of union the unit of organization for the new United Church will be the congregation. Men and women will have the same rights and privileges in the Church, and it is recommended that at least one-third of the members of national administrative bodies be women.

The proposed plan also provides for freedom of worship and education as now enjoyed by congregations of the negotiating denominations.

DISCUSS RELIGION AT BROWN

Providence, R. I.:—The annual religious embassy was held at Brown and Pembroke Colleges, March 3-6. The leader at Brown was the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, and the leader at Pembroke was another Episcopalian, Mrs. John G. Magee of New Haven, who was for a year a missionary in China. Other Episcopalians on the program were the Rev. Paul Van K. Thomson; the Rev. William Berndt; the Rev. Raymond S. Hall; the Rev. Shirley B. Goodwin; the Rev. John R. Wyatt; the Rev. L. H. Flicher; the Rev. Robert S. Beecher; the Rev. J. A. McNulty; the Rev. Henry P. Krusen and Miss Barbara E. Arnold, head of college work in New England. The chairmen of the committee sponsoring the conference were also both Episcopalians; Richard M. Morris of Brown and Mary E. McNulty of Pembroke.



The Rev. Charles H. Cadigan, chairman of the board of the Church Society for College Work, has secured a three month leave of absence from his parish at Bloomfield Hills, Michigan, to present the claims of the ministry to college students. He will be assisted by the Rev. Hugh C. White, a recent graduate of Virginia Seminary

PUBLIC NEGLECT OF YOUTH

Boston:—Bishop Norman B. Nash declared here last week that the state legislature had remained deaf to the need of correctional institutions for youth, with increasing sex crimes the result. The statement followed the murder of a young girl by a mentally defective boy who had recently been released from an institution even though his parents has stated that he should not be released.

"The deplorable lack of adequate educational and psychiatric programs in the commonwealth's institutions for young offenders against the law has long been known," Bishop Nash said, "but the public reliance upon mere detention as a corrective, and the public unwillingness to meet the cost of expert psychiatric study of individuals and the expense of proper education and training in the institutions have been enough to thwart the repeated efforts of trustees, administrators and penologists to secure the necessary funds. The legislature has remained deaf."

Declaring sex offenders must be studied and educated, the bishop said "such a program will cost money, but I hope Massachusetts will need no more tragedies to convince us that we must institute such a program for the sake of our young people. They are not expendable."

BRITISH EDITORS ARE ANGRY

London (wireless to RNS):—Religious weeklies here, suspended for two weeks in the interest of power and fuel conservation, reappeared last week with editorials sharply criticizing the government's action as morally and legally unjustifiable. The Recorder, Methodist, said that it showed "indifference if not hostility to religion," whereas the Christian World asserted that it would be willing "to have accepted equality of sacrifice but what we complain of is arbitrary discrimination." Other weeklies commented along the same line.

TWO BEQUESTS TO KENYON

Gambier, O.: — Kenyon College has received from the estate of Florence E. Lewis Rauh of Elyria, Ohio, a bequest of $50,000 for a scholarship fund and another of about $273,000, part or all of which is for a new building. The trustees have assigned the latter for the construction of a freshman dormitory.

URGE SEMINARY BE CLOSED

Chapel Hill, N. C.:—The following resolution was passed at the annual state conference of Episcopal college students, meeting here: "We strongly recommend that the Bishop Payne Divinity School at Petersburg, Va., be abolished and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church." Further details of the reasons for the stand taken will appear in THE WITNESS for March 27.

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EDITORIALS

The Meaning of Greece

IN AN editorial on International Policy (Dec. 12, 1946) we stated that "We will oppose, with every resource at our command, those who loosely talk about war with Russia and who would increase our military establishment for such a contingency." The editorial also declared that "it will be our constant endeavor to make our readers deeply conscious of the fact that we face times of great international change and readjustment and to endeavor to guide that change by reference to the one form of world policy that offers the only hope—the Christian gospel of brotherhood."

To deal with such subjects, we are fully aware, brings charges that we are pro-Soviet even when we state, as this editorial did, that we believe Russia has a long way to go before political democracy is realized. But more than that, we are of the opinion, as Bishop Johnson was always saying, that it is far more profitable and healthy to confess our own sins than those of the other fellow. The fact that we do not join the swelling anti-Russian chorus, which is rapidly conditioning the American people to accept war, does not mean that we are blind to Russia's faults. It is simply that we are sure we have plenty of our own that need attention if we are to have the Christian brotherhood we talk about.

Food for starving peoples, which of course all decent people are for, was until recently the moral pretense behind which our foreign policy was concealed. But there is no pretense about Greece or Turkey. Our government now tells us bluntly that we are to save "Western civilization" and "democracy" even though to do so means military support for anti-democratic governments. We are waging an undeclared war of nerves, preparations, food and financial pressures, allegedly against communism and the Soviet Union but actually against the development of economic democracy.

The policy, we believe, is doomed in the end to defeat. We are trying to put the peoples of the earth into the mold of the old economy but it is too late for that. A page of history has been turned, as Sumner Welles pointed out last week, and once that is done no power can turn it back. The failure of the old order is written all over Europe and a large part of Asia. The socialist era of history has begun, with nations all over the world, by their own routes, moving in that direction. In trying to stop it we are endeavoring to halt the course of history. That is something that cannot be done for long.

The tragedy of our effort is not merely that history will push us aside if we persist. It lies in the fact that for the first time in the history of man there has emerged a possibility of society moving to a stronger economic base without destroying much of the gains of the past in devastating revolutionary wars. All over the world the leftists have recognized this new historic situation and have declared their willingness to join in the attempt. But our present policies of supporting such anti-democratic governments as Greece, Turkey and China, will make it impossible to overcome the difficulties involved in the undertaking.

If we persist the moving finger that writes the record of man will put us down as bearing the heaviest responsibility for making the transition the most costly of the great upward steps that mankind has taken in its slow and devious course across the centuries.

"QUOTES"

I APPREHEND for the next hundred years an ultimate, colossal, cosmic collapse; but not on any of the old lines. My belief is that science is to wreck us, and that we are like monkeys monkeying with a loaded shell; we don't in the least know or care where these practically infinite energies come from or will bring us to.

—Henry Adams
Written in 1902

Worthy of Their Hire

THE nation has a new headache—strikes of public school teachers, who apparently have discovered that they are workers instead of professional people.

There are few communities where teachers are paid an adequate wage and it is a disgraceful thing that we have not recognized, in financial return, those whom we so largely depend upon to educate our children and young people. Teachers themselves are now doing something about the matter and Church people ought to back them.

The Church has had to think about strikes for only a short period of its history. It has only been in the recent decades of our rapidly developing industrial society that workers have withheld their labor to win what they considered just demands. But there is ample justification in biblical and

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Church teaching to warrant vigorous support of school teachers in their demands. The Old Testament prophets said that God demanded of his people that they "do justly"; our Lord insisted that "the laborer is worthy of his hire."

Our Church, along with most others, has recognized this basic principle in resolutions unanimously approved by General Conventions, particularly in recent years. Thus in 1933 the Pastoral of the House of Bishops declared that "The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life; that approximately one-third of our population is below the poverty level; that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produces these ills then obviously it has departed from the right principles enunciated by Christ. No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth; more certain assurance of security for the unemployed and aged, and, above all else an order which shall substitute the motive of service for the motive of gain."

Pope Leo XIII also issued a pronouncement on the subject which is official teaching of the Church of Rome. "Remuneration," he said, "ought to be sufficient to support the wage earner in reasonable comfort. If the workman accepts harder conditions, because an employer will afford him no better, he is made a victim of force and injustice." The Church goes on to say that if a just contract has been made with an employer then the natural right to strike is suspended, but contracts cease to bind when they are unjust.

In the last election the governors of a number of states promised that something would be done about the low pay of teachers. They admitted the injustice when they wanted votes. But having done nothing to fulfill their promises they are now faced with strikes. The ethics of the situation is clear. The teachers are morally right. We as Christians are morally bound to support their effort to correct the injustice.

Moral Meaning of the Bomb

by Louis N. Ridenour

Professor at the University of Pennsylvania

EVEN today, a year and a half after the first use of atomic explosives in warfare, our thinking on the important matter of atomic energy and the atomic bomb is muddled and confused. As this is written, a number of the country's Senators, including such leaders as Taft, are attacking the appointment of David Lilienthal on the grounds that he favors public ownership of public utilities, when it has not been many months since the Senate unanimously passed the McMahon Bill, which patently and in so many words provides for the socialization of atomic energy.

As this is written, there is a strong disposition, on the part of many people, to develop a Maginot philosophy with regard to atomic energy. There is a tendency to entrust our "national security" to our present monopoly of what is called "the secret of the atomic bomb" or "the know-how" of its manufacture. Senator McKellar has said—and this sounds to me, and to many others, like blasphemy—Senator McKellar has said: "I pray God we will never have an international agreement for the control of atomic energy." The Russophobes are taking this position, despite the clear fact that, if Russia is determined on uncompromising nationalist expansion, this policy is exactly what she would hope for from us. For, if Russia really is a threat, then it follows that she is determined never to join in a workable and reasonable plan for the control of atomic energy. To unmask this supposed Soviet plot requires only that we present a scheme for the control of atomic weapons so fair, so practical, so sane, that abstention by the Russians would be clear proof of evil intent. So long as the McKellars must pass on our treaties, we shall never learn whether Russia is determined to attack us, or is simply and honestly wary of a plan that seems to her ungenerous.

Our thinking is confused. Therefore what I say

Louis N. Ridenour is professor of physics at the University of Pennsylvania. Although his specialty is nuclear physics, his wartime work was in the field of radar. From 1941 to 1946, he was a staff member of the radiation laboratory of the Massachusetts Institute of Technology, serving as assistant director of that laboratory, and later as consultant on radar to the Army Air Forces in the European and Pacific Theaters. He contributed the chapter "There is No Defense" in the book *One World or None* which is a report to the public on the full meaning of the atomic bomb by America's outstanding scientists.

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about the moral meaning of the atomic bomb may be superficial and unwise. But I have thought deeply about these matters since Hiroshima, and I find myself commencing to attain a stable point of view.

There are those who say that our use of the atomic bomb on Japanese cities was inhumane and wrong. I do not agree. War is inhumane and wrong, no doubt; but, given war, the yardsticks of inhumanity do not apply. Was the atomic bomb inhumane because it killed tens of thousands? More were killed in a single fire raid on Tokyo than died from blast or radiation in either Hiroshima or Nagasaki. Was our use of the bomb unjust because of lack of warning? We did not make a practice of announcing in advance the mass raids of B-29s that were equally damaging to Japan.

The unique thing about the atomic bomb was not the total destruction and death that it caused, but the fact that all this demolition and killing could be visited on the enemy by one aircraft and a dozen men. The logistic and strategic difference between an atomic-bomb raid and a mass fire raid is thus profound; but the moral difference escapes me altogether.

Man has engaged in moral discourse from the beginning of recorded history, and he has had his life shaped by advancing technology for three centuries and a half. While the level of individual or group morality has risen and fallen by small degrees through the millenia of which we have accounts, the level of technical accomplishment has been rising steadily, at an ever-increasing rate. Among other applications of technology, we find it applied to war. Technology has transformed war from the orderly clash of mercenaries to a holocaust in which no one is safe. Meanwhile, morality has been deploring war all along, but has never developed strength enough to prevent its frequent recurrence.

There are those who say that progress in science and technology should be halted to permit man's growth in moral stature, to the point where man is fitted to control the forces that the modern world puts into his hands. I do not agree. The record seems to show that man's moral stature has changed little in a period ten times that encompassing the entire growth of modern science. How optimistic one must be to suppose that ethical behavior could overtake material progress, even if the latter were halted entirely!

It seems to me that the atomic bomb, whose concentration of energy—whether for destruction or for good—surpasses by a millionfold anything we knew before, means this: It is a symbol of what war can become if wars continue. Conflict between organized groups of men has become so frightful, so terribly destructive, that the good which victory might serve is now clearly submerged in the evil of the means of gaining victory. No matter whether attention is focused on atomic energy, or biological warfare, or long-range guided missiles, the conclusion is the same. We must never have another war.

HOW can another war be avoided? The men who favor war are hard to find, in times like these. Can we avoid a war by following the teachings of religion? Certainly we can, in principle, but the record seems to show that attempts to accomplish this have always failed, and we must look for a surer way. It seems to me that the problem of avoiding war is, in the present state of world organization, mainly one of politics. The sovereignty of our present sovereign nations permits no solution of a basic conflict between two of them short of war. This is a defect of political organization, which can be repaired by the development of a world law, written by a world assembly, administered by a world executive, and interpreted by a world judiciary. We have made a faint beginning toward such a political arrangement, by the creation of the United Nations. There is a long way to go before a genuinely working and workable world government can arise, and we live in the difficult transition period that precedes its coming. It will not be easy to bridge the interval between our many sovereign nations of the present and the one world that the future must hold.

What is the place of morals, of organized religion, in this problem? There are those who say that uncompromising individual pacifism is the best route to the goal of peace. I do not agree. Forgetting for the moment that it is impossible to be an uncompromising pacifist, since there is no useful human activity that does not contribute to the prosecution of total war in time of war, and since the mere payment of taxes contributes to the maintenance of a military establishment in time of peace, let us examine the pacifist case. We are faced by a period in which suspicious nations (we are not the least suspicious of nations) must lay down their national arms one by one, must surrender their sovereignty bit by bit, and must at last join in a single government of the world. Instant unilateral disarmament, which is the pacifist ideal, will contribute to the goal only if all other nations are honest and well-disposed, which we hope for but cannot know.

In my opinion, the contribution that religion and morals can make to the present problem—which is not only that of the atomic bomb, but rather that of modern war—is to stress that the current sit-

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uation is not qualitatively new. Long ago God specified that to kill was evil. It has sometimes been thought that the ends for which murder was committed justified the act of murder; it has sometimes been thought that there were holy wars. The perfection of our modern weapons has now made it clear that, even in a righteous war for a worthy cause, the desolation, death, and destruction make the wisdom of a war most dubious. If to these practical considerations is added a strong religious affirmation that war is evil in itself, man may at last awake. Freedom from war is to be sought in political organization, not in the growth of morals to the point where war cannot begin; but the moral argument against war, coupled with the practical evidence of war's new destructive potential, can be sufficient to force the creation of the required political organization. This is clearly difficult, when the countries of the world are governed by McKellars, but even so it can be done.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Fasting Communion

THE question never fails to come up. Every time one discusses with a group of clergy the necessity of restoring the Eucharist to its primary place in the common worship of the people, someone is bound to ask whether or not this is practical in view of "the *rule* of fasting communion." I have hesitated for some time to discuss this custom—for I cannot bring myself to speak of it as a rule—because no matter what I say about it someone may misunderstand me and take offense. Let me say at once that I have no personal objection to the custom whatsoever. I am certain that for many of our people it is a helpful discipline. But I could never bring myself to impose it as a rule for any communicant, for the simple reason that there is nothing in the Prayer Book or in the Canons of the Church which would justify my doing so. The Exhortations of the Holy Communion service (pages 85-88) set forth quite explicitly all that the Church requires of its members in the way of preparation for communion. In the cure of souls a pastor may make many other recommendations over and beyond those contained in these Exhortations; but I do not see how he can legitimately *require* any more.



The Prayer Book does not neglect to teach the wholesome discipline of fasting. It contains a table of days of fasting and abstinence, none of which, however, are Sundays. I understand this table to mean that on Ash Wednesday and Good Friday, at the least, fish is proscribed as well as bacon! Also in the case of adults seeking baptism the Prayer Book says that they are to be "exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament." One may argue, I suppose, that what is good preparation for one sacrament is also good for another. But then one is baptized only once, not every Sunday and holy day. As a matter of fact it is not exactly correct to speak of making a communion fasting if all that is meant is the postponement of a meal for an hour or so. To fast is to give up eating entirely as a special devotion. Now if the clergy who are so keen about teaching their people to fast before making their communion would recommend this devotion in connection with an 11 o'clock celebration, instead of an 8 or 9:30 one, they would be coming nearer to what the Prayer Book speaks of as "extraordinary acts and exercises of devotion."

The custom of taking no food before receiving communion goes back to the earliest times, when the Christians had to hold their meetings at the crack of dawn before going to their work. Even so, the custom of such abstinence was not universal in these ancient days, for the puritanical Tertullian (early third century) inveighs against those Christians who refuse to give the kiss of peace at the Eucharist to their non-fasting brethren. Far better, he says, that the fasters obey the Lord's precept to conceal their fastings and be at peace with their fellows in prayer. The earliest rule which I can find about fasting communion is in the *Apostolic Tradition* of St. Hippolytus, a contemporary of Tertullian. But the reason he gives for it strikes us today as nothing short of sheer superstition and magic: "Let every one of the faithful be zealous to partake of the Eucharist before he eats anything else. For if he partakes with faith, even though some deadly thing were given him, after this it cannot hurt him."

It must not be forgotten that however much early Church Fathers pressed the faithful to observe this ancient and godly discipline, the Church did not officially write into her canons any such requirement for the laity until long after they had ceased to communicate very often—usually about once a

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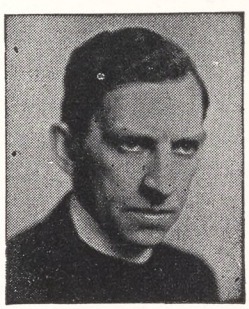
year, at most three times. The Reformers of the sixteenth century who sought to revive more frequent communions by the people had no quarrel with the old custom. Indeed the Calvinists even went it one better and tried to enforce fasting for a period *after communion*, as well as before! But no rule about it was written into the Prayer Book. I rather imagine that the Reformers would have agreed with the Caroline poet Robert Herrick that the outward fast is of little moment to God our Father unless accompanied by the inner fast—"from strife, from old debate and hate . . . to starve thy sin, not bin." (See his "To Keep a True Lent.")

Talking It Over

By
W. B. SPOFFORD

FREEDOM is a word precious to Christians but there is one "freedom" that we give less attention than we should—freedom of the air. It has to be remembered that this channel of communication is publicly owned, with its operation, in theory, in the hands of the people through their government. The radio, by act of Congress, is charged to operate "in the public interest, convenience and necessity" but actually of course radio is big business and operates in the interest of its own balance sheet. There is nothing in law which says that the trustees of our airwaves must make profits, but it is nevertheless a fact that any radio voice who does not serve that end is soon silenced. This has been abundantly demonstrated in recent weeks. As reactionary forces have tightened their hold on the national economy, following the November elections, the radio industry has demonstrated that, instead of being the servant of the people, as it is always maintaining, it is actually the subsidized mouthpiece of business.



There was a day not so far back when you could hear a news analyst, if you did a bit of searching with the dial, who stood for progress; who was friendly to organized labor; who believed in a high standard of living; who maintained that constitutional liberties should be safeguarded; who was a voice for international goodwill and peace. But you would have a hard time finding such a man today. Quite the reverse: it is anti-labor talk; the anti-Soviet line; preachers of racial hatred and international discord that you hear these days.

Here are a few of those who have gone: Johannes Steel, Robert St. John, John Vandercook, Quintin Reynolds, Hans Jacob, Orson Welles, Henry Morgenthau Jr., Lisa Sergio, Sidney Walton and many more. Don Hollenbeck, who had a daily spot on NBC is now heard for a few minutes once a week on CBS. Frank Kingdon and Raymond Walsh both have had their time cut drastically and both are threatened to be cut off entirely. On the other hand such fascist-minded commentators as Henry J. Taylor, Fulton Lewis Jr., Upton Close, and such a reactionary as H. V. Kaltenborn, go merrily on their way, handsomely backed with sponsors' cash.

THE fact that liberals are taken off the air is not due primarily to the prejudice of radio stations. It is because their goal is profit and hence are committed to the anti-labor, anti-peace line, just as most newspapers have to sing the tune of the National Association of Manufacturers. Steel is a good example. When he was shown the door by WHN he said that he had no quarrel with the station. In fact they had kept him going for some time after his sponsor had quit. But since his analysis of the news was searching and fearless, and because he did not hesitate to criticize the Vatican's political line, no new sponsor was found. After all a sponsor is in business to make money and he is not going to run the chance of having his product boycotted by the millions of disciplined followers of the Roman Church. So, exit Steel.

What to do? Well, radio is sensitive to public opinion—far more so than newspapers for the very reason that they are the trustees of airwaves which are public property; yours and mine. They have to have popular support. Therefore individual protests; mass protests, can and do get results. Write radio stations, networks and above all sponsors, backing the men you believe are telling the truth; condemning those you think are not. Protest is the most powerful weapon in the hands of the people, and nowhere is this more true than in the radio field. And don't be satisfied with their ready excuses. They will tell you, as they have me, that they are sorry Mr. So-and-So is no longer heard over their station; that they are hoping that he will soon return; that a sponsor is soon to be found. Or they will come up with the necessity for "reshuffling program schedules" and "scarcity of available time." But there is time available for reactionary commentators. Time can be found for liberal ones if the demand is strong enough. And don't forget that the radio is yours, charged by federal law to "operate in the public interest."

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Strategy and Tactics

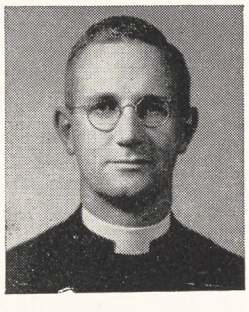
by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

FOR THE PARISH

THE Church needs a strategy on programs and bulletins. The National Council, the dioceses and the parishes could and should coordinate their efforts in this field in an attempt to aid one another in reaching as many people as possible with as much Christian propaganda and Church news as possible.



At present, it is pretty much every man for himself. Some parishes publish a monthly or weekly bulletin which is mailed to members; others print or mimeograph a weekly program with the order of service and parish notes; a few do both. Each person responsible for a bulletin or a program is left to his own devices to obtain material. The National Council does offer "the partly printed parish papers," but the task of finding more than an occasional picture that is artistically and intellectually sound is a hopeless one and the message on the back page is too often vague and impersonal.

The Congregational Christian Churches have a much more satisfactory set-up. The missions council of that body issues a partly printed paper. In this case, the two inside pages are filled. A number of short articles and two or three pictures appear in each issue. The local church prints or mimeographs the outside pages. If the paper is to be mailed on a second-class mailing permit, the two pages of "general interest" material are already provided, leaving room for title and space for address as well as local coverage.

My suggestions for a strategy on programs and bulletins are:

1. Establish a uniform size so that everyone would be accustomed to the same space.

2. Publish information as to cost of printing, mailing permits, etc.

3. Urge upon parishes the value of reaching all their members once a week through mailing a bulletin. Three or four parishes can join together in such an enterprise.

4. The National Council provide a bulletin once a month with the two inside pages printed. The articles should be brief and cover news of the Church in the nation and in the world. Each issue should have one to three pictures.

5. The diocese provide a bulletin once a month on the same basis. The cost would be a little more than in the first instance but if enough parishes cooperate, it would still be small.

6. The National Council provide monthly mimeographed sheets of material in helping with other weeks. Good material could be taken from books, articles or from parish bulletins. News items could be added. Special releases could be included.

I am convinced that some such method as outlined here is the only way of reaching all the members of an average parish with news of the Church on the national, diocesan, and local parish levels. Furthermore, it provides an excellent means of educating church people on points of doctrine, Church history, Christian ethics, etc. Finally, it serves as a medium of reaching people with propaganda in the best sense of that word.

New Books

***Excellent **Good *Fair

Revolution and Reason by Emil Brunner. Westminster Press. $4.50.

This is a heavy book for serious students of theology who of necessity, if they are to keep up with their jobs, have to read everything that Brunner writes. There is a great deal in the book that is true and important. However most readers of THE WITNESS will want to wait until a briefer and less expensive book, interpreting this one in language they can understand, comes along.

—W. B. S.

* * *

He Lives by Austin Pardue, the Bishop of Pittsburgh. Morehouse-Gorham. $1.50.

One boy came home from the wars to his mother and there was an all night celebration. A messenger came to another door and handed a mother a telegram: "We regret to inform you etc." This second mother, so Bishop Pardue says, "will see her son face to face, and, judging, from the fine start that he had when he was here on earth, she will see her hopes and aspirations and ideals fulfilled." That perhaps gives you an idea of the book which tells us all about paradise, purgatory, hell, heaven, and guardian angels who, the Bishop says, have pulled him out of jams. Thoughtful people, I think, will do better to read Fred Grant's book on the subject, *Can We Believe in Immortality?*

—W. B. S.

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A Plea For Adequate Housing By New York Bishops

Declare That the Crisis Assumes Disastrous Proportions and Urge Matter Be Dealt With

Edited by Sara Dill

New York:—The bishops of the six dioceses in New York state have issued a public statement calling for a referendum on the expenditure of 300 million dollars for housing. The statement, issued on behalf of the newly organized inter-diocesan committee on legislation, declared that the housing shortage is "the most serious problem in the state." It went on to say that "the crisis assumes disastrous proportions from the point of view of family stability, juvenile delinquency, health, and the social and spiritual welfare of hundreds of thousands of our fellow citizens."

Ingrid Bergman

New York: — Ingrid Bergman, screen star, has made a radio transcript for Church World Service which has been distributed to 300 broadcasting stations. Called "Flood Tide" it deals with the resistance of the Dutch people on Walcheren and the reconstruction of their flooded island. The National Council's department of promotion suggests that Church people help assure wide distribution of the program by inquiring about it of their local stations.

Rector Returns

Chelmsford, England:—The Rev. E. L. Andrews, rector of Sandon parish here, has asked the Church Pension Fund to spread the news here in the U. S. that he "was preserved through three and a half years' imprisonment in Singapore" where he was taken prisoner by the Japanese while serving as a captain in the intelligence corps. "Since my return," he writes, "I am finding it increasingly difficult to carry on with my work. Those years of starvation and other hardships have left their mark."

College Women

Lincoln, Mass.: — A vocational conference for college women was held here February 28-March 2. Leaders included Barbara Arnold, secretary of college work in New England; Prof. Adelaide Case of Episcopal Theological School; Ellen Gammack, national personnel secretary of the Auxiliary; Marilyn Jones, Episcopal Service for Youth, Chicago; Mrs. Gerald O'Grady of Hartford; Mrs. Arthur Sherman, national secretary of the Auxiliary; Helen Turnbull, director of Windham House, New York; Elizabeth Varney, secretary of rural work for Maine; Prof. Eunice Work of Wheaton College and the Rev. John R. Wyatt, rector at Wakefield, R. I.

Date Is Set

Seattle:—It was announced here on March 11th that the consecration of the Rev. Stephen F. Bayne Jr. as Bishop of Olympia will be held here on June 11th. The service will be in St. Mark's Cathedral. Mr. Bayne is at present the chaplain at Columbia University.

Installation

New York:—Bishop Charles K. Gilbert will be installed as Bishop of New York on April 26th it was announced at the Cathedral of St. John the Divine on March 11th. The exact hour for the service, and other details, are to be announced later. Meanwhile the new bishop has moved to the Cathedral Close, occupying the former deanery which has been vacant for some time. Bishop Manning has moved into the former residence of Bishop Gilbert at 8 Washington Mews.

Jim Crow Law

Baltimore (RNS):—Church leaders of all faiths here have appealed to the Maryland house of delegates to repeal the state's Jim Crow law which they say "degrades and destroys human personality by segregating man from man for no reason except the pigmentation of his skin." They also stated that the law, repeal of which has passed the senate and is now before the house, is "as harmful to the majority as to the minority as it produces arrogance, selfishness and false pride in the larger group."

Brothers Disagree

Berkeley, Calif. (RNS):—President Ronald Bridges of the Pacific School of Religion has expressed disagreement with his brother, Senator Bridges of New Hampshire, over the appointment of David E. Lilienthal as chairman of the atomic energy commission. The educator last week wired Lilienthal: "As churchman and Republican, I heartily support your nomination and hope that a few more Senators, including my brother, will have the good sense to do so." He also sent similar telegrams to a number of key Senators.

Elections Scheduled

Springfield, Ill.:—The election for a successor to Bishop White of the diocese of Springfield will be held June 9 here.

The diocese of Western New York is to elect a successor to Bishop Davis on May 20th at St. Peter's, Niagara Falls. A nominating committee, headed by Judge Charles B. Sears, has been at work for several months and has eliminated all but



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four nominees from a list of 38 submitted. Nominations can of course also be made from the floor.

Priest Honored

Philadelphia:—The Rev. Henry L. Phillips, retired archdeacon in the diocese of Pennsylvania and senior Negro priest—maybe of the United States—celebrated his 100th birthday on March 11th. Bishop Hart and many of the clergy held a thanksgiving service which was followed by an informal luncheon.

Student Center

New Orleans:—Plans for a student center at Tulane University and its affiliated Newcomb College, were discussed March 4th at a joint meeting of the men's clubs of the various parishes of the city. The speaker was the Rev. Thomas V. Barrett, head of college work of the National Council. The diocese already has centers at the State University, Southwestern Institute and the Polytechnic School.

Niemoeller's Visit

New York:—Martin Niemoeller is to extend his stay in the United States until after the meeting of the provincial committee of the World Council of Churches, which is to meet April 22-25. He was originally scheduled to return to Germany early in March.

Methodists Gain

Chicago (RNS):—The Methodist Church has gained over a million members in 40,264 churches as the result of a year of evangelism conducted as a part of its four-year crusade for Christ campaign. The gains are about evenly divided between new members received on confession of faith and those who transferred from other Churches. A total of 894 new and reopened churches was also reported in the statement which covers a sixteen month period.

Italians Protest

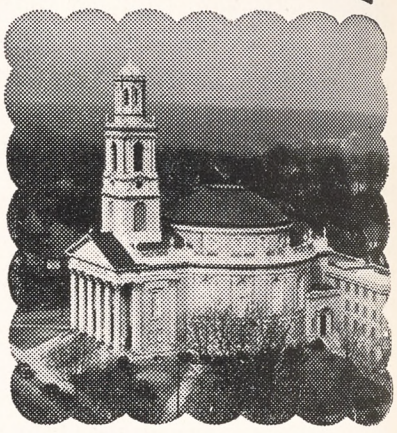
Rome (wireless to RNS):—The Evangelical Churches of Italy have filed a protest with the Constituent Assembly against inclusion in the constitution of a statement proclaiming that "the relationships between the state and the Catholic Church are regulated by the Lateran pacts." The protest is based on the ground that such pacts eliminate the equality of all citizens before the law and are in violation of the neutrality of the state toward all religious faiths.

Meanwhile thirty Roman Catholic leaders from several European countries, meeting in Switzerland, passed a resolution declaring that "only when the principles of respect for the human individual and liberty and social progress are realized will Europe, shaken to its foundations, be consolidated and peace among different countries and peoples assured."

No Discrimination

Chicago (RNS):—The International Council of Religious Education has formally adopted a policy of meeting only at hotels and halls which will admit Negro delegates on

FIRST BAPTIST CHURCH, WINSTON-SALEM, N. C.



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a basis equal to that of white delegates. The policy states that "headquarters, hotels, conference grounds, meeting rooms and eating places shall be approached only with the explicit understanding that there will be no discrimination against, or segregation of, any official participants because of race or color."

"The Christian Church in America is becoming aware, as it has seldom been aware before, of the fundamental unity of all believers in Christ," the policy continues. "It has vigorously opposed the various resurgences of racism and race prejudice in our modern world."

Bells Installed

Philadelphia:—Business men have joined to place more bells in the tower of historic Christ Church here, the house of worship once attended by George Washington, Benjamin Franklin, and other illustrious leaders of early America. The Neighborhood Business Men's Association will present them as a memorial to men and women of the neighborhood who gave their lives during the recent war, also to honor those from the community who served at arms.

For some time Christ Church tower has rung out from an octave of eight original bells installed nearly 200 years ago. Two additional bells will make the set capable of playing nearly all hymns by the addition of two half-note tones. The original bells first rang with the Liberty Bell on July 4, 1776, then were removed from the city when it was occupied by the British.

Important Decision

Frankfort, Ky.:—No law exists or could be validly enforced to prevent whites and Negroes attending the same church and worshipping together, Attorney General Eldon S. Dummit of Kentucky ruled here.

"In Kentucky there is complete separation of church and state," Dummit wrote Willie Combs, Sassafras, Knott County, who inquired whether "Jim Crow" laws prevented such a practice.

"The Church has no power to interfere with the laws and regulations of the state," Dummit stated. "Neither has the state any power to interfere with the Church in its government, rules, regulation and modes of worship of its members, or as to its authority to receive members into its local organization, so long as they do not contravene the penal or criminal statutes of Kentucky.

"If a group of white and colored people desire to worship together, or to belong to the same local church organization, they can do so in the same way and manner that they can and do belong to the same political party."

Dummit quoted from Section One of the Kentucky Constitution the following provision:

"All men are, by nature, free and equal, and have certain and inherent rights, among which may be reckoned: the right to worship Almighty God according to the dictates of their consciences."

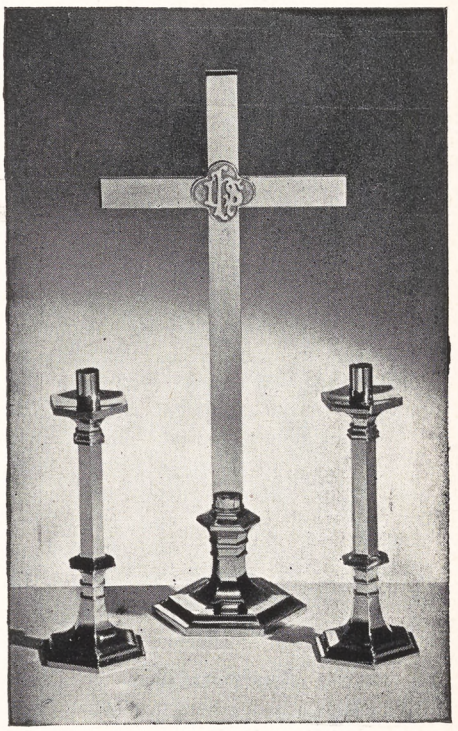
He concluded that "neither the Constitution nor the statutes of Kentucky prohibit white and colored persons from attending, worshipping, or belonging to the same local church."

Study Communism

New York (RNS):—Formation of a committee to study the spread of Communism and its effect upon Protestant foreign missions was authorized here by the committee of counsel and reference of the Foreign Missions Conference. The study, which was recommended at the annual meeting of the Foreign Missions Conference in January, will also be concerned with social and economic conditions which "predispose" people to accept Communist propaganda.

Read the Bible

New York:—This year one million people will receive in the mail a sheet of Bible seals from the American Bible Society, in its promotion of the annual Bible seal campaign. An intensified program has been inaugurated this year necessitated by the need for funds to meet the many calls for Scriptures that



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Social Security

Washington (RNS):—House Bill 1992 has been introduced in Congress by Rep. H. P. Eberharter (D.-Pa.) to give employees of religious, charitable, scientific and other non-profit institutions coverage under the social securities act; the federal unemployment tax act, and the federal insurance contributions act. The last two General Conventions have gone on record as favoring such legislation.

Sanctity of Home

Washington:—The Rev. Hamilton H. Kellogg, rector at Houston, Texas, is one of four ex-chaplains, to sign an appeal to veterans to "win the peace by restoring the sanctity of the American home." The statement declares that "Today broken homes, youthful criminals, rampant social disease, lustful and boldly immoral movies and magazines are but a few of the dangerous threats to the moral strength of the American home—the foundation of America's greatness."

Asphyxiation

Arlington, Va.:—The Rev. and Mrs. William P. Peyton were found dead in their garage on February 5th. Death was caused by asphyxiation. Apparently Mr. Peyton had been trying to cover the radiator of the car before going out for a service in a neighboring parish and that Mrs. Peyton was helping him.

Mr. Peyton became rector of Epiphany and Grace Churches here in 1944, having served as rector of Our Saviour, Rock Hill, S. C., from 1926.

Union Plan Approved

Cincinnati:—A plan of reunion of the northern and southern Presbyterian Churches was approved here on March 14 by unanimous vote of their separate reunion negotiating groups. The plan will be submitted to the general assembly of each Church in May.

New Committee Meets

New York:—The first meeting of the newly formed standing committee of the National Council was held on March 13. The function of the committee is to act on matters that arise between Council meetings. A number of small appropriations were made but otherwise the business was purely routine.

Baptist Clergy Oppose Buses

Des Moines, Ia. (RNS):—Iowa Baptist ministers, meeting here, disapproved of transporting parochial school children in public school buses. They voted approval of an Iowa law which permits only public school pupils to be carried in school buses. (The law has been upheld in district court and now is on appeal before the state supreme court.)

The question was presented to the Iowa Baptist Ministers council, by the Rev. T. V. L. Harvey, Fort Dodge, who mentioned a recent U.S. Supreme Court decision allowing New Jersey public school districts to transport parochial school pupils.

"We as Baptists are opposed to

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Ann Arbor, Michigan
St. Andrew's Church
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt,, Student Chaplain
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.
Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
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The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

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Champaign, Ill.
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The Rev. William Ward, S.T.M., Chaplain
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Wednesday and Friday: H. C. 7:15 a.m.

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Ridgewood, New Jersey
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Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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Sunday: 7:30, 9:30, 11 & 7:30; Fri. & HD 10.

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that," he declared. "In no way should the government foster or pay the upkeep of denominational schools."

In approving a resolution on the bus issues the ministers stated: "This action is based on the belief that any group has the right to educate in its own peculiar doctrines but that such education should not be carried on either in whole or in part by public taxation. We believe that transportation of private or parochial school children in public buses may be a small thing in itself but is an opening wedge in the changing of our national policy of separation of church and state."

Legislative Seminar

Albany, N. Y. (RNS):—Protestant churchmen from all parts of the state gathered here for their first legislative seminar, and heard a plan under which the state's Protestant churches expect to keep the legislature informed of the political opinions of their members. The two-day conference was under the direction of the Rev. Harvey W. Hollis, executive secretary of the federation of Churches in Albany and vicinity.

The Rev. Philip A. Swartz, Poughkeepsie, representing the New York State Council of Churches, outlined the legislative program and emphasized "we will in no sense act as a pressure group."

"Our sole purpose," he said, "will be to inform the Legislature of the free opinion of the church constituency, which heretofore has had no voice in political matters."

Swartz disclosed that the first state-wide poll of church members showed that the majority favored anti-discrimination laws, provision of state funds for the cure of alcoholism, and establishment of a state university.

Also favored was the taking of periodic polls of church opinion to guide legislators, and the removal of law officers negligent in enforcing liquor and gambling laws. Most church members were opposed to granting state funds to religious institutions.

Catholics Protest

New York:—The Catholic War Veterans have issued a protest against Mrs. Eleanor Roosevelt's recent comments in the press in which she objected to the visit to this country of Conrad Cardinal Count von Preysing of Berlin. Mrs. Roosevelt has said in her daily column that both the Cardinal and Pastor Niemoeller "naturally create sympathy for Germany—a country which twice has plunged the world into war."

Witch Hunts

New York (RNS):—A warning that "witch hunts against socially-minded men" may become "the rule and not the exception," in coming years was voiced here by the World Alliance News Letter, organ of the Church Peace Union and the World Alliance for International Friendship Through the Churches. Citing the controversy over appointment of David Lilienthal as chairman of the Atomic Energy Commission as an indication of this trend, the editorial declared that back of this "red-baiting heresy trial" lies the effort of "bigoted men to mold American policy along purely national lines."

The editorial also warned against the danger of isolationists sabotaging the effectiveness of the international trade organization now in process of formation, and declared that "crippling" reservations on American membership would "undermine the entire structure of the organization and ultimately destroy it."

Calling upon churches during the Lenten season to "create in the minds of men and women an honesty of mind and an integrity of spirit," the editorial asserted that "we must throw the light of religion not only on self, but also on the nation and the society of nations."

The Gallicans

Paris (RNS):—One of the most colorful, but least known, religious sects in France is the Gallicans, composed of dissident Roman Catholics organized under the leadership of Patriarch Louis Francois Giraud, 71-year-old former tenor of the Bordeaux opera company. The sect claims a membership of 20,000 in France. It does not recognize the supremacy of the Pope but has retained most Roman Catholic rites and practices. Two outstanding deviations from Roman practice are: the clergy are permitted to marry as in the Oriental Rites, and the Mass is conducted in French.

No collections are made in Gallican churches. When a service is over the priest doffs his vestments and changes to ordinary laymen's clothes.

Next in rank to Patriarch Giraud is Archbishop Gerard Marie Edmond Lescouzeras, who has the right of succession. Father of three children, the archbishop supports his family by running a dry goods store.

About 130 Gallicans have formed a colony in Paris. Their church was burned down recently and they now meet in a small room in the Rue du Temple and hold their services in the Rumanian church in the Rue Jean de Baeuvais.

Each year, Patriarch Giraud, Archbishop Lescouzeras and several bishops, go to Ruschilov in Switzerland, where the Swiss sister Church owns a monastery, to hold a special council at which priests are ordained and new bishops chosen.

Quakers Plan Camps

Philadelphia: — Two international work camps will be part of the 1947 Quaker summer projects, it was announced here by the American Friends Service Committee. The new work camps will be set up in Finland, Italy, and perhaps one other foreign country to repair and rebuild homes and community-facilities in war-ravaged areas. Quakers will continue sponsorship of work camps in the United States which enable young people to live cooperatively in under-privileged areas while they assist in the improvement of community services.

High school work campers will help construct a library and laundry in a Connecticut camp for Negro children, and will help with road and bridge construction in Shannon County, Mo. College-age campers will conduct projects in nine states.

Similar work camps are being planned for Mexico.

Italian Laws

New York: — Protestants in Italy are not satisfied with their status under the new Italian constitution which will be voted on by the new constitutional assembly, according to Mrs. Catharine C. Anderson, secretary of the American Waldensian Aid Society. She told the annual meeting of the organization that the provisions for religious liberty are phrased "too vaguely" and "could easily be misinterpreted." Italian Protestants want specific guarantees of full religious liberty for minorities, she said, without any qualifying clauses that might lead to future misunderstandings.

Marriage Laws

Philadelphia (RNS):—All ministers and stated clerks of presbyteries of the Presbyterian Church were called upon in a letter from the office of the Church's General Assembly here to obey strictly the denomination's laws concerning remarriage of divorced persons. The letter pointed out that the General

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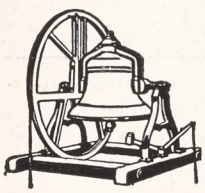

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Assembly, at its meeting last May, demanded that Church rules with regard to marriage and divorce be more scrupulously observed. The Assembly also stated that provisions in the Directory for Worship concerning marriage and divorce should be read publicly at a stated meeting of each presbytery. Action was taken by the General Assembly as a result of complaints that Presbyterian ministers were disregarding Church regulations.

The Directory for Worship requires ministers who are requested to marry divorced persons to exercise great care in complying with such requests. Ministers are permitted to marry the "innocent party to whom a divorce has been granted on Scriptural grounds, providing a year has elapsed since the decision allowing the divorce."

Presbyterian ministers are not allowed to marry any member of another denomination whose re-marriage is known to be prohibited by the laws of the denomination of which the person is a member, unless the minister believes that his refusal would be unjust to an innocent person who has been divorced for Scriptural reasons.

New Law Proposed

Trenton, N. J.: — All churches which employ one or more persons would be affected under the terms of an unemployment compensation bill which Assemblyman Jacob Friedland of Hudson County has introduced in the New Jersey Legislature. Under present law, only employers of four or more persons come under the terms of the unemployment compensation act. Thus, a church sexton would not be obliged to contribute to the fund nor would he receive benefits under it should he later become unemployed.

A number of New Jersey churches have reported difficulty in recent times in hiring sextons, since the latter were unwilling to take positions which provided neither unemployment benefits nor federal social security old age payments.

Clergymen also would be affected by the Friedland bill, lawyers who have studied the measure declare, as they would come under the classification of employes of church corporations or societies. Thus, should they find themselves without a pastorate, they would be entitled to benefits. Present New Jersey unemployment benefits range from $9 to $22 weekly, payable for a maximum period of 22 weeks.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. V. L. LIVINGSTON,
Rector at Toledo, Oregon

As a small voice crying in the Oregon wilderness I would like to join with others in protesting the sly innuendoes and Red baiting talks of Fulton J. Sheen on the NBC networks (Catholic Hour). If the skirts of Rome were clean from totalitarian practices then I would keep a holy silence. As Brother Sheen moans for the people of Russia let us pray for the poor Christians in Spain who worship in secret. I have written NBC.

* * *

REV. CHARLES A. PARMITER, JR.
Rector at Framingham, Mass.

In the article by Harold Stassen in the WITNESS for March 6, he stated that the veto must remain in the Charter for the United Nations until "some other voting method is developed which will reflect in some manner the population, the industrial strength and position of the individual members in the organization." This is an indication that, so far as Mr. Stassen represents the thought of the leaders of this country, they are thinking of the United Nations in terms of nationalism, and nationalism of the worst sort: nationalism of the strong, the prosperous, the large nation, against the weak and the undeveloped. This policy we ought to be able to recognize. It is simply the old economic imperialism in new finery. It is what sent troops into backward lands on the guise of "civilizing" them.

"It is hard for the rich man to enter the kingdom of God." If that is true of men, how much the more is it true of nations. Nations operate on a lower standard of ethical behavior than individuals. Perhaps we might paraphrase these words of our Lord for today in this way, "doubly difficult is it for the rich nation to work for the kingdom of God." Mr. Stassen's proposal is nothing less than to legalize voting in the United Nations on the basis of wealth and strength. He claims that that is "reasonable representation" and democratic. When he uses as an illustration the fact that a populous nation might be outvoted by a few smaller nations, he is dragging a "red herring" across the path of the discussion. Would he advocate giving a representation on the United Nations Council to China and India on the basis of population? If so they could outvote most of the rest of the world. It is not population, but wealth and strength that he thinks should be the determining factor.

Furthermore, his statement shows little knowledge or understanding of the history of international negotiation. In the past most of the really constructive ideas have been put forward by the representatives of the smaller nations. The reason for this is obvious, they have fewer world economic interests that can be affected by progressive international programs. Their leaders are, therefore, able to consider the fundamental issues with greater impartiality, to say nothing about their freedom from political repercussions at home.

While to allow the smaller nations equal vote in the United Nations will not, in itself, bring about a heaven on earth, the record shows that their influence will be for world unity and against selfish economic imperialism. How can the Social and Economic Council do what Mr. Stassen feels must be done, improve the resources of food and shelter and clothing, advance culture and understanding and increase the ease of travel and trade when one strong and wealthy power whose individual economic position would be affected by a proposal for the good of the other nations can veto it? The veto provision is one of the weaknesses of the Charter and, until it is removed, it will impede any effective effort to make one world.

ANSWER: The veto is generally misunderstood, as has been repeatedly pointed out by Mr. Stassen and others. In the last analysis there are but two nations today that can make war—ourselves and Russia. The veto simply means that these two nations, together with Great Britain, France and China, have agreed to continue discussions on every issue until they arrive at agreement. It is a technique for arriving at agreement and thus maintaining peace, rather than a device whereby one of the five may block the will of the majority.

* * *

REV. J. M. B. GILL
Executive Sec'y of Eastern Oregon

Answering the inquiry of the Rev. Benjamin Minifie in Backfire of Feb. 20th: may I say for his information that it has been my privilege to assist in the forming of a new mission in the District of Eastern Oregon at Hermiston, and among the members are two English war brides.

Both of these young women are regular attendants at the services, one of them driving fourteen miles to do so. This one remarked to me after the first service she attended that "the Church service made her feel more at home than anything else she had experienced since her arrival in the United States."

I feel confidant that Mr. Minifie has as he expressed it "hit a bad crop," and unfortunately it is a crop which grows quite luxuriantly among our own people here in the United States.

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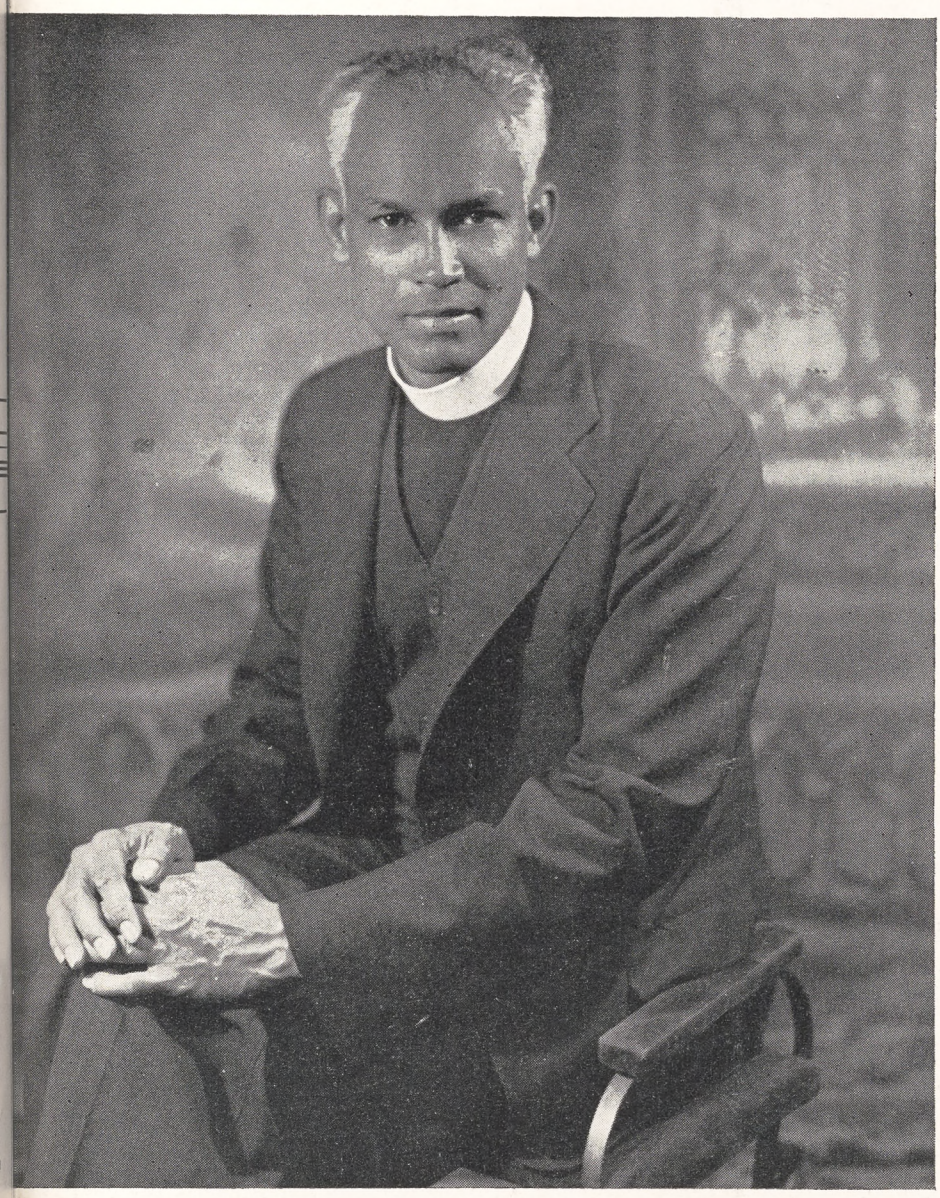

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KENNETH HUGHES WRITES ON THE SUBJECT OF BETTER RACE RELATIONS

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
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Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
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Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

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11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Daily: 12:05.
Thursdays: 11:00 and 12:05.

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11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
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Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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MARCH 27, 1947
Vol. XXX No. 15

Clergy Notes

ARSNAULT, LEIGHTON P., was ordained priest on March 6 at St. Paul's, Greensboro, Ala., by Bishop Carpenter. He is rector at Greensboro and in charge of St. Wilfrid's, Marion, Ala.

BROWN, FREDERICK C., for 20 years treasurer of the district of Anking, China, was ordained deacon on March 1 by Bishop Nash in St. John's Chapel, Cambridge, Mass. He plans to return presently to southwestern China.

GREENE, FRANK E., JR., formerly rector of St. John's, Saugus, Mass., is now rector of St. Mary's, Dorchester, Mass.

HASTINGS, W. B. T., was installed rector of Trinity, Concord, Mass., on March 9th by Bishop Nash.

HORN, JOSEPH R. 3RD, was ordained priest on March 4 at St. James', Fairhope, Ala., by Bishop Carpenter. He is associated with the county missions.

HOWE, HALSEY D., formerly assistant at Christ Church Cathedral, Springfield, Mass., is now rector at Martha's Vineyard, Mass.

KELLERMANN, JOSEPH L., recently in charge of St. Andrew's, Nashville, Tenn., is now rector of the Nativity, Dothan, Ala.

KINGMAN, DAVID, formerly assistant at Christ Church, Quincy, Mass., and now in charge of Emmanuel, West Roxbury, Mass., was ordained priest on March 9 by Bishop Lawrence of Western Mass. He was formerly a Methodist minister.

LONG, CHARLES H., JR., was ordained priest in Peiping, China, by Bishop T. Arnold Scott (Anglican), acting for the Bishop of Pennsylvania. He is working under the direction of Bishop Roberts of Shanghai.

PAULSON, PETER H., formerly assistant at St. Paul's Cathedral, Los Angeles, is now in charge of the Good Shepherd, San Jose, Costa Rica.

(Continued on page 19)

Who will pray for the repose of your soul?

THE GUILD OF ALL SOULS

is composed of communicants of the Anglican Church pledged to pray for the repose of the souls of departed members and for all the Faithful Departed and to promote the celebration of Requiem Masses with proper ceremonial and vestments.
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In Leading Churches

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Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector

8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
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The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

MARCH 27, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Southern Students Urge Closing Of Bishop Payne School

Declare Negro Students Should Be Admitted To Regular Southern Theological Schools

By Earle C. Page

President of the North Carolina Episcopal College Students Conference

Chapel Hill, N. C.:—Out of the discussions on "The Negro in the Church" at the annual North Carolina state conference of Episcopal college students, which met here came a consideration of the Bishop Payne Divinity School (for Negoes) at Petersburg, Virginia. After careful consideration and discussion we adopted a resolution on this subject which we feel will be of special interest to you. There was wide participation and presentation of views by both white and Negro delegates, although the majority were white students of Southern background. We saw the problem from many aspects, but agreed on the following points:

1. As Southerners we realize the weakness of the Church's work among Southern Negroes, and believe that the frequently inadequate preparation of our Negro clergy is a prime cause. We feel that the Bishop Payne Divinity School, specifically, does not offer adequate preparation, and as a segregated institution can never do so, in spite of the efforts of its faculty. This condition not only produces poorly trained ministers but discourages able men from entering the holy ministry.

2. The small number of students this school now serves could be easily absorbed into existing superior institutions. To pour the Church's money into maintaining and improving this school at a time when money is desperately needed elsewhere in the Church's program is economically unsound and morally questionable.

3. The lack of fellowship and understanding between white and Negro clergy, especially in the South, is due in part, we believe, to dissimilar background and inadequate opportunity for shared experiences. This condition would be partially remedied by unsegregated seminary training. Aside from economic and educational considerations, therefore, segregation is undesirable.

4. Finally, any segregation within the Church because of race or social position is unequivocably antithetical to the teachings of our Lord and the purpose of his Church. As the official representative of Christ on earth we cannot compromise his example and message by conformity to the pressure and prejudice of the world.

Therefore, our conference officially resolved: "We strongly recommend that the Bishop Payne Divinity School at Petersburg, Virginia, be abolished; and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church."

The Episcopal Church, because of its unified administration, has a unique opportunity — and responsibility — to make real the brotherhood which Christianity teaches.

The resolution, with a covering letter, has been sent to various leaders of the Church urging them to lend their personal and official influence to carry out the resolution.

PRESBYTERIANS NOT DISCOURAGED

Philadelphia: — The Presbyterian Church will continue to be receptive to suggestions looking toward union with the Episcopal Church, it was announced here by its department of Church cooperation and union. The statement expressed regret over the action of General Convention last fall.

"The department is still not in a position to make any definite expression upon the possibility of union with the Episcopal Church," the statement explained. "Whether or not the action of that Church at its convention nullifies or alters the previous basis of negotiations necessarily depends on clarification of the position of the Episcopal Church, which is now awaited by this department.

"In this situation the department would recommend that judgment continue to be suspended, and that our Church refrain from action. At the same time we believe that we should be receptive to any suggestions looking toward union that may come from our Episcopal brethren and be willing to consider them. This is the attitude that we have consistently maintained since overtures were received from the Episcopal Church in 1937.

"Admittedly the action of the Episcopal Church appears to be a reverse to the movement for union with that body. But the union of all Christ's followers is of such supreme importance that we must not allow ourselves to be halted or discouraged by this seeming setback."

GREEK POLICY ASSAILED

Chicago (RNS):—The Rev. Harold W. Ruopp, former president of the Federation of Churches here, last week assailed President Truman's proposed policy on Greece as American imperialism which may lead to war.

"This policy, if put into action,

SUBSCRIPTIONS

***Several hundred parishes are now using THE WITNESS in discussion groups. This series will run through our April numbers but commencing May first many people who are now receiving THE WITNESS at their church will no longer be able to do so. We therefore urge them to subscribe on a yearly basis. Send check or money order for $4 to THE WITNESS, 135 Liberty Street, New York 6, and the magazine will be sent you for a full year.

There are also a few copies left of the book, *Christianity Takes a Stand* which will be sent at thirty cents a copy.

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means the certain weakening and the probable doom of the United Nations to which the President has paid at least lip service," Ruopp said. "This policy means American imperialism abroad and militarism at home. Imperialism plus militarism spell in the long run catastrophe for us and for the world.

"If we are stupid enough to permit another war, there will not only be no civilization worth talking about but also no democracy. If we really want world-wide Communism, let's have one more war. It is not by chance that most of the large nations of the world, except the United States, have moved to the left since the last war.

"We need leaders who will say to the peoples of the earth that we cannot have a world based on constant fear and hatred, but only on understanding, leaders who will articulate and bring to pass the dreams and hopes of the common people of the world who most certainly do not want everlasting wars."

HASTY MARRIAGES BLOCKED

Topeka, Kansas (RNS):—Kansas' Governor Frank Carlson was expected to sign into law a bill to stop hasty marriages in the state. By requiring a three-day waiting period, the law will halt the brisk marriage business Kansas has drawn from neighboring states with waiting period requirements. Justices of the peace and ministers will lose a rich source of revenue when the law takes effect, but most Church leaders in the state have favored passage of the bill.

Under the law a probate judge cannot issue a license to the couple until three days after application is made. At least one of the two persons wishing to be married must apply for the license in person.

The Rev. Milton R. Vogel, executive secretary of the Kansas Council of Churches, said the Council has backed the bill directly and through the Kansas Council for Children with which it is affiliated.

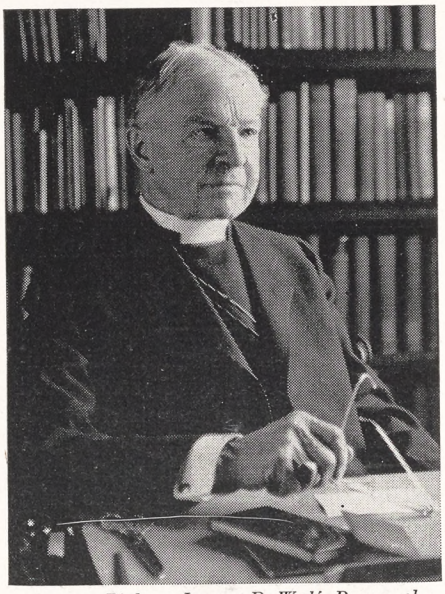
"The Council favors any law or program that will safeguard home life in America," Vogel declared at a committee hearing on the proposal, "and that's what we feel this bill will help do."

RUSSIAN ORTHODOX PROTEST

New York (RNS):—Metropolitan Benjamin, exarch (representative) in America of Moscow Patriarch Alexei, has protested to Pope Pius XII against "unmerited attacks" on the Russian Orthodox Church and its hierarchy by the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America.

The exarch was joined in his protest by Archbishop Adam of Philadelphia and Archbishop Makary of New York, constituting the hierarchy of the Russian Orthodox Patriarchal Church, which represents a minority group of Russian Orthodox in this country.

The churchmen cited a recent address in which Msgr. Sheen is said to have referred to an impending visit by Metropolitan Gregory of Leningrad and Novgorod as "an attempt to win over the Russian Church in the United States for Stalin."



Bishop James DeWolf Perry, the retired Bishop of Rhode Island and former Presiding Bishop, died suddenly on March 19 at Summerville, South Carolina

They also complained that Msgr. Sheen had described Metropolitan Gregory as "a professor of atheism at the Soviet Atheistic College."

The protest was sent to the Pope through Archbishop Amleto Giovanni Cicognani, Apostolic Delegate in Washington.

"Metropolitan Gregory is a Christian and Orthodox archbishop," the protest stated, "Metropolitan of one of the most ancient and respected sees of Russia . . . and a professor of theology in a theological academy devoted to the training of priests in Christian morals and the principles of faith set forth by Our Lord Himself."

The protest also declared that Metropolitan Gregory's mission "is not to win the Russian Church in this country for Stalin," but to serve as an emissary of Patriarch Alexei in seeking to unite all Russian Orthodox churches and congregations "under the spiritual jurisdiction of the Moscow Patriarchate."

Refuting another alleged statement by Msgr. Sheen that "Russia is using the cloak of religion to spread Communism throughout the United States," the protest said: "Surely it is not a Machievellian plot for the Patriarch of Moscow to send an archbishop and metropolitan to this country as his representative in religious and ecclesiastical matters. Is there any necessity for Msgr. Sheen to mix Mr. Stalin into the purely ecclesiastical problem of our Church discipline, Church order, and Church obedience?"

CHARGES AGAINST PRIESTS

Paris (wireless to RNS):—Five Roman Catholic priests and one layman have been arrested in France charged with forging credentials to aid political criminals to flee to Spain. Raids on abbeys and monasteries in the Paris district were begun after several recently captured collaborators and former members of the Vichy militia said they hid in convents and obtained false papers there. Edouard Dupreux, minister of the interior, declared that in the library of one abbey police found a complete plant for the forging of false identification papers.

RURAL WORKERS FELLOWSHIP

Kansas City, Mo.:—Workers in the missions of West Missouri have organized as a diocesan Rural Workers Fellowship. Meetings are to be held four times a year to consider common problems and to weld through fellowship and worship their strength for the tasks before them. In addition to nine clergymen serving missions the fellowship consists of Bishop Robert N. Spencer; Dean Claude W. Sprouse; Canon Missioner E. J. Downes and Miss Elizabeth Clay, diocesan rural worker.

At the first meeting there was consideration of national policy for rural work; lack of resident priests in missions; development of local leadership; means of increasing financial support. The Rev. Robert Mize Jr. of Ellsworth, Kansas, conducted a quiet day on the second day of the conference.

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Churchmen Request Congress To Refer Greece to UN

National Committee of Church League Votes Overwhelmingly in Favor of Such Action

By Rita Rubin

New York: — The officers and national committee of the Church League for Industrial Democracy, with but two negative votes, has called upon Congress not to support the Truman proposals for Greece and Turkey, but instead to refer the matter to the United Nations.

Of the forty-two Churchmen and women who are members of the committee, twenty-eight favored the statement; but two opposed. There were two undecided while the remaining ten had not voted at this writing. Of the ten who have not yet voted, six are bishops who presumably are away from their offices filling Lenten engagements.

Among those who voted for the statement were Bishop Edward L. Parsons, retired bishop of California and president of the CLID; Bishop Elwood L. Haines of Iowa; the Rev. W. Russell Bowie of the Union Seminary; the Rev. J. Howard Melish, rector in Brooklyn; Miss Mary Simkhovitch, former director of Greenwich House, New York; Prof. Vida D. Scudder of Wellesley; Miss Mary van Kleeck of New York.

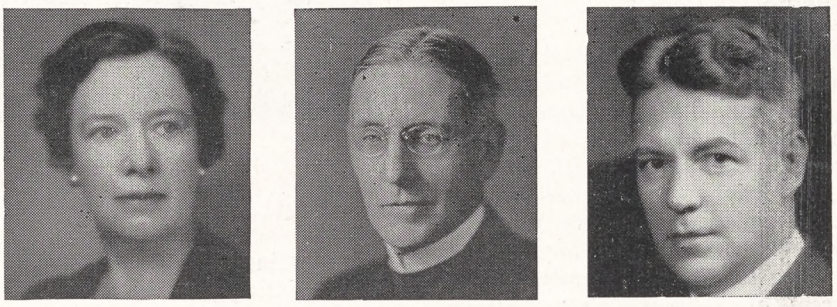
Also Prof. Adelaide Case of the Episcopal Theological School; the Rev. David Hunter, director of religious education for the diocese of Massachusetts; Mr. Arthur Fawcett of Washington; the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. John H. Johnson of New York; the Rev. William Russell of Wilkes-Barre, Pa.; Mr. Robert Luce of New Haven; Miss Lucy R. Mason of Atlanta, Ga.; the Rev. William H. Marmion of Birmingham, Ala.; the Rev. Robert D. Smith, director of social service of the diocese of New Jersey; Miss Helen Turnbull, director of Windham House, New York; the Rev. William M. Weber of Newark; the Rev. Charles C. Wilson of St. Louis; the Rev. Allen F. Kremer, Episcopal chaplain at the University of Pennsylvania; the Rev. Joseph G. Moore of the faculty of the Western-Seabury Seminary, Evanston, Ill.; Miss Elizabeth Frazier of Philadelphia; the Rev. Thaddius Clapp of Worcester; the Rev. J. Ogden Hoffman of the diocese of Los Angeles; the Rev. William Kirk of the Virginia Seminary; Miss Wilma D. Butler of the diocese of Western Massachusetts; the Rev. W. B. Spofford Sr., managing editor of THE WITNESS; the Rev. W. B. Spofford Jr., executive secretary of the CLID.

The statement, which has been sent to President Truman, to members of the Cabinet, and to leading Senators and Representatives, follows:

"President Truman's message to Congress on March 12th calling for unilateral financial and military aid to the governments of Greece and Turkey on the part of the United States is a step towards dividing the world into two camps and, as such, it is a step towards war. The situation in Greece and Turkey, as well as throughout the Middle East, as presented by the President, arises out of the failure of imperial policies and systems. This policy has brought Great Britain into bankruptcy and has solved no major problems concerning the fates of the peoples of that area. The President simply proposes to continue this policy, which has already tragically failed, by pledging American men, munition and money to support governments that are notoriously inefficient and undemocratic. This amounts to United States imperialism and we, as Christians, are opposed to imperialism by any country in any form.

"We urge Congress to appropriate every dollar necessary to meet the relief needs of the suffering peoples of the world. It is for this reason that the CLID asked for the continuation of the UNRRA which the United States government was primarily responsible for destroying. We ask that funds be provided for starving peoples and displaced persons, to be distributed strictly on the basis of need and with due attention to the principles that the nations who fought as our allies in the war should be the first beneficiaries of our aid.

"We, as members of the National Committee of the Church League for Industrial Democracy, urge Congress to reject President Truman's proposed financial and military support of the fading and out-moded policy of imperialism and substitute for it a comprehensive United States program in which all the concerned powers will cooperate to create a just settlement of the outstanding problems of the Middle East. The United Nations represent all the peoples of the world and, as near as any organization can, it represents the brotherhood and sovereignty of mankind. We do not believe that United States dollars and men should be pledged to the support of kings, of empires or of reactionary regimes established by them in any country. The full power of the United States should be behind the United Nations and the reconstruction of a war-destroyed world and the support of people's governments. The problem of the Middle East is a world problem and, as such, any attempt to a unilateral solution of that problem on the part of the United States is morally indefensible."



Officers and members of the national committee of the CLID by an overwhelming vote call upon Congress to refer the situation in Greece and Turkey to the United Nations. Among those calling for such action were Prof. Adelaide Case of the Cambridge Seminary; Bishop Edward L. Parsons of California and Prof. W. Russell Bowie of Union Seminary

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PRESBYTERIAN UNITY

Cincinnati (RNS): — As reported last week, a plan of reunion between the Presbyterian Church in the USA and the Presbyterian Church in the US (Southern) was approved here by unanimous vote of their separate reunion negotiating groups, after two days of joint sessions. The plan will be submitted to their national General Assemblies in May, and they in turn will submit the plan to local presbyteries for several months of study and comment.

Reactions of presbyteries will be analyzed by the negotiating groups, revisions made in the reunion plan if deemed advisable, and the results will be submitted to the 1948 General Assemblies for vote of approval.

Again the Assemblies will refer the plan to the presbyteries, this time for vote, and if 75 per cent of the total presbyteries of the two Churches approve, it then will be submitted to the 1949 General Assemblies for final concurrence with presbytery action.

The procedure completed, the new united church—"The Presbyterian Church of the United States"—will be ready to hold its first General Assembly meeting in 1950.

The Presbyterian Church in the U.S.A. is commonly referred to as the "Northern" Church, but its 8,750 congregations, with membership in excess of 2,200,000, are scattered throughout the 48 states and the District of Columbia. Its general assembly sessions will be held in Grand Rapids, Mich.

The Presbyterian Church in the U. S., formed in 1861, has a membership of about 600,000, scattered through 17 states of the South.

Montreat, N. C., will be its 1947 assembly city.

The U.S.A. Church has 50,000 Negro communicant members in the South, while the Southern body has only 2,400 Negro members in the area which it covers. Presbyterianism was first planted in Eastern United States more than 300 years ago. Its first General Assembly sessions were in 1789.

First step toward reunion of the Churches was taken 60 years ago, but that and subsequent reunion overtures failed.

Present series of negotiations started in 1939 and continued through the war years. The Cincinnati meeting was hailed by both the Department of Church Cooperation and Union of the U.S.A. Church and the U.S. Church's Permanent Committee on Cooperation and Union as "a splendid achievement."

Both Churches have huge property holdings and investments—numerous colleges, schools, seminaries and other institutions—and mutually satisfactory adjustment of these in the reunion plan proved a time-consuming problem for the joint negotiating groups.

The plan of reunion is a complicated assemblage of statements, propositions and stipulations, representing a spread of many thousands of words in type.

A new book of church order, as a part of the plan, includes sections on form of government, book of discipline, and worship.

The two Churches have been the same doctrinally. Prior to the Cincinnati meeting, the negotiating committees had agreed on a proposal to group state synods in eight regions covering the entire United States, calculated to facilitate General Assembly work.

URGE STUDY OF COMMUNISM

New York (RNS):—New missionaries to China should have a good background in communist philosophy in order to discuss the political situation there intelligently with Chinese groups, Secretary L. S. Ruland of the China division of the Presbyterian board of missions said here. He also urged that the churches consider establishing work in the communist areas of China.

DELEGATES TO OSLO

New York:—The division of youth of the National Council have named five young people to represent the Episcopal Church at the youth conference to be held this summer at Oslo, Norway. They are Miss Joned Billings, a sophomore at Kansas City Junior College; Frank W. Stringfellow, a sophomore at Bates; Miss Betty Street, at present employed by an industrial firm; David S. Thayer of the University of California and George M. V. Hook, a graduate of Yale, at present employed by a steel firm.

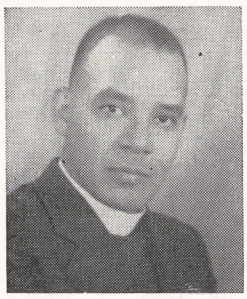
The Rev. William Crittenden, head of the youth division, is to head the delegation and is to be a Bible study leader.

SAYS VATICAN AGAINST WAR

Chicago (RNS):—George N. Shuster, president of Hunter College, New York, told the local Council on Foreign Relations that the Vatican will not back a war against Russia, and that it is supporting the United Nations "in every sense of the word." He is a leading Roman Catholic layman. He said that the Church is fully aware of the complete destruction of Europe which would follow a third world war and that while his Church is opposed to communism it is also opposed to promoting war.

He declared that in 1938 the Vatican foreign office rejected "a grandiose plan of Franz Von Papen for war on Russia" and that the Vatican today would also refuse to consider such a proposal.

He further stated that the European communist parties are "organizations of despair" to which millions turn because of injustices.







Other members of the CLID committee to urge a repudiation of the Truman policy in the Middle East were the Rev. John H. Johnson; Prof. Vida D. Scudder and Miss Mary van Kleeck

SEEKS EMIGRATION TO AUSTRALIA

Sydney (RNS):—The Rev. G. G. Morgan, Melbourne Baptist, regarded as Australia's most militant Protestant, sails shortly for England to confer with British authorities on plans to stimulate emigration of Protestants to Australia. A one-time Welsh amateur boxer, he came into prominence in 1935 when he led a hunger march of coal miners on London.

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EDITORIALS

A Bit of Advice

JUDAS, you should have shouted "Hosanna" with the rest; no matter what was in your mind. You were going to compromise with the world: you were sure to be cheated; and you could have hardened yourself for that experience by losing your sense of perspective on the inside. As people who have sung hymns and prayed prayers and then compromised with the world, we know easier and more graceful methods than that you followed.

You know now that you didn't sell Christ; he is a drug on the market—you peddled him. You went to the priests; they were waiting for you, but they did not come to you.

You know now that they didn't pay you; they promised to pay you. They were respectable scoundrels, so that had to be enough.

You know now how small a bag containing thirty pieces of silver is; how light it is, compared with the weight of a Man on a Cross! They named the price, you didn't. It is always a buyer's market when we sell Christ, when we compromise with the world. When we visit the Munich of the world, we come to terms—their terms. But still perhaps you thought it was enough until you saw it, and saw what it had bought.

Perhaps you thought you could force him into action by producing a dilemma for him to solve one way or another; you learned the hard way that the absolutely spiritual and the very slightly spiritual cannot be compounded together. They eliminate each other, or explode, or curdle, or turn to slime or dust.

You did not know the forgiveness of God. Perhaps we who are partly his disciples (and if only partly his, partly yours) have a little too much made up for ourselves your ignorance in this matter.

So far, we have given you the advice of the world. We could give you his advice, too: Don't compromise with the world. You may well say we bring it to you too late; the only reason that we mention it, is that we bring it to ourselves too little.

"QUOTES"

THE present Greek government claims the support of 85 per cent of the people. It is more than a little amazing that it must call for outside help against "a militant minority." What is wrong with the 85 per cent? Is it craven- - -r fictitious? The government has the artillery, it controls the food. It has the king and the money presses. Do its supporters lack fervor, or courage, or numbers? Or can it be that only the militant minority learned how to fight when it was a question of fighting the Nazis? Personally, I'm willing to wait for Mark Etheridge and his UN border commission to bring the picture up to date. The guerillas of the dispatches may be the revenging Reds King George's ministers always say they are. On the other hand, they may be just underfed, liberty-loving peasants. I have a long memory. I remember very well when a militant minority of pastoral Americans in revolt against another King George also were called guerillas and worse.

—Jennings Perry.

The Clergy Shortage

THE present shortage of clergy in the Episcopal Church, which Dean Taylor calls attention to in his article this week, is due partly to the war and partly to the failure of the Church to plan realistically any program of recruiting young men for the ministry. A realistic program would mean a careful study of the number of clergy needed for old and new work in the next ten years, a systematic and continuing recruiting program, and the proper support of all Church seminaries. How many men, for example, are needed in the specialized ministries which have grown up in recent years on college campuses, on school faculties, in hospitals, or in administrative positions in diocesan houses? How many pieces of new work are there which the bishops could undertake if they had the men with which to do it? How many parishes have grown to such a degree that now two or three clergy are needed to staff them? Adding these needs together, are our seminaries, even filled to capacity, able to meet the need? Do we need the five thousand clergy asked for by the recent meeting of some of our western bishops? As far as we know no such planning has taken place, and our hand-to-mouth policy, our individualistic approach to the whole problem, and not just the war, has brought on the clergy shortage with all its evil results.

Some of the results of this shortage are:

The curse of vacancies. Not only have many churches stood vacant and dying for some years, but many others have gone through the weakening experience of waiting months for a new rector.

The bishops of some of the smaller dioceses and missionary districts are given the impossible task of trying to man mission stations in the face of

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the competition of the larger, wealthier, and more established dioceses.

The opportunities for new work which now lie before us cannot be grasped, and we must soberly face the fact that some of these opportunities will be closed within the next five years.

Many bishops, rather than close existing work, are compelled to admit into the ministry by the "back door" men who have never received seminary training, and, generally speaking, this is not a good policy.

The young men now in the seminaries are in danger of being spoiled by the many and varied offers which are made to them, and, while some will want to begin their work in the smaller missions, the majority will be drawn into the snug harbors of the established Episcopal pattern, and will never know the stimulus of breaking new ground.

Money and time are wasted by the Church as bishops and clergy seek to lure young men from necessary work in one area to "a great opportunity" in their own.

Because of the vacuum of vacancies in the American Church and because of the more adequate salaries paid by the American Church, clergy are constantly being drawn from Canada into the United States, which is good neither for the Canadian Church nor for the relations between Canadian and American bishops.

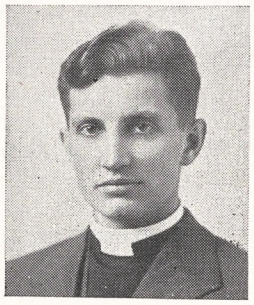
In brief, there is no greater need in the Church than definite planning on this subject, and one can only marvel that with the Episcopal Church failing to raise up its own clergy we have drawn as many young men as we have from other communions. We can, therefore, rejoice that the Rev. Charles Cadigan and the Rev. Hugh White are now touring the colleges organizing the recruiting plans of the Church and interviewing men who are considering the ministry. They deserve the enthusiastic support of the whole Church and the full cooperation of every area they visit. What they are doing is what every group with a strategy has done for years in the American college scene. They will go to the source of supply and seek the best men for the work of the Church,—men of intelligence and initiative who know at first hand in their war experience that the greatest need of our day is a revival of the power of the Gospel in the hearts of men. For decades, generally speaking, the cream of American manhood has not gone into the ministry of the Church but into the building up of our technological civilization, and now it is clear that this civilization, so rich in things and poor in soul, is near to death unless the breath of God revives it. We need the best men in the ministry, and an adequate number. There is nothing more important for the future life of the Church, or for the healing of the sick age in which we live. What is vitally important also is that the leadership of the Church see to it that the work Mr. Cadigan and Mr. White are doing continues into the years that lie ahead, and that a sound policy and strategy be developed and maintained.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

THERE is no doubt that Sergei Eisenstein, the famous director of the Soviet Union, is one of the truly creative artists in the motion picture field. Indeed, with students of this 20th Century all-inclusive art form, Eisenstein can only be equalled by Charlie Chaplin and the old Walt Disney.



Now Eisenstein's newest picture (which was actually made several years ago), *Ivan the Terrible*, is being shown in this country and is receiving a mixed reception from the critics. The film is Part I of a trilogy and, therefore, doesn't have the unity and pace of a standard picture. The story drags and is not helped by the over elaborate posturings of many of the actors.

And yet, with all of its obvious faults, *Ivan the Terrible* is an excellent picture which sets forth new relationships between the camera, the stage and the orchestra pit. The story deals with the reign of Ivan the IVth of the 16th century who takes it upon himself, in the name of the people, to weld all of the Russias together to withstand both external and internal enemies. The conflicts in the film are: Ivan vs. the Tartars, Ivan vs. the German-Livonians, Ivan vs. the Boyars and Ivan vs. the Church. I don't know enough about this period of Czarist history to know whether Eisenstein's presentation is fact or romance although, knowing that the film was made during Russia's darkest hours in the war, I hazard the guess that it is romanticized history: the same kind of tripe which Hollywood delights in producing.

The greatness of the film lies in three things: a) the bold and imaginative camera work which

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catches the fire of battle, the pageantry of Russian orthodoxy and the portrait personifications of good and evil with equal skill; b) the acting of the company in some of the most effective costumes ever seen and c) the integrated musical score by the great composer, Sergei Prokofieff. Eisenstein and Prokofieff collaborated a decade ago on the story of another Russian hero, *Alexander Nevsky*. If *Ivan the Terrible* shows that they have learned little new in the intervening time, it likewise proves that they have forgotten nothing. That is truly great praise.

Church men and women will get a particular thrill out of the picture because of the careful and precise attention that is given to the religious scenes—the coronation of Ivan and extreme unction. Like its predecessor and Laurence Olivier's *Henry the Vth, Ivan the Terrible* is one tremendous pageant setting forth in remarkable detail the nature of life in the Middle Ages and in that period when Reformation, capitalism and nationalism were breaking over man's horizon.

Negro-White Relationships

by Kenneth Hughes

Rector of St. Bartholomew's Church, Cambridge

THE title "The Negro Problem" for the chapter in *Christianity Takes A Stand* is misleading, and Dr. Bowie recognizes this when he says, "The Negro problem is not so much a problem about the Negro as it is a problem about the white man." The problem is not in the race but in the relationship which exists between the races, and this the white man largely dictates. "The white man" (Dr. Bowie is speaking generally) "would keep the Negro 'in his place'; wants him 'to behave himself' and be conveniently useful" because "bluntly put, the white man thinks the Negro an inferior being."

Considering the great available mass of scientific and other evidence to refute the dogma of inferiority this is a severe castigation of the intelligence of any group holding such a view. We begin, however, to understand why this belief is possible in this day and age when we look for motive, and in the motive for the continued fostering of this belief Dr. Bowie evinces no interest.

Those who think the Negro inferior are *made* to so think, and for a reason. e.g. Hollywood with its stereotyped inferior roles for Negroes; the press which mentions the race of a criminal only when Negroes are involved; our history books with their misleading and sometimes slanderous portrayal of the Negro in American life; plus social customs designed to convey the idea of inferiority. When we consider that millions of white people have no contact with or knowledge of Negroes save what they see in the movies or read in the newspapers and text books the seriousness and effectiveness of this campaign become apparent.

Dr. Bowie outlines with accuracy the difficulties the Negro must face in making a living. In addition to the natural obstacles which all must face, the Negro has to hurdle artificial barriers put in his way in the form of oppressive legislation (poll tax, Jim-Crow, restrictive covenants) and the absence of positive legislation (FEPC, anti-lynching, cloture) plus a host of retarding social mechanisms which make the going doubly hard for him. Moreover, the Negro is more liable to be typed than the members of any other race and his conduct judged by that of the lowest in his group. One black sheep condemns the Negro flock, but not so the white flock.

All this our author decries and urges Christians "to face these facts with shame" so as "to incite them . . . to positive action." But he does not say what action; advocates no definite program for the Christian to follow on these vital social issues which disgrace the Church as a partaker of them. He does not "see the sure road ahead or know the solution of our beset race relationships."

In the face of this admission the question of Dr. Bowie's qualification to write this chapter becomes inescapable. If Christianity is to take "a stand," then the Church, the exponent of Christianity, must *act* on these issues. It must actively endorse what promotes the Gospel and actively oppose what is detrimental to it. The Gospel is interested in the *total* man. Everything which militates against his welfare must be anathematized; everything conducive to it welcomed and espoused. The Church's business is to contend against evil. Sin, in whatever form found, is an object of her wrath. In every moral issue (and it is difficult to conceive of an issue which is not moral) we must take a side. Not to choose is a choice, and usually the worse choice. In a moral universe only morons and a amoral people are neutral. Controversial

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issues can never be avoided. They are only postponed. They force themselves upon us sooner or later with the relentlessness of tide.

Dr. Bowie confuses prejudice with discrimination. Prejudice is an attitude. In and of itself it is innocuous. We cannot control that, nor are we any too concerned about it save as it affects a man's soul. That is a matter between a man and his Maker. But discrimination is an objective act, a matter between man and man. When prejudice becomes overt and issues in discrimination society must take the necessary steps to protect the equal rights of its citizens. This is a moral matter, and the Church as the arbiter in things moral must take the lead. It must resist rather than follow the pressures of the secular world.

It is not enough to pray God that "the course of this world may be so peaceably ordered by thy governance that Thy Church may serve Thee in all godly quietness." Prayer without action is superstition, just as action without prayer is presumption. The Church's stake in this is tremendous. It is costing all branches of it now well over a hundred million dollars for Reconstruction and Advance. This national problem is part and parcel of the international problem. If we continue merely to pray "to direct and dispose the hearts of all Christian rulers to faithfully administer justice" without doing something about it, then, within our life time, we will all be called upon again to subscribe another hundred million dollars for reconstruction if at all reconstruction will then be possible.

Dr. Bowie quotes Myrdal's "An American Dilemma" to point out the Negro's dominant grievance,—the economic hardships resulting from discrimination. "Negroes are in desperate need of jobs and bread." But here again our author does not look for motive in denying that bread. He enumerates injustices and moralizes about Christians having "to reckon with Christ." But suppose we do a little reckoning with each other first!

THE evidence should have led to the conclusion that the tap root of race discrimination is economics; not its sole motive, to be sure, but its chief. Burrow deep enough into any given case of it and invariably you will find a money motive. The sinister reason back of the attempt to keep the Negro "in his place" is exploitation. Most else is excuse. Someone must "hew the wood and draw the water." Inferior jobs must be done by inferior people, therefore an inferiority theory becomes necessary and handy. If you treat a man equally you have to pay him equally. "The real Negro problem," said a governor of Mississippi, "is the problem of the Negro to make a living for himself and his family." Who denies that bread, and why?

This incident quoted by Dr. Bowie is enlightening. It shows that even the failure to fight discrimination can often be traced to an economic motive. Four Negroes were lynched last year in Freeport, New York. A business man of that town was going all out to see justice done until someone said to him, "Hey, what's this I hear about you hanging out with Comyoonists?" Immediately he faded out of this Christian crusade saying defensively, "These people are my livelihood." O economics! what a god thou art! Remember the first commandment?

Communists do not know it, yet these so-called atheists steal the lead in contending against evil while Christians who have an oath in heaven to do just that, fearful of economic reprisals, slink away to their arm chairs, the very complacency against which Dr. Bowie warns. And why? Because the choice is: Make a living OR accord justice. The system will not permit both. We preach cooperation and service and send our hearers out into a competitive society organized on lines of "getting" which is pagan; not "giving" which is Christian. In such an environment our moral admonitions take a beating. The good seed is sown among thorns which choke it "because of the deceitfulness of riches." Away with the God of the prophets and release unto us the god of profit!

Felix Adler traced the basic cause of maladjustment among his patients to their failure to appreciate the truth of our Lord's words, "It is more blessed to give than to receive." If this is true of individuals why should it not also apply to corporate society? We keep repeating these words, parrotlike, to our people Sunday after Sunday but their social significance has not yet dawned on us. When they do we will rearrange our economic system which now so stacks the cards against the Christian conscience in its essays to do what it knows to be right. (That Freeport well-meaning, but ineffectual citizen is no isolated case.) Until then it will be difficult for organized Christianity, with its close bond between vestments and investments, to take an effectual stand on this problem.

As to segregation, that most execrable thing in American life which the Church slavishly follows to the destruction of its fellowship, Dr. Bowie quotes a Federal Council of Churches resolution renouncing segregation for itself and urging its constituent communions to do likewise and "to work for a non-segregated Church and a non-segregated society." The Federal Council of Churches is to be congratulated for having caught up, at long last, with the New Testament.

However, when it comes to action Dr. Bowie

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excuses: "To carry out this principle in action will be admittedly difficult . . . churches are inescapably community conscious." In other words, the pagan tail wags the Christian dog which claims authority from Christ himself to decide on all moral issues. But these churches which follow community pattern "must reckon with Christ" so Dr. Bowie gives us the small comfort, "Conscience will be troubled until the Church begins to move ahead."

But when will it? Pious phrases about brotherhood and equality are revolting in the face of the facts. They can hardly be considered "a stand." "The word of God must be proclaimed *and demonstrated*" Dr. Joseph Fletcher reminds us. "By your fruits shall all men know that ye are my disciples." Words are cheap. Action is costly and always demands a price. Are Churchmen willing to pay this price? It will require, as a beginning and at the cost of investments, open and aggressive advocacy *by the Church* of remedial legislation—FEPC, full employment, anti-poll tax, anti-lynching, anti-Jim-Crow, anti-restrictive covenants, cloture,—to correct these social injustices.

Anyone who thinks that such matters are not the concern of religion should recall William Temple's dictum, "There is nothing secular but sin." God is interested in all that he has created; and he created the idea of democracy. It is in the Bible. That is where we get it. The Church, therefore, is interested in the achievement of a "de facto" democracy because democracy is the purest political expression of the Christian religion. Democracy says that every man is tremendously important. His voice and vote must be heard in determining what form the body politic shall take. So too, the New Testament on whose every page is stressed the infinite value of human personality. Every soul counts, "even unto the least of these little ones."

So this is the question which the Church must ask in deciding whether it shall sponsor a legislative measure. Does it further the democratic process? Having so decided, then, as individual Churchmen and as a corporate body we must pressure for it, meeting pagan pressure with Christian pressure. This is a beginning worthy the name and more objective than "a troubled conscience."

Dr. Bowie quotes Myrdal at great length. He might have added this from the eminent sociologist's monumental work produced after four years of intensive study of this problem. "America must *do* something big and do it quick." And in this the Church must lead or else cease to be the Church.

The Clergy Shortage

by Charles L. Taylor Jr.

Dean of the Episcopal Theological School

IN THIS postwar world Christianity is entering on one of the greatest periods of opportunity in its long history. But instead of moving forward the Church in many ways is scarcely holding its ground. In 1945 there were fewer pupils in Sunday School than at any time since 1890. One diocese is seeking 30 young clergy to man its existing missions and small parishes; otherwise some of its mission churches which have been subsidized to the extent of $1500 a year for the past 20 years must be closed and the total effort and investment written off as a loss. Another diocese has nine parishes without rectors. Fifteen dioceses in the United States showed a decrease in the number of communicants in 1946. We wonder, moreover, if the numerical growth of our Church may not be due rather to the weakness of others than to our own strength; perhaps people who are ashamed to have no church connection choose ours as the one which makes so few demands on its members that they name it as the Church from which they stay away.

One cause of the trouble is easy to find: lack of trained leaders.

In 1890 the Episcopal Church in the United States numbered 504,898 communicants. In 1946 there were 1,540,594, an increase of approximately 200%. In the same period, however, the number of clergy has increased only from 4000 to 6000, or about 50%, while the number of churches abandoned in that period runs well into the thousands.

Doubtless one of the main reasons why the number of ministers has not kept pace with the Church's increased membership is that it is now much harder to become a minister than it once was. Gone are the days of easy requirements for ordination. Today's candidate for ordination must have a college education and three years of graduate study in a seminary besides. And although

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this raising of standards has meant that fewer men in proportion have become ministers, the net result has been a more capable ministry and a strengthening of the leadership of the Church.

In the years following World War I the demand for ministers to carry on the existing work of the Church did not greatly exceed the supply. But World War II changed all that. Men who might have gone into the ministry went from college into the armed forces. Lack of students caused some seminaries to close their doors. Enrollments in the remainder were cut in half. In the war years, 1942-1945, two schools, the Episcopal Theological School and Virginia, both of them reduced in size, produced 45% of the ordinands from all the eleven theological schools of our Church. A conservative estimate places the number of parsons lost to the Church during these war years at between 400 and 500.

Although the majority of established parishes may not yet have felt the pinch, the shortage of good clergy stands out in bold relief when the Church attempts to move forward in the postwar world. Where are the men for the mission field, foreign and domestic, for Alaska and South Dakota; for hospital chaplaincies; for the kind of industrial reconciliation that Frank Sayre is attempting in Cleveland; for service with relief agencies or ecumenical organizations; for radio promotion or a real attack on our rural problem?

EVEN more alarming than the shortage of men for current operations and advance work is the dangerous practice, now on the increase, of filling up the deficit by taking men into our ministry by the back door. In the triennium just past, one very sobering fact is that out of 617 men ordained 239 were not graduates of our seminaries. Doubtless some of these had attended seminaries of other denominations. Some will be genuine assets, but as a whole this proportion means real weakness and spells trouble in the Church for many years to come. Some were misfits elsewhere. Some became Episcopalians with very little knowledge of our Church, having been attracted by more colorful ritual and stricter doctrine and discipline; once within the fold these converts often undertake to show the rest of the Church what its doctrine should be, how its ritual should be performed, and how its discipline should be kept. Some of them are not extremists but are conservative and limited both in knowledge and outlook. When a diocesan convention with only 27 members, clerical and lay, can send nine delegates to the General Convention to counteract the vote of nine delegates who represent a diocese of over 250 clergy and more than 100,000 baptized persons, it behooves the Church at large to have a care who those five clergymen and the four laymen they attract to them are. Someone might profitably make a study of their ecclesiastical backgrounds and the way they came into our Church and ministry.

There is more at stake here than the effect on our conventions. There is real danger, I believe, that the theology in which we have found our freedom may be crowded out of the rank and file of our churches, not only as it pertains to the doctrines of Church, ministry and sacraments, but perhaps especially to the doctrine of grace. All too often respect for the freedom of their fellows is forgotten by zealous converts to our Church. Regimentation is the order of their day. Angus Dun said well in Philadelphia that the issue in our Church is between those who, beginning with laws and rigid traditions and institutional forms, see no way of breaking down the middle wall of partition between form and form, and those who, on the other hand, starting from a life of the spirit that has found fellowship over and around those barriers, now try to create new forms to embody that spirit. The Church badly needs more men of this latter type in its ministry and it needs to give them the very best theological equipment possible. Otherwise it will become more of a sect than ever, and, what is more important, it will have little to do with the creation of a peaceful world in which it can survive at all.

New Books

***Excellent **Good *Fair

****The First Epistle of St. Peter.** By E. G. Selwyn. Macmillan, $6.50.

In the exegetical field, the past year has seen the publication of this and one other indispensable commentary. Both stress the theological significance of the books dealt with. Selwyn's work is full of homiletical materials and of technical New Testament information.

—ROBERT GRANT.

* * *

****An Outline of Biblical Theology.** By Millar Burrows. Westminister, $3.50.

One of four recent books on New Testament subjects which should prove especially valuable for the parish clergyman. Professor Burrows' book stresses a subject too infrequently taught in our seminaries. It will not only guide the reader's thought into unfamiliar fields but will also provide him with material for preaching and for further meditation.

—ROBERT GRANT

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American Student Learns About Resistance Movement

Declares that Terrible Conditions Create Moods of Disillusionment and Frustration

Edited by Sara Dill

Celigny, Suisse, Switzerland:—The Rev. William Clark, attending the ecumenical institute here, reports that fourteen countries are represented among the twenty-seven students present. This will be increased when the Germans, who are having difficulty in leaving the various zones, arrive. Most of the lectures and discussions at the institute are on technical theological questions such as "The Anglican Idea of the Fall"; "Does the Bible have Primacy?"; "Apostolic Succession."

Outside the class room however Mr. Clark and his wife are learning a great deal about what has gone on, and is going on, in Europe.

"The war years have brought struggle and suffering in various forms to all the groups here," he writes. "Thus yesterday Rosemary and I sat with a young Dutch husband and wife in a cafe having coffee. Both of them were in the Dutch Student Christian Movement. The movement sought to aid Jewish children by placing them in Christian homes and thus escape the anti-Semitic laws of the German occupation. This meant travelling with them on trains without proper passes and papers. Then it meant obtaining ration cards through some illegal means. Once having embarked on this 'good but forbidden' work they found themselves more and more involved in committing acts normally considered un-Christian, including extreme violence.

"The husband was caught by the Germans, sentenced to death, escaped and they both lived in hiding as farm hands while remaining active in the resistance movement. They went on to say that while many noble and heroic things were done in the resistance movement, the attitudes and standards developed by such a movement has created one of the most terrible of postwar problems. In the movement there was but one cry, 'For Our Nation' and one end, 'Drive out the Occupying Forces.' The end justified any means. The intense nationalism of the resistance movement hangs on today when cooperation among nations is so needed. Having learned to disrespect and break all laws, most of the movement continues to do so today against their own government. For example, it was considered right to 'dive under' from German labor service, and so today when the Dutch government is calling up youths for service in the army a considerable number are 'diving under.'

"This couple are now in their thirties and remember a regular adult life conducted on rather decent ethical standards before the war. But the generation who were twelve to eighteen when the occupation began and are now entering adult activities have no such background. Many of them are nihilists. This is increased by the fact that during the war they told one another for morale purposes that everything would be fine after they drove out the enemy. But after the enemy had left things remained in a terrible state and the predominant moods are disillusionment and frustration. This coupled with their reports of such things as 75% of the children in Amsterdam of working class homes have TB, made the lovely walk back to Bossey, through peaceful farms, over a mountain brook, past an old cemetery with the motto 'Ici L'Egalite' (Here is Equality), a very thoughtful affair."

Lead in Worship

Minot, N. D.:—Boys from the State Training School here recently conducted the devotional exercises at a recent session of the North Dakota Senate. The Rev. E. D. Murdoch of Mandan, chaplain of the senate for a three day period, had the boys read the psalms and prayers. The senators were amazed at the innovation.

Push Federation

Sydney (wireless to RNS):—Plans for a federation of Australian Methodist, Presbyterian and Congregational Churches are being studied by committees of the three denominations and are expected to be submitted shortly to their governing bodies. The proposed federal union does not involve doctrinal or church policy matters. Each denomination would retain full control over its own affairs, but the federation would speak with a united voice on such matters as education, temperance, and social services.

It is expected that the federation plan will be given impetus when the Presbyterian Church holds its annual conference in May, and that efforts will be made ultimately to extend the plan to embrace all Protestant denominations in the country.

Truman's Program Hit

New York (RNS):—President Truman's proposed program of help to Greece and Turkey was attacked by twenty-four ministers as leading to militarization of the country and eventual atomic warfare. "The administration's proposed course accepts the division of the world into American and Russian spheres of influence and proposes to stop the spread of communism by force of arms."

Among those signing the statement, issued by the Fellowship of Reconciliation, were the Rev. George A. Buttrick, the Rev. Allan Knight Chalmers, the Rev. John O. Nelson



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of the Federal Council of Churches, the Rev. E. McNeil Poteat, president of Colgate-Rochester School and the Rev. Paul Scherer, professor at Union Seminary.

Oppose Bill

Little Rock, Ark. (RNS):—The Greater Little Rock Ministerial Alliance has asked the Arkansas legislature to defeat a Senate bill which would cut from two years to 12 months the statute of limitations in which a laborer could sue for wages. The ministers expressed belief that the bill would be unfair to eastern Arkansas sharecroppers who many times do not get accurate pictures of the year's earnings until the shortened period of limitations would have expired.

Protest was also registered against

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☑ Durability



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Freedom is Non-Partisan

A minister in New Jersey wrote "Your crusade may be twelve years old, but I suppose it will wind up now that the Republicans are in power."

The election didn't restore and safeguard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom — even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizenry in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our states rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the Godgiven rights which we common people have as children of God—not without the sort of fine, unyielding opposition by the Clergy that took Niemoeller through eight years' imprisonment as Hitler's personal prisoner.

The clergy of America must get their ardor up. Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of Churches to speak courageously and turn the tide. They can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

Of course this Crusade continues! Ten thousand ministers banded together for Freedom—pledge to champion it in their areas of influence and in their own ways. What a force! Want to join us?

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passage of a Senate liquor bill which would allow cities to vote on alcohol sales regardless of the local option preferences of the counties in which those cities are located. It was said the bill would greatly weaken the state's present local option law, in which 35 counties have voted dry, because dry strength in the rural areas often offsets a wet tendency in the towns.

The alliance asked withdrawal of a third Senate bill, this one repealing laws affecting women and child laborers. Hope was expressed for strengthening of labor laws affecting women.

Go To Japan

New York:—American Protestant churches are planning to send 500 missionaries to Japan within the next three years, it was announced here today by Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference. The Conference represents 123 Protestant mission boards and agencies in this country and Canada.

The new missionaries, according to Shafer, will supplement the 65 Protestant workers already in Japan. Most of them, he explained, will be qualified, permanent missionaries; some will be specialists in medicine, agriculture, and science; and others will be short-term workers assigned to definite teaching tasks.

Shafer expressed the hope that during the same period 30 or 40 Japanese students might be permitted to come to the United States for advanced study in theology or other subjects.

Youth Conference

Geneva (wireless to RNS):—The World Alliance for International Friendship through the Churches will be one of the sponsors of the Christian youth conference to be held at Oslo, Norway, this summer. Among the speakers will be Bishop Berggrav of Norway; Prof. Kirtley Mather of Harvard; the Rev. D. T. Niles of Ceylon; Reinhold Niebuhr. It is expected that 1,500 delegates from 21 countries will attend the conference which opens July 22.

Interracial Center

San Francisco (RNS):—San Francisco's first experiment in a joint Y.M.C.A.-Y.W.C.A. center to serve the community regardless of race, color or creed has been launched. The center, built in 1936 at a cost of $125,000 as a Japanese Y.M.C.A., served as a Negro U.S.O. after the Japanese had been evacuated from the west coast during the war. When the center was turned back, the Y.M.C.A. board decided neighborhood conditions no longer warranted a building for one race and opened it to all.

With some 100 members already listed, the new center expects to enroll 200 charter members as sponsors. First signers, all adults, are residents of the center area and represent the Japanese, Filipino, Negro and Caucasian races.



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Fred Hoshiyama, 32-year-old former worker for the Japanese Y.M.C.A. heads the center. Palmer Whitted, 40, wartime Negro director for the building, is associate executive. Aiding them in the experiment is Roy Sorenson, San Francisco Y.M.C.A. managing director.

Bishop Voegeli

New York: — Bishop Charles A. Voegeli of Haiti has just completed a visitation to the Island of La Gonave, forty miles out in the bay off Port-au-Prince. Telling of the visit he said:

"We (three seminarians and I) left on Friday evening by sailboat and arrived in time . . . something of a hazard by the way. Had great services. Over 800 were present on Sunday for the 'big service' and it was pretty thrilling. They sang, not too badly either, unaccompanied, the plain-song setting of the communion office as arranged by the Rev. Rene Vaillant of New York. I was happy to be able to bring them the hope of a new church and other help. So you see, we are anxiously awaiting approval of our projects by National Council in April. I might add that they have organized about 35 young people into a cooperative. They range from 8 to 18 in age, boys and girls, and they plant and care for and harvest their crops. The profit will be used for the support of their own school or for other parochial needs. It's really grand. I attended their meeting and about 60 people were present, quite a few adults, and it was conducted with great interest, ability and dispatch. These are encouraging signs in a country where the situation is not only unsettled but still critical."

Admit DPs

Pomona, Cal. (RNS):—The Southern California Council of Protestant Churches urged at its annual meeting here that unfilled quotas be utilized in admitting up to 600,000 European displaced persons at once without changing present immigration laws.

The delegates also unanimously favored community veto and local liquor control and authorized preparation of a bill to be placed on the California ballot in 1948 as an initiative measure.

A resolution opposing universal military training was passed with only two dissenting votes.

E. C. Franham, general secretary, and Roy Crounch, representing the survey and planning group of the Church Federation of Los Angeles, revealed that planning groups are working with city and county planning officials to carry out a long range church planning program, as far ahead as the year 2,000.

Franham said Southern California communities need to construct at least 100 new churches each year to keep pace with population growth.

World Order

Washington (RNS):—A three-day Washington Workship on World Order, attended by more than 50 leading social action representatives of the Disciples of Christ from many states was held here under general sponsorship of the denomination's Crusade for a Christian World Order.

College presidents, ministers and prominent laymen were among those who attended sessions held at the National City Christian Church and the Columbia Heights Christian Church here.

Delegates visited the Department

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By the Rev. William Grime, M.A.
St. Paul's Church, Great Neck, N. Y.

Foreword by
Muriel Striebert Curtis
Author of "Youth and the Bible"

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The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wednesday at 10 a.m.

Ann Arbor, Michigan
St. Andrew's Church
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt., Student Chaplain
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.
Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
Grace Church
Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

University of Illinois
Champaign, Ill.
Chapel of St. John the Divine
The Rev. William Ward, S.T.M., Chaplain
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.
Wednesday and Friday: H. C. 7:15 a.m.

Millbrook, New York
Grace Church
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Tuesdays at 8 p.m.

Columbia University
New York City
St. Paul's Chapel
The Rev. Stephen F. Bayne, Jr., Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday and Friday: H. C. 8:20 a.m.

Carnegie Institute of Technology
Pittsburgh, Pa.
Church of the Redeemer
The Rev. Hugh S. Clark, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

Washington, D. C.
St. Agnes' Church
46 Que St., N. W.
The Rev. A. J. Dubois, S.T.B., Rector
Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

Ridgewood, New Jersey
Christ Church
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Birmingham, Ala.
Advent
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Newport News, Va.
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St. Francisville, La.
Grace
Rev. Robert G. Donaldson, B.D.
Sunday: 7:30, 9:30, 11 & 7:30; Fri. & HD 10.

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of State, Capitol Hill and other government departments, taking part in on-the-spot discussions with both administrators and Congressmen.

At sessions held in the host-churches, delegates heard an array of speakers discuss national and international problems and social action that is being carried on by other religious and social welfare groups.

Act Promptly

Washington (RNS):—A unique approach to church-construction problems posed by huge new housing and apartment-house projects is being made here by John Halko, director of the department of research and church planning of the Washington Federation of Churches. Halko is urging big builders to make provisions for space to be used by churches in housing developments which the builders undertake.

At the same time, he is urging church organizations to "get in on the ground floor" of such developments and to purchase land, or to get such land allotted for church-building purposes, before the actual building of the project begins.

"In the vast majority of the cases," he declared in an interview here, "church organizations wait until a project is completed and a new congregation is formed before purchasing the property for a potential church-building.

"By this time, the value of the land to be purchased has increased two or three times—sometimes much more—and frequently is out of all proportion to its intrinsic worth to the congregation."

Morals Slump

Toronto (RNS):—Asserting that the "Canadian morals picture is an ugly one," J. R. Mutchmor, secretary of the board of evangelism and social service of the United Church of Canada, criticized the Church for evading "the hard moral issues, tough social problems, and complex international questions."

"The decline in our moral behavior," he told the annual meeting of the board here, "has not reached its lowest point. Its rate of decline is being checked by the churches, but the waging of war on evil is not easy."

He said the gravity of the moral crisis is revealed in "such significant figures as the illegitimacy rate, the abortion, divorce, venereal disease rates and the mounting sales of contraceptives."

"All these rates in Canada are at record highs," he declared.

Urging that no moral issues be by-passed, Mutchmor said the Church must realize that "God means business, that we must throw into the struggle everything we have. Then and only then will Christ's redemptive teachings come alive."

Support FEPC

Jefferson City, Mo. (RNS):—Church groups have joined with civic, Negro and labor in urging the Missouri legislature to pass a bill providing for a fair employment practices commission for the state. Groups which spoke for the measure included the St. Louis race relations commission, the YWCA, the National Negro Congress, the St. Louis Civil Liberties commission, the Institute of Social Order, AFL and CIO unions and the Communist Party. The Rev. Joseph Cantillon, a Jesuit, who is chairman of the interracial department of the Institute of Social Order, told the legislators that the measure "is still a good bill" even if it is supported by communists.

See Governor

Lansing, Mich.:—Two Episcopal clergymen were members of a delegation of twenty to call upon Governor Sigler of Michigan to urge the adoption of fair employment practice legislation in the state. The Rev. John H. Burt, student chaplain at Michigan University, attended as a representative of the department of social relations of the diocese, and the Rev. William B. Sperry, rector of Christ Church, Detroit, chairman of the department, went as a representative of the Detroit Council of Churches. The governor agreed to give consideration to a bill patterned after the New York bill.



"As He Went to Jerusalem There Met Him Ten Men."

No, this little girl was not with them. But if our Lord were now on his way to Jerusalem, she WOULD be there. She, too, would "stand off, and lift up HER voice and say, 'Jesus, Master, have mercy on me.'" For she needs mercy. She, too, has leprosy, and she has not been cleansed. Upon her face in childhood are imprinted the pitiful stigmata of premature old age. Needlessly!

To thousands of little children this CAN happen but NEED NOT happen. In leprosy colonies of Christian missions they can be healed, as He healed them; or in preventive homes they can be kept free and spotless from their birth.

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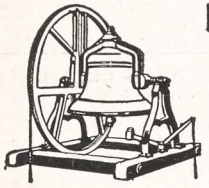
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Seek Ministry

Calcutta, India:—The Metropolitan of India stated recently that he has received the names of 46 men now in the army who seek ordination. At the last meeting of the Church Assembly it was reported that over 1,000 candidates are at present in the armed forces and arrangements are under way to train them properly once out of the service.

Advertising Pays

Athens, Tex.: — "If you are an Episcopalian, call this number . . ." That advertisement, in the Want Ad columns of the Athens *Review*, brought response from twelve Episcopal Church families in a town in which it was thought only one Church family lived.

Having learned of one Episcopalian in Athens, the Rev. Roy L. Gaskill, rector of a number of parishes and missions in Kaufman County, suggested that if two or three more could be found it might be possible to have services in Athens. The want ad was the result, with twelve people taking the trouble to telephone the person who inserted the advertisement. Several others have since been discovered, and Mr. Gaskill is enthusiastic over the prospect of establishing a mission in Athens in the near future. "The best part of it," he said, "is that several of the families have young children, so a Church school is practically ready made."

Builds Church

Africa:—The Christian chauffeur of an African chief in Uganda wanted to show his gratitude to God. So he built a church on the top of a hill. The walls were only made of mud but were neatly plastered and whitewashed and inside were benches and all the other necessary furniture. When the church was finished the chauffeur helped to pay the salary of a Christian teacher and also gave him a banana garden.

Goes to Mexico

New York:—The overseas department of the National Council has appointed the Rev. Robert F. Gibson Jr. as liaison officer to the Church in Mexico. He was formerly on the faculty of the Virginia Seminary and is now in charge of the Chapel of Immanuel, Alexandria, Va. He will continue to make his permanent headquarters in the United States but will make periodic trips to Mexico for consultations.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VERY REV. J. H. TOWNSEND
Punta Gorda, Cienfuegos, Cuba

I am planning to write a biography of my father, the late Rev. John Hardenbrock Townsend, and would like to include leters and incidents that some WITNESS readers may know about. His spiritual ministrations and untiring pastoral work are especially remembered in Camden and Atlantic City, N. J. His modesty and unselfishness made the task at once easy and less difficult. You don't often see the rector of a fashionable church sweeping the sidewalk because the janitor is ill or catch him taking supplies in the dead of night to a poor family on the wrong side of the tracks. Such things he did unquestionably as routine part of the ministry and would not imagine it could have interest for anyone. Any letters entrusted to me will be copied and faithfully returned.

* * *

REV. CHARLES W. POPHAM
Middle Haddam, Connecticut

I congratulate THE WITNESS on securing Dr. Foerster for the appraisal of the chapter in *Christianity Takes A Stand* by Prof. Hocking. I know Dr. Foerster personally and I am proud of THE WITNESS for its fearless stand. I am seventy-one, retired and collecting dust at the back of the shelf but if I had a parish I would be using your Lenten discussion material with as large a group as I could shanghai.

* * *

REV. W. B. SPOFFORD JR.
Secretary of the CLID

I was glad to read (WITNESS, Feb. 20) that Mrs. Harper Sibley vigorously challenged the ethical position of our Church in maintaining an exclusive seminary for Negro candidates for the ministry at the recent meeting of the National Council. Nevertheless, $192,000 was earmaked for the Bishop Payne Divinity School for its work, including the erection of more buildings. It seems that this is an excellent way to perpetuate a policy of segregation by memorializing it in brick and mortar. The argument for the school that I have always heard is: "It can do a specialized job with the Negro candidates so that they can enter into a specialized field." As a point of information, I would like to know exactly how the training and curriculum at Bishop Payne differs from the training in the other Church seminaries. If it is special training in a sociological situation, why can it not be given in other seminaries by men of the quality of Profs. Joseph Fletcher, Joseph Moore, Oscar Seitz and Albert Mollegan, or special guest lecturers? How many ideas of the New South—the South of the Arnalls, the Peppers, the Folsoms—are presented at Bishop Payne? How are those forces actively working for the elimination of discrimination—like the unions' organizing drives, the Southern Conference for Human Welfare, the Fellowship of Southern Churchmen, the National Farmers Union—presented? What is taught about the South as an economic "colony" of the North? There might be some excuse for an exclusive seminary dealing with the Southern ministry along these lines, since there is a particular job to do, but, even then, it would be defeating its own purpose if it failed to train both Negro and Caucasian candidates together to work for fundamental Christian aims on a common front. It seems to me that a good, honest study of the situation is called for, carried through by Christian sociologists of both races who know what the problems are and what forces are at work in the South.

* * *

JOHN M. GOLDSMITH
Layman of Radford, Virginia

I wish to congratulate THE WITNESS on the present study plan. I have read each of the articles and believe that Dr. Foerster hit the jackpot. His article alone would make the series worthwhile.

* * *

THE REV. MALCOLM G. DADE
Rector of St. Cyprian's, Detroit

The Church not only should be proud but should feel impelled to encourage by letters and telegrams Bishop Coadjutor John E. Hines of the diocese of Texas for his forthright, courageous stand in appealing to members of the Texas Convention, as a Christian duty, to break bread together with Colored delegates. Unfortunately the laity failed to follow this high leadership. Thank God for the leadership. The narrowness of the vote, 67-64, reveals that the Bishop was not alone in his sincere and realistic approach to brotherhood. We rejoice, too, that in the diocese of Michigan we have in Bishops Creighton and Emrich like-minded leaders for the advancement of all the work of the diocese.

Clergy Notes

(Continued from page 2)

PARKER, CHARLES L., formerly rector of St. Paul's, Bridgeport, Conn., before becoming a navy chaplain, is now in charge of St. Andrew's, Norwich, and St. James', Poquetanuck, Conn.

WALKER, EDGAR R., formerly rector of St. Mark's, North Tonawanda, N. Y., becomes associate rector of All Saints', Worcester, Mass., on April 15.

WEST, SAMUEL E., JR., formerly rector of Trinity, Atchison, Kansas, is now associate rector of Grace Church, Madison, Wis.

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The WITNESS

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APRIL 3, 1947

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Mary Sees The Angels

BY

ALLAN ROHAN CRITE

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6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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APRIL 3, 1947
Vol. XXX No. 16

Clergy Notes

ARNOLD, WILLIAM E., former army chaplain, is now vicar of St. Martin's, Pittsfield, Mass.

BROWN, PHILIP M., formerly assistant at Calvary, Pittsburgh, Pa., is now rector of St. John's, Cambridge, Ohio.

CHEETHAM, DONALD S., was ordained priest March 17 by Bishop Nash at St. Paul's, Dedham, Mass. He is assistant at Holy Trinity, New York.

DOREMUS, FRANK S., formerly assistant at Christ Church, Houston, Texas, is now rector of St. George's, Texas City, Texas.

GRAY, BISHOP DUNCAN M., of Mississippi, has been named to a five-member state board of directors of mental institutions by the governor.

MACON, CLIFTON, formerly assistant at St. Bartholomew's, New York, died on March 3, in his 78th year at Daytona, Fla.

MARTIN, WILLIAM H., archdeacon of Lincoln County, N. M., died on March 12 at Marine Hospital, Fort Stanton, N. M., where he was Protestant chaplain.

MOORE, EDWARD O., was ordained priest on March 15th by Bishop Roberts at Trinity, Mission, S. D. He is assistant at the Rosebud Reservation.

ROBERT, FRANK W., student at General Seminary, is now vicar of St. Andrew's Chapel, Lomita Park, Calif.

STRACKE, GEORGE A., was ordained deacon March 9 at San Juan Indian Mission, Farmington, N. M., by Bishop Stoney. He is assistant at the mission and in charge of St. Luke's, Carson's Post.

WHEATLEY, J. McNEAL, has resigned as rector of Trinity, Fort Wayne, Ind. He announced no future plans and will not until he has completed an extended vacation.

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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

APRIL 3, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The President Refuses To See Churchmen About Greece

Dr. Mark Dawber Reconciled to Membership On Commission by New Statement on Germany

By W. B. Spofford

New York:—The refusal of President Truman to see a delegation representing the Federal Council of Churches on the Greek issue was the big news that came out of the meeting last week of the Council's Commission of a Just and Durable Peace. A White House spokesman said that it was impossible because so many agencies are making similar requests that the President has found it necessary to clamp down. No official interpretation was given to the refusal by Council spokesmen, but several members of the Commission believe that it means determination on the part of the administration to push through its Greek-Turkey proposals, irrespective of public opinion.

The Commission, which met March 24th, was itself divided on the Greek issue. Some believed that the Truman proposals should be repudiated; others were of the opinion that the U. S. had to take some action in Greece and Turkey, but that unilateral action should be opposed and that it should be made clear that the U. S. will work through the United Nations. There was such division on this that the matter was referred to a committee which will prepare a statement to come before the Commission at some later date.

Meanwhile the executive committee of the Federal Council, meeting the following day, issued a statement on Greece and Turkey without waiting for any recommendation from the Commission. It urges that the United States seek the "counsel and cooperation" of the United Nations, and declared that the UN would be strengthened if it would undertake any part of the relief program.

"Our government should do everything possible to reinforce and equip the United Nations so that it will become competent to undertake such responsibilities as President Truman now seeks our own governmment to assume," the statement declared.

It said the major factor occasioning the Truman proposal is "the attempted subjugation of peoples by armed minorities and outside powers using coercion and infiltration.

"The implication is clear that the main difficulty lies in our relations with Soviet Russia," the committee stated. "It is therefore also clear that the endeavor to reach an understanding with Russia must be a major emphasis.

"If Soviet foreign policy is aggressive and expansionist in character, we have the obligation not only to discourage expansionist action but also to seek a comprehensive settlement of all our conflicting interests with Russia and thereby offer Russia the prospect of a peaceful development of her legitimate interests that will appeal to the less expansionist elements in her government."

The Commission of a Just and Durable Peace did approve a statement on the German question, which brought into sharp focus a division within the Commission which has existed for some time. There are those within the Commission who are convinced that it is dominated by its chairman, John Foster Dulles, and that his public utterances on U. S. foreign policy run counter to the pronouncements of the conference held in Delaware, Ohio, in 1942, and which are contained in a Federal Council pamphlet called "A Message from the National Study Conference on the Churches and a Just and Durable Peace." This opinion is held by a sufficiently large group for the proposal to have been put forward that the Commission should be dissolved thus ending Mr. Dulles' chairmanship, with the work of the Federal Council in the field of international affairs then reverting to the Department of International Justice and Goodwill, now practically defunct. This proposal received considerable support, not only from Commission members but also from Federal Council officers, but was never carried out because, as one member put it, "too many believed that such action would be embarrassing to Mr. Dulles."

One member of the Commission, the Rev. Mark Dawber, executive secretary of the Home Missions Council, was so strongly convinced that "the Commission has been led into a betrayal of the findings of Delaware by Mr. Dulles" that two weeks ago he announced his intention of resigning from the Commission. He was persuaded however not to do so pending the Commission's meeting on March 24th. He then stated, following the meeting, that he considered the pronouncement on the German problem to be so contrary to the public utterances of Mr. Dulles on the subject that it amounted to a repudiation, and that he was therefore "reconciled" and would not hand in his resignation.

The commission's pronouncement on Germany, prepared by a committee headed by the Rev. John Bennett, states that Germany must pay reparations but that this must be done with full consideration for the needs of the German people. The statement has not yet been made public, being in the hands of a committee for editing. However it was stated by an official of the Commission to this reporter that he did not consider it a repudiation of Mr. Dulles' leadership. The chairman was, of course, not at the March 24th meeting, being in Moscow. The officer stated that Mr. Dulles had seen some parts of the pronouncement before he left the country, and that he has approved some parts and disapproved others.

In any case, whatever the pronouncement turns out to be when it is released, it cannot be called "A Dulles Statement," a fact of sufficient importance to prevent Dr. Dawber, and possibly others, from resigning from the Commission.

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COMMITTEE IN SPRINGFIELD

Springfield, Ill.:—A committee of five clergymen and five laymen, headed by the Rev. F. L. Arvedson, rector at Pekin, has been set up in the diocese of Springfield to receive the names of suggested candidates for bishop of the diocese. The committee was named at a conference of sixty-five clergy and laymen meeting here March 17th. They will investigate the qualifications of the men nominated and send their findings to every parish and mission as early in April as possible. The election of a successor for Bishop John C. White, who is retiring, will be held at a special diocesan synod on June 9th.

The committee reported that the following men have already been placed before them as possible candidates for the office: Rev. Calvin H. Barkow, rector of St. Paul's, Oakland, Cal.; Rev. S. Whitney Hale, rector of the Advent, Boston, Mass.; Rev. Richard Loring, rector of St. David's, Baltimore, Md.; Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, N. J.; Rev. Herbert L. Miller, rector of Emmanuel, Champaign, Ill.; Rev. William A. Simms, rector of St. Thomas', Battle Creek, Mich.; Dean Claude W. Sprouse, of Kansas City, Mo.; Rev. Walter H. Stone, rector of Christ Church, New Brunswick, N. J.; Rev. Jerry Wallace, rector of Grace Church, Tucson, Ariz.; Dean Edward R. Welles, Buffalo, N. Y.

Qualifications listed by the committee as being desirable in a new bishop were: one who can be the center of unity, loved and respected; proven administrative ability; missionary-minded; a man of God, with sound faith; preaching ability; sound health and temperate habits; median age, although this is not a determining factor.

ARCHBISHOP ON WORK

London (wireless to RNS):—Britain's present crisis is "very largely moral and spiritual" and cannot be remedied by economic planning alone, Archbishop Garbett of York told the House of Lords last week at the opening of debate on the government's new economic policy.

"When we have the best panels of planners and the most effective modern machinery, we shall not necessarily have people working any better or necessarily have greater production," he declared. "Some inducement must be found to persuade people to give more concentration and effort to their work. An appeal should be made to the nation to walk uphill for the next few years, without expecting an earthly paradise around the corner."

The Archbishop said many workers are apathetic and disillusioned, and added, it is "useless to exhort people to work for work's sake."

"That is all right," he said, "for people with interesting and creative work to do, but much work is dull and monotonous."



The Rev. Mark Dawber decides to continue as a member of the Commission of a Just and Durable Peace

"It is human nature to desire to see visible results of our work in the form of increased leisure, increased benefits and wages. But if the profit motive becomes the predominating motive, it will be unsocial. There must be a far higher motive of working for the whole community. That is the motive that should inspire both employers and employed."

RESUMING WORK IN JAPAN

New York: — Plans for resumption of missionary work in Japan are taking place rapidly, according to an announcement by the overseas department of the National Council. It is pointed out that the Church in Japan is an autonomous body and people are being sent only if they are requested by the Japanese Church authorities.

During the year it is expected that the following people will go to Japan, some of them immediately: the Rev. K. L. Viall of the Cowley Fathers, who will be liaison officer of our Church and also associate dean at St. Paul's University; Karl Branstat, who will be a member of the St. Paul's faculty; the Rev. Robert Shaw, who will be in charge of the Japan Church Publishing Co. and will teach in the theological school of St. Paul's; Miss Hallie Williams, now on the staff of St. Mary's School, Burlington, N. J., who returns to St. Agnes School, Kyoto; Miss Helen Skiles, to be director of kindergarten training work in the diocese of Kyoto; Miss Nellie McKim, who will be supervisor of kindergarten work in North Kwanto; the Rev. Richard Merritt, who will be on the faculty of St. Paul's, and who is at present on the staff of St. John's, Williamstown, Mass.

MINISTERS MEET PSYCHIATRISTS

Washington (RNS):—Closer cooperation between ministers and psychiatrists was discussed at a conference here sponsored by four national agencies. Twenty clergymen and an equal number of psychiatrists attended the meeting, first formal conference of its kind ever held.

Subjects discussed included preventive aspects of mental health; cooperation in family counselling; relation of the counsellor's individual philosophy to his therapeutic results; and procedures of cooperation between ministers and psychiatrists.

DEAN DE OVIES LEADS CITYWIDE MISSION

New Orleans: — Dean Raimundo de Ovies of Atlanta, Ga., last week conducted a citywide preaching mission at Trinity Church here. It concluded on Palm Sunday when he was the preacher at the morning service.

PARTIES HELP MISSIONS

Fargo, N. D.: — Branches of the Auxiliary and parish guilds have been holding parties throughout the district of North Dakota, with the money raised going to support the work in China done by Deaconess Riebe. Her home parish is Grace Church, Jamestown, N. D. and she recently returned to the China field.

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The Crux of the Greek-Turkish Problem Is Set Forth

A Six Point Program Is Offered Which Can Be Supported Unitedly by Christian People

Director of the Fellowship of Reconciliation
By A. J. Muste

New York: — Among progressive and socially minded people, both in and outside the Church, there is very grave concern over the military and political aspects of the Truman proposals with respect to Greece, and more especially with respect to the proposal to aid Turkey, which is entirely politico-military and not a relief measure in the accepted sense at all. Such people do not believe that in the long run we can or should try to "stop Russia and Communism by force" or take over British power commitments all over the world. They recognize that this means an atomic armaments race and eventually war. They believe that the democratic way of life must prove its superiority to Communism by making better provision for the material and cultural needs of men, and recognize that both our efforts to build a sound economic order and our ability to provide other peoples with desperately needed relief and aid in rebuilding their shattered economies, will be thwarted if we sink our money in military intervention in one country after another. These people, finally, hold that unilateral action by the United States knocks the props out from under the United Nations. They are not prepared to see that institution scuttled and recognize, therefore, that the political issues in Greece, Turkey and elsewhere must be turned over to the United Nations and that outside policing in troubled areas must be carried on, if at all, under United Nations auspices.

Many of these people nevertheless hold that at this juncture the Truman proposals must be supported—with the proviso that this is an emergency measure and that there must be assurances, once the present crisis is surmounted, that U. S. foreign policy will follow the lines set forth in the preceding paragraph.

The argument for this position is as follows: "Repudiation" of the President, now that he has made his request, will be interpreted as a sign of American disunity and weakness by the men in the Kremlin. This will encourage Russian "aggression" and will, therefore, be an influence for war rather than peace. On the other hand, if the U. S. "for once takes a firm stand" in Greece and Turkey—shows the Russians she has the will and the power to do this if the occasion requires—then she will be in a good position to call on the Russian government for an "across the board settlement" of the issues between the two nations, based on real support of United Nations, disarmament, and large-scale United States aid for putting the economy of war-stricken peoples, including Russia's, into working order.

In evaluating the soundness of this position the following considerations must be taken into account:

The United States is in the position of not having adhered up to now to a course of clear support of United Nations and of democratic forces throughout the world. On the contrary, she has engaged in a power-struggle with Russia; has been lukewarm in support of United Nations; has failed to provide adequate aid for relief and economic rehabilitation and has refused for the most part to put such activities into international hands; is insisting upon sole administration and unilateral arming of Japanese mandated territories in the Pacific, and so on. Suppose the Truman proposals are now adopted, how are Russia and the masses in other countries to be persuaded that the United States—from here in—is going to reverse itself on these matters and means to take the lead of the internationalist and democratic forces? Will Congress as at present constituted attach conditions to the Truman program which will hold out a reasonable hope that such a reversal is about to take place? Even if it should do so on paper, would this in Russian minds offset the act of military intervention in Greece and Turkey and persuade the Russians that this act was the last of its kind?



The Junior Choir of St. John's Cathedral, Denver, sings an Easter hymn before the altar at a special children's service

Is it not rather the case that in the United States today we are confronted with a powerful swing to the right, clearly and startlingly symbolized by Truman's proposals, by-passing United Nations, etc., and that progressives are simply playing into the hands of this reactionary trend, if they support the Truman proposals, without the slightest hope of convincing the Russians and others that this trend is to be reversed?

The argument we are analyzing assumes that a "show of firmness"

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in Greece and Turkey will bring the men in the Kremlin to their senses. But this will not be the first instance of "firmness" on the part of the United States. Admittedly, the policy of firmness has prevailed for some months now—at Trieste, e.g., in sending warships into the Mediterranean, with respect to the Baruch plan, etc. The result is that we are where we are. Will one more "firm stand" suffice to make the Russians reasonable? Obviously—on the present assumptions—it will do so only if the Greek-Turkish stand is not bluffing, i.e. if the United States is ready to make a "firm stand" with military backing in Iran next, in Lebanon, and so on, if that should prove necessary. In view of the record and of all the factors in the current situation, is it not virtually certain that, no matter what temporary or apparent "retreat" may occur, confronting the Russians with another show of force now will simply mean that they will be stiffened in their attitude and, as opportunity offers, will use their military forces, their Communist Parties in poverty-stricken countries, etc., to challenge U. S. power in one vital spot after another? Do liberals and churchmen in the United States want to let themselves in for this?

The assumption that another show of force will lead the Russians to sit down for an "across the board settlement" with U. S. underestimates the suspicion and fear of the United States, which already fills the minds of the Russian rulers and people. It fails to consider where the Russians were in 1917 and where they are now. If all the intervention, etc. thrown against them then failed to stop them, what reason is there to think that some more show of force can stop them now? Even if they are temporarily stopped, it can only result in a determination to plot in new ways, to come back presently with all the greater vigor and vindictiveness.

What, then, should our program be?

Support the Truman proposal for relief for Greece—under civilian auspices. Reject the Truman proposals for political and military action in Greece and Turkey.

Refuse to adopt a policy of taking over British imperialist commitments in Greece, Turkey or anywhere else, the policy of trying to fill the power-vacuum created by British withdrawal from one post after another around the world.

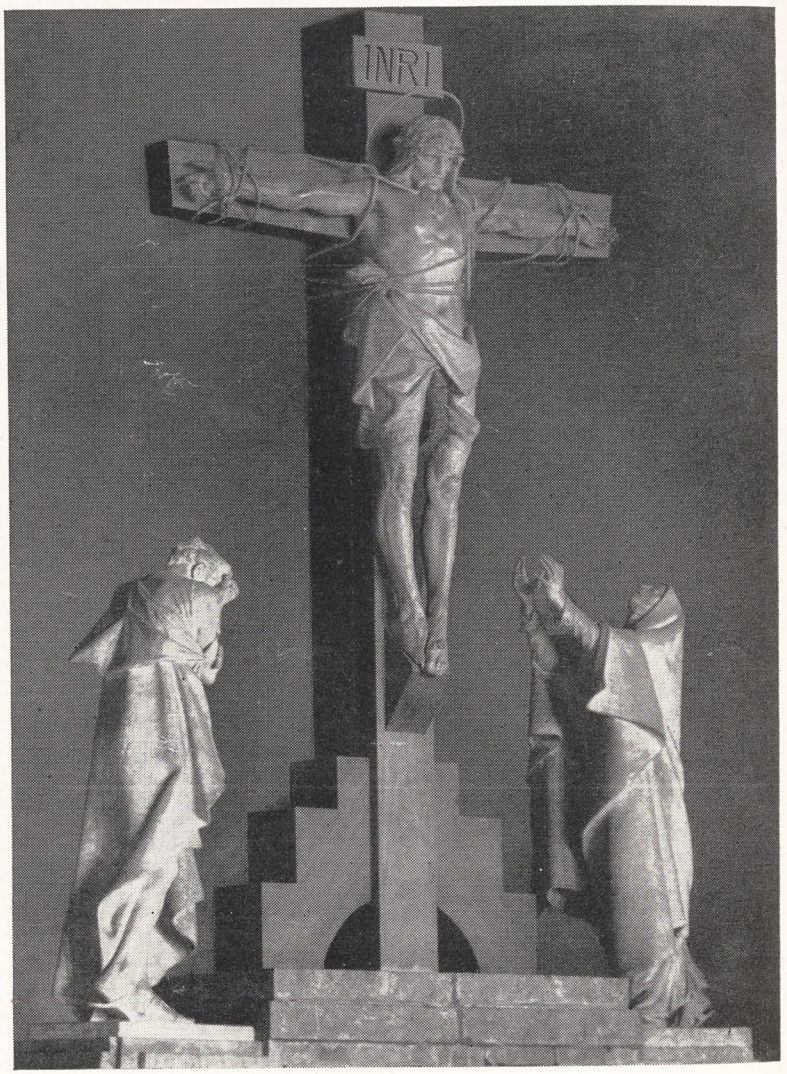
Reject all proposals for unilateral political and military action by the United States. Turn over all such matters to the United Nations for international action. Where policing is to be done, let it be done by the United Nations. Admittedly. U.N. is now too weak and ill-equipped for such tasks. This very fact argues that the job of making U.N. truly effective cannot be postponed any longer. If it is dealt the blow which the adoption of the current Truman proposals would involve, it is dead.

Take vigorous steps to get action for universal disarmament and international development of atomic energy for peaceful purposes.

The United States should indicate its readiness to pour the billions, which would otherwise be spent on war preparations, for large-scale relief and economic rehabilitation in Russian and elsewhere.

Seek an immediate across-the-board understanding with Russia on the basis of the above program.

Such a program offers our one chance of preventing or stopping civil war in Greece, China and elsewhere. It is the one way to stop the spread of Communism outside Russia. It is the one way to dissolve the fear and suspicion which grip the Russian people today. If the Russian leaders rejected it, they would lose the confidence of the masses everywhere in the world and would not be able to maintain their hold on their own people. The course here outlined would give the United States the moral leadership of the world; provide work for our scientists, industrialists, farmers and workers; and create the atmosphere of security, confidence and hope in which democratic forces all over the world could be revived.



CHRIST VICTORIOUS THROUGH SUFFERING which is in Kilham Chapel, Newark, England. The other figures are the Virgin Mary and St. John

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EDITORIALS

The Resurrection Faith

IT OUGHT to be quite evident at Easter that Christianity proclaims a gospel: that it is good news, not good advice. Christianity does not point us to Christ and say, "There is a great and noble man. His teachings will help you, his graciousness will make you all friends; follow him as best you can." That is no gospel. It is difficult to understand how anyone who looks at life with open eyes, who knows what people are like, who is aware of our precarious situation at this point in history can still believe that good advice, even Christ's good advice, can save us. The word of Christianity is not, "follow this teacher and do your best," but "Jesus Christ, the power of God unto salvation."

One of the greatest New Testament scholars, Johannes Weiss, becomes poetic when he describes the transformation that Easter made in the lives of the disciples: "The dying and rising Son of Man was for them no longer a doctrine, a matter of speculation, a novel addition to the hope of the good time to come; it was an actual experience, a prototype and pledge of their own patient endurance and of its reward."

We stand today in desperate need of that transforming power. We need it in our lives to give us faith and patience and courage. We need it working through us to bring unity and order and justice to our world. And this gift of God to us is like all his gifts, we cannot have it for ourselves until we have given it away. The Church must always make it clear that the resurrection faith can only maintain itself when men accept the burden of their humanity and their solidarity with their fellows. Sometimes this faith is presented as a recipe for security from the tensions and responsibilities of the human situation; but that is to deny the crucified and risen Lord. The power that Christ promised his first disciples, the power he gave them, carried a condition: they must be witnesses for him. That witness takes different forms in different ages. In every age the same qualities of personal life are required, but the changing social conditions of the world call for a new witness for a new age. What sort of things are required of us, then, at this precise moment? These three primarily.

First, we are to be active living members of the Church, worshipping in it, supporting it, helping to make the Church more effective. Bishop Bergraav of Norway has described the need: "Let the Church of Christ be the fire in the forge of the world, for it is cold now in the world. Even you his potential instruments are cold and therefore cannot be shaped to his will. Come! Pray! Be one in Christ and penetrated through and through with his fire."

Next we must do all we can to relieve the hunger and want of millions of starving people in Europe and Asia and throughout the world. There are many opportunities for us to share in this relief work. Our own Church has promised to raise one million dollars this year through the Presiding Bishop's Fund for World Relief. And after we give generously to that fund as an expression of our Christian faith we must go much further to work in all ways to bring the "good news" to bear on the insidious sin of poverty.

The third required witness is this: to be servants of the cause of unity among the nations of the world. That cause is becoming increasingly unpopular in this country, for it is now understood that if there is to be unity and peace there must be a working agreement between the United States and the Soviet Union and great numbers of our people do not want such a working agreement. It is in this difficult area that we are called to witness the power which comes to us through the resurrection of our Lord. What are the conditions of peace? None of us can be satisfied with facile answers to that question. Perhaps we cannot know the answers, but at least we can make every effort to see that we do not put our efforts and our influence on the side of those who spread disunity and prepare the way to war.

"QUOTES"

THE first Easter changed defeat into victory, despair into the proclamation of good news—cowardice into heroism. This is not a matter of opinion, even of faith. It is an historic fact. The disciples, by their own account, at the time of the Crucifixion held that all was lost. Discouraged, saddened, they were on their way to take up life as best they could, when they had the overwhelming experience of the living Christ. His transforming power sent them out into the ancient world as indomitable apostles of his kingdom. What a lesson for our day! There can be no minimizing the tragedy of our world. Man has wrought unimaginable destruction and suffering upon himself. We still fumble for the ways and means of recovery and of salvation. Many have lost faith in the possible goodness of men. Disillusionment and cynicism as well as despair are in the air. Easter comes! He is risen! As this fact grips our lives we know that God lives and reigns, that in Christ he gives us the power to become sons of God. Hearts are brave again and arms are strong. Alleluia! With hope and courage we face the tasks of reconciliation and of rebuilding. The true disciple is one who can do all things through Christ who strengthens him. Perhaps the surest test of our faith is the ability by that faith to overcome the world.

—Henry K. Sherrill
The Presiding Bishop

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The Roots of Negro Oppression

by Max Yergan

President of the National Negro Congress



THE oppression and exploitation of a race is a form of imperialism. When viewed and understood as such, racial discrimination reveals its true character and makes it quite obvious that an evil so strongly supported is not to be regarded lightly nor its removal thought of as an easy task. The rule of many by a few is a part of man's long history. The means used for achieving that rule account for the misery to which millions are subjected.

A striking illustration is the doctrine of racial inferiority and the subsequent segregation imposed upon the so-called inferior race. The means however must not be confused with the end. The latter is to exploit, to obtain wealth and power at the expense of the oppressed. The means, whether they are harsh laws or customs, or whether they are brute force or vicious propaganda make the victim a prey to those who would do him violence.

Let us therefore look at our problem of racial discrimination in America for what it is—an expression of imperialism which still today in many other parts of the world, as well as here, curses the peace and happiness of mankind.

Most Americans know something about imperialism. In so far as it has oppressed the people of India and of other colonial areas many Americans are opposed to it. They are opposed to it because it is undemocratic, because it robs and debases people and because it is the prime cause of national and international conflict.

But most Americans do not seem to know that ours is one of the great imperialist powers in the world today. This is true in the national as well as in the international sense for the fact springs from America's past. In the same way that this power has affected the life of many hundreds of millions in modern empires, it has made for the plight of present day American Negroes and explains what is usually referred to in America as the "racial problem."

Negro Americans are an oppressed people in the United States. Throughout America there exists a pattern upon which their oppression is based. Nowhere within the United States are Negroes free from discrimination in one or more forms. To be sure in the Mississippi of Bilbo and in the Georgia of Talmadge the most barbaric form of Negro oppression exists. But in Freeport, Long Island, and in the ghettos of New York, Chicago and other large cities they are murdered, robbed and debased by the same forces of oppressive greed that account for their conditions in the South today.

It is, I believe, a very great mistake to attribute the condition of Negroes in America to ignorance on the part of whites, or to a lack of understanding between Negroes and whites. This is not to argue against the need for a maximum of knowledge of Negroes by whites and vice versa, nor is it to minimize the great value of an ever increasing understanding between the races. It is, rather to say, that the condition of Negroes in America today is what it is because men plan and maintain the illegal, undemocratic and debasing conditions under which Negroes live. This is the explanation of human misery wherever the few hold sway over the many. It has to be pointed out therefore that it is not the entire white people in America, certainly not the entire white population even of the South, that is responsible for the injustices imposed upon Negroes. Such universal guilt is not in the character of imperialism. The Rankins, Bilbos and Talmadges and their masters and accomplices, North and South, are only a small section of the people. Relatively few in numbers though these individuals are, they play havoc with American life and in doing so visit a bitter plague upon Negroes and degrade our entire country. The record is appalling.

Negroes in America are lynched, millions cannot vote and their economic status is restricted. In most cities a rigid ghetto system is enforced by greedy owners of property. Educational and

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other cultural facilities are limited, and even many churches draw the line against them. I think it is quite unrealistic to say that these conditions exist because of ignorance amongst whites. I think it is much nearer the truth to say that they exist because they grow out of a definite pattern which is planned and developed. This pattern of oppression is planned and put into operation because it is profitable, in one way or another, to those who are responsible for it. This, I believe, is the nub of the problem and to recognize it is to know what to do.

NEGRO oppression in America has its roots deeply sunk in American history. The profits of pre-Civil war cotton production gave first support to the assertion of Negro inferiority made by early enslavers. Those profits laid the basis for a century and a half of national hypocrisy. The stakes in money and power have all along been high. It is therefore not strange that basic institutions in America, such as the courts, educational centers and often churches, have become effective instruments in this disgraceful game of double talk and double standards and in the negation of constitutional guarantees in relation to Negroes. To have the power as is true in the South to rob millions of colored workers of part of their daily wage is good business for the poll tax overlords and those whom they serve. That is why the poll taxers fight so strenuously to keep their power. By the same token the maintenance of a low economic standard and of ghetto residential areas is profitable outside of the South, and that is why the effort to change these conditions is so difficult.

Nothing more clearly demonstrates the real attitude of power in America towards Negroes than the failure of those in authority to take effective action against men who incite to violence and are responsible for lynchings. During the summer of 1946 Negro men and women were lynched in Georgia, Mississippi, Louisiana and other southern states, and Negro soldiers were murdered in Freeport, Long Island. In the latter case Governor Dewey approved a whitewashing investigation. In the southern states not a lyncher has been punished. The few apprehended have been freed, and the participation of the FBI in the investigation has led to nothing. The promises of the United States Department of Justice have been empty for they have got no results in the apprehension and punishment of the criminals. President Truman has appointed a committee to study the civil rights of Negroes and make recommendations! And all of this takes place in our country whose government proclaims itself as the guardian of democracy, and of the rights of minorities in European countries and elsewhere! It is not without significance that this claim to guardianship is applied to those countries where the great mass of people who have suffered, as Negroes in America still suffer, are today seeking to change their conditions and are doing so with some effectiveness.

The character of Negro oppression in America is further revealed in the policy and action of the officially appointed American delegates to the United Nations Assembly last September. I refer particularly to those delegates who represented our country on proposals brought before the Assembly affecting Africans and Indians. There were two such proposals: one, which would hand over to General Smuts—the South African counterpart of American poll taxers — many thousands of African workers to be exploited and persecuted even worse than their blood brothers in some of our own southern states; the other, a petition by the government of India condemning South Africa's discrimination against Indians resident in that country.

On both of these issues the responsible American delegates concerned threw their strength, in effect, on the imperialist side aiding General Smuts against freedom and against the struggling colonial people. Again, this was not ignorance or lack of understanding. This action could only have been a reflection of high policy. On these vital issues, American governmental influence was on the side of world imperialism which represents the form of racial oppression from which Indians, Chinese, Africans, American Negroes and others are seeking to free themselves.

It must therefore be emphasized that Negroes are oppressed in America because oppression is deeply rooted in and is part of power as it exists and is exercised in America. Moreover, Negroes are not fully free because so many non-Negroes in America also lack freedom. The power in America that deprives many millions of southern whites of their votes finds it just a little easier to do the same to Negroes. And Negroes who live in ghettos, though they have many disabilities, are but lower in degrees to whites who are forced to live in slums.

Yet, what I have just said seems to me to be one of the hopes which brighten the future of Negroes in America. It is a hope for Negroes because it also brightens the future of all the American people. Negroes will be free Americans when all of the people of our country are full and free citizens. To be sure, as Negroes, as a people shaped by a common culture, tradition and circumstances, they will struggle and by that struggle hasten the attainment of an ever expanding freedom and dignity for themselves and their fel-

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lows. But it is of paramount importance to note that Negroes will neither have to struggle *alone* nor *against* the great body of Americans. The Negro people are a part of the American people, and will have the benefit of the struggle of this great majority against power which oppresses so many and which stands in the way of a good life for all. This is the great hope.

This is a second article on the subject of Minorities, thus following the chapters in the book, *Christianity Takes a Stand*. The article next week will be on Japanese Americans by Carey McWilliams, author of *Prejudice, Brothers Under the Skin, Factories in the Fields*. Copies of *Christianity Takes a Stand* may be purchased from THE WITNESS, 135 Liberty Street, New York 6, N. Y. at thirty cents a copy.

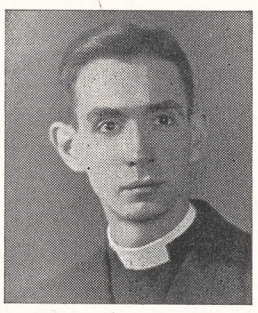
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

WHERE DO YOU GO EASTER DAY?

THEY always hand out tickets for admission to the 11 o'clock service at St. Vogue's on Easter Day. This is to make certain that the faithful and the unfaithful members of the parish can fulfill their obligations as communicants. Otherwise some of them might be crowded out by the large number of visitors which St. Vogue's attracts at that particular time. They come for many reasons. Of course, back of it all is the vague feeling that one ought to give a little time each year to Almighty God. And this is most easy to do when many attractive features make the time pass pleasantly.



First of all, it is a great show — of religious pageantry, I mean. And one can count on hearing very fine music, some of it the latest in church musical fashion, rendered by the best choir in town. But then St. Vogue's has the highest paid soloists in town outside the opera. The organist also gives a free recital before the service. One would have to pay at least three dollars to get a seat at a concert downtown which was equally as good both in selection and performance. After all it is well worth the dollar bill given ungrudgingly at the time they pass the collection plate.

The rector will do well by his reputation as an excellent public speaker. There is always some fun in trying to guess which one of his favorite themes on Easter he will discuss—whether he will try to improve on Plato's arguments for the immortality of the soul, or whether he will polish up his notes taken in seminary classes thirty years ago and try to prove that the women really did find the right tomb and that it really was empty. He never says much directly about the risen Lord—that sort of thing just doesn't appeal to his audience. With so many strangers present he thinks it better not to try and win them to faith in Christ, but to sell them an idea: "There is no death."

Then also one goes to St. Vogue's, albeit with a certain guilty feeling, to see the fashion parade and those rows of gardenias spread across great ladies' bosoms like military decorations. The new spring hats alone are enough to keep one's fancy occupied for hours. (Ah, St. Paul, what mischief you have caused with your silly rule that women keep covered with bonnets such as these when in church!) Monday morning the society page of the papers will advertise without charge many of these chic creations, and it will be pleasant to recognize some of them as already familiar.

On the opposite side of town Christ Church also celebrates Easter Day at 11 o'clock with a large congregation including many visitors. But some of these visitors come back in less than a year's time. They get a taste of something they do not expect—*reality*. The music there is good, yes; not professional, but good. It is obvious that the choir has worked hard on it. But the amazing thing is that the congregation sings so much of it, too, and with perfect ease and naturalness as though one were expected to sing in this church and not just listen.

The sermon is a surprise also. The minister really believes in Christianity and preaches the Christian faith as though he expected people to accept it. When he gets through one feels as though he has seen the risen Christ as vividly as St. Peter or St. Paul did. And like those famous apostles one is tormented with the question, What are you going to do about it?—well, until one surrenders and comes back to Christ Church and pitches in with the rest who are helping to bind up the world's wounds and spread the good news of God's "inestimable love in the redemption of the world by our Lord Jesus Christ."

The congregation at Christ Church is the greatest surprise of all. They are wearing gay Easter bonnets, too, but instead of their being distracting they seem to add to the happy air of festivity. It is obvious that these people have worked together very hard all during Lent to make this Easter a memorable one. When they washed their faces Easter morning they found them shining with a new lustre and radiance. The Father, who seeth in secret, had rewarded them openly.

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Power of His Resurrection

by Angus Dun

The Bishop of Washington

DID you as a child ever play Follow the Leader? I remember playing it in a big back yard in the city where I grew up. The leader was usually one of the bolder, more adventurous spirits among the boys who played together. He would climb what looked to me like a very high fence and then stand on the top and jump off. He would climb far out on a branch of a spreading tree and then drop to the ground. In the fall when the leaves were being burned in piles he would run and jump through the smoke and flames. And the rest of us—more timid souls—would hesitate and fear, but usually follow after. Where he had gone, we could go too! It was play, but it was living too, and preparation for living, as children's play often is. Without the leader we should have lived more restricted, self-guarding lives. He served us well by enlarging our experience of what we could do. He helped us on towards manhood, for manhood includes the power to overcome fears and take some shocks and hurts.

The people who help us to go through experiences from which we draw back are not necessarily those who do things we fear to do. They may be those who have lived through them in sympathy and understanding and stand by us as we face some difficult experience. If I may be personal, for the sake of illustration, I remember that as a boy in my teens I had to take ether for an operation. In earlier childhood I had had to take ether a number of times, and as a result of unskillful handling, I had developed a panic fear of it.

I did not see how I could bring myself to face the thing that terrified me. Then a nurse, who was also a friend, helped me greatly. She said she would go into the operating room with me and stand beside me and take my hand as I took the ether. She told me to be quiet and to breathe deeply. And I went down into that little temporary darkness of which I was afraid, because someone who loved me and understood was there, holding my hand.

Surely there is no part of Scripture more widely known and loved than the 23rd Psalm, and no part of it more moving than its central verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." It speaks to our universal human longing for someone to be with us in all the kinds of darkness we face.

These things can help us to understand what Christ has meant to man and could mean to you. He came among us to lead us out into life, into more adventurous, free, abundant living. He said, "Follow me! I will show you possibilities of life you did not know you had. You are so shut up in your self-guarding fears. You are afraid to be hurt; afraid to be shamed; afraid to be mocked; afraid to give recklessly; afraid to die. Follow me. I shall not ask you to go anywhere save where I have gone before. I shall not leave you. I shall go with you."

He came among us as one who knew himself sent by the Lord of all Life. He found us shut in, held back from life by so many things. He said to us: "You won't live by always guarding your life, trying to keep it from getting hurt, trying to keep it from getting tired, trying to keep it from getting old. Your life is given to you to be spent, to be used—spent for God and your fellows; used by God for your fellows. You're made that way."

Some of you have failed, failed badly. All of you have. You've done unclean things, disloyal things, selfish things. You know it was down deep. But often you won't admit it, not to God, not to anyone else, not even to yourself. You must guard your pride, you think. So you pretend this morality is all bunk, or that you don't care a continental, or you comfort yourself by saying that everybody does it and you are as good as most. You're blocking your own life. Come with me into the presence of the Eternal God, who knows you through and through. I shall go with you. Acknowledge the truth about yourself before Him. Call the dark things you find in yourself by their true names. Though that humble you, it will take you on into newness of life. The Lord of all life does not wait for your perfection. He asks your truth and your humility.

Some of you are shut up with what you consider your own kind, moving in a little narrow circle of guarded respectability. "The Jews have no dealings with Samaritans," it was written. You draw apart from people of other races or other

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ways. You are afraid that your own standing or the privileges of your own group will be threatened. And Jesus says: "Follow me. Move out with me across the barriers of fear and pride, and find the wider brotherhood." There are those who never let themselves love greatly because they know that to love is to open oneself to hurt. They fear their love may not be returned or that those they love may be taken from them. To them Christ has ever said, "It is true that love exposes you to hurt. But it is better to love and to be hurt than not to love, for they that love not are counted dead before God."

It is because we share so little in Christ's love for men that we share so little his suffering in the hunger of our brethren. You know that you live always close to the borders of the realm of pain and loss and sorrow. You see friends or acquaintances move slowly or suddenly into that realm. You know that some day most of you will be compelled to enter it. When that day comes for you, do not enter like a frightened child dragged into an operating room, or as a proud stoic, refusing to admit that he can be troubled by human infirmity. To you Christ says, "I have been in that region and I have gone into it with others. There are depths of love and goodness to be found there by the humble in heart that are hardly to be found in the sunlit areas of God's world. And God is there too. Though you go down into hell, he is there also."

And finally we come to the valley of the shadow of death. The last enemy death has been called. We turn our faces from it. Many will not even use the word. We acknowledge its universality in the abstract. But we confront it personally in the death of those near to us and in its inescapable certainty for ourselves. Our animal vitality struggles against it, sometimes with terrible tenacity. It breaks the tenderest bonds. But worst of all, it seems like a judgment of final futility on all the highest values which life has brought to us. At the end of this life, so far as our bodily age can see, stands sheer nothingness, dust to dust. We try to comfort ourselves with the thought that our influence may go on for a little, that we shall remember or be remembered. Some build memorials—and that is good, for some are worthy of remembrance. But how short our memories are and how many without any memorial!

It is plain that persons—persons in relationship—are the bearers of all the most precious things that give glory and meaning to existence. And if death is indeed the last word, the universe is a deceptive fraud that ends in a meaningless movement of sightless, mindless, loveless matter.

Christ faced the dark part of death, faced it for every man, since he lived in imaginative self-identification with all his fellows. He brought to it the strange, over-turning wisdom he brought to all of life.

The way of trusting surrender is the way of victory. God calls us to put our whole trust and confidence in him whose eternity overarches our little times. Death is the final call to yield our little hold on our own private destinies, and throw ourselves on his besetting care. Christ in his true humanity drew back, but quickly gathered his will and went as a King to drink his cup. "No man taketh my life from me, but I lay it down of myself." And do not we all love the man who truly gives his life for something beyond himself?

Of all these things Christ talked much with his friends. They half believed him. They followed their leader, though often afar off, and in fear and trembling. He led them into heights and depths of life and of companionship they had never known before.

When he began to tell them that he, too, must enter the realms of pain and sorrow and death, they were astonished and cast down. "It can not be so, Lord, that one who is so good, so alive, and so dear to the Father as you, should suffer these things and die." But he said it was so. And it was so. "He suffered unto Pontius Pilate, was crucified, dead and buried."

And then, in ways that outran all their powers of telling and baffled their understanding, his living presence and power was manifested to them. They remembered him, yes, but remembrance can be a sad and defeating thing, turning the face backward on a past that is gone. The warm, strengthening power of his love flowed into them. The meaning of his life broke in upon them as it never had in the days of his bodily presence. They were knit together in his dear companionship. They could believe now that in truth "He that loseth his life shall gain it." New life had come to them out of his death.

They could even believe that it was good that he had gone away that he could come again in the spirit, and in all these many, mysterious experiences on the plane of their this-world living they found the compelling intimations that what had seemed a defeat on earth was a victory with God.

Out of all this came the Apostolic word, which you are asked to make your own. "That I may know him and the power of his resurrection and the fellowship of his sufferings; becoming like him in his death, that if possible I may attain the resurrection from the dead. Not that I have already attained this—but I follow after him, to make it my own, because Christ Jesus has made me his own."

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W. Russell Bowie Hits Effort To Outlaw Communism

Warmly Congratulates the New York Times For Its Position on this Important Issue

Edited by Sara Dill

New York:—The Rev. W. Russell Bowie, formerly rector of Grace Church, and at present on the faculty of the Union Theological Seminary, last week issued a public protest against the recommendation of Secretary of Labor Schwellenbach that the Communist Party be outlawed. He characterized it as "an amazing instance of how our own American democracy might be infected by the poison of Adolf Hitler. Hitler began by denouncing Communists and then used this as a front for an indiscriminate fanaticism which presently outlawed free associations and free opinion of every kind.

"America might not be immune to that same sort of hysterical process. As a contrast to Secretary Schwellenbach's ill-considered utterance," declared Dr. Bowie, "it would be a good thing for everybody to read the short editorial in the New York Times. When the communist paper, The Daily Worker, recently ran out of paper the Times loaned it sixteen tons of its own paper to continue publication. Self-appointed critics were very much annoyed at that but the Times replied as follows: 'We are not afraid of free discussion in the United States. We think democracy in this country is strong enough to withstand any verbal blows that can be delivered against it.' In those words there is sound common sense and a wholesome American confidence from which Secretary Schwellenbach could profit."

Policy Condemned

New York:—Following action by the executive committee of the Methodist Federation for Social Action, Bishop Lewis O. Hartman of Boston, president of the organization, sent a letter to President Truman on the Greek-Turkey proposals. Serious question was raised over the President's advocacy "of unilateral economic and military intervention in royalist Greece and totalitarian Turkey" on the ground that it by-passes the United Nations, would ruin great power cooperation, undermine the Moscow Conference, involve America in a pattern of imperialism such as Britain has rejected, and lead into depression, bankruptcy and possible war.

President Truman was also called upon to discontinue diplomatic representation at the Vatican on the ground that it is "a violation of the basic American doctrine of the separation of church and state." Approval of a proposed constitutional amendment forbidding expenditure of public monies for church schools was registered and the 5-4 Supreme Court decision upholding tax-supported transportation of pupils to parochial schools was protested.

The President and Congress were also asked to reject Secretary Schwellenbach's proposal to outlaw the Communist party in the United States. To do this, Bishop Hartman said, would deny Secretary of State Marshall's definition of democracy, enunciated in Moscow, that "freely constituted political parties should be insured the right to participate in a free and competitive election system in which each is accorded equal opportunity to present its view, win adherents and obtain just representation."

Other resolutions adopted by the executive committee called upon Congress to pass the long-sabotaged anti-poll tax, anti-lynching and fair employment practices legislation and to change Senate rules to permit majority rule and eliminate the filibuster.

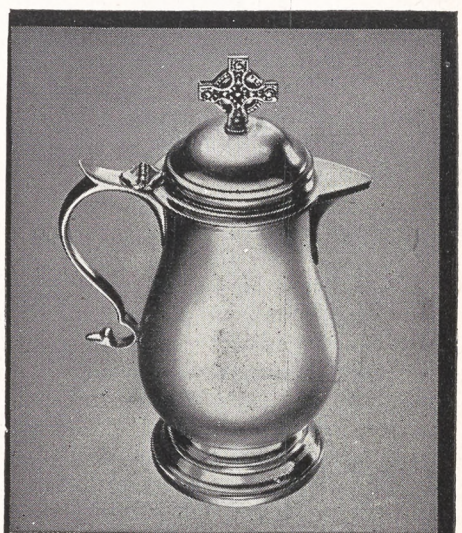
In the field of economics the executive committee reiterated its program to "secure a more widespread and equitable distribution of mass purchasing power for the prevention of depression." Believing that increasing concentration and maladministration of wealth through exorbitant profits, spiraling prices and ominous cuts in real wages is making depression more likely, the committee called upon Congress for a more progressive tax structure, maintenance of all possible controls and curbs on unprincipled profiteering and price raising, opposition to general rent raises, and repressive labor legislation, approval of the federal housing program and the expansion of social security and higher minimum wage. International economic cooperation was advocated, including the continuation and strengthening of the reciprocal trade program.

Fear of the development of nationalistic peace-time militarism was expressed by the committee and Congress was asked to reject all proposals for compulsory peace-time military training. Budget reductions by curtailment of exorbitant military expenditures rather than at the expense of social welfare appropriations were urged.

Cooperation

Topeka, Kan. (RNS):—Leaders of ten major Protestant denominations in Kansas have issued a "compact of interdenominational cooperation."

"We should instill into the minds of our people the inherent unity of the Church," the joint statement declared. "We should give every possible encouragement to those forms of inter-church cooperation in which our members can work together for social, moral and religious progress."



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The churchmen urged that immediate consideration be given to situations within the state "where a more unified and wholesome Christian fellowship could be secured by the merging or federating of congregations."

They cautioned, however, that such mergers "cannot be accomplished hastily nor in disregard of the sentiments and convictions of the members involved. But beginnings should be made wherever conditions justify them."

Stressing that the time is ripe for closer and more sustained cooperation among the churches they represent, the churchmen said: "We are brought to this conviction, first, by the remembrance that it is the expressed will of our Lord that his followers should all be one, and second, by the realization that the needs of a confused and discordant world can be fully met only by the witness and ministry of a Church which is demonstrating the reality of its own essential unity. To these more basic considerations we must add such immediate facts as the shortage of qualified ministers, the over-lapping and duplication of effort on the one hand and neglected areas on the other, and that, in many small communities in the state, the church which should be a unifying force is failing to fulfill that responsibility.

"The differences which separate us are relatively minor; the basically important elements of our faith are held by all Christians. We believe that it is highly important that the New Testament concept of the oneness of the Body of Christ should be given definite and dramatic emphasis in the reception of members, in the administration of the ordinances and in the promotion of fellowship across denominational lines. Our major interests in social, moral and religious fields are identical. They can best be served by a common understanding of the Christian ideal in community life."

Signers of the compact were Bishop William C. Martin, Methodist; A. Walton Roth, Presbyterian; John D. Zimmerman, Disciples of Christ; L. M. Rymph, Congregational-Christian Churches; Evert L. Haney, United Presbyterian; Harlan H. Thomas, Evangelical United Brethren; E. G. Winstedt, Evangelical Missionary Covenant Church; Bishop I. Arthur Hamlett, Colored Methodist Episcopal Church; James H. Elrod, Church of the Brethren; and Theodore Hauck, Evangelical and Reformed.

Cathedral Day

Washington: — The Rev. Ralph W. Sockman, Methodist of New York, is to be the guest preacher when Cathedral Day is observed here May 18th. Dean John W. Suter, in announcing the observance, stated that its purpose is "to re-state its reason for existence, its mission, and the impact which it hopes to make upon the nation and the world in the name of God." In addition to the morning service, there will be the traditional massing of the colors service in the afternoon.

Debts Paid

Springfield, Mass.: — Bishop W. Appleton Lawrence, head of the national commission on conscientious objectors, announced last week that the Episcopal Church is all paid up in this particular project. Bishop Lawrence added that there were 90 Episcopal Church members who were sent into Civilian Public Service, with no provision for their maintenance, medical expense, pay or dependents. The commission raised for CO support about $13,000, the men themselves paid $5,760, the Episcopal Pacifist Fellowship raised $38,000

The commission is still working for the restoration of the rights of conscientious objectors of citizenship, and of amnesty for those still in prison. None of the latter are Episcopalians.

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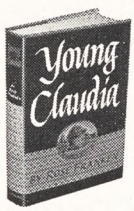

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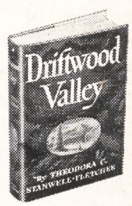

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Supports Union

New York:—"The Hebraic-Christian tradition dignifies all work, whether it be by hand or brain and the same tradition demands that all workers have the fullest possible material life" the Rev. W. B. Spofford Jr., executive secretary of the CLID told 200 members of the Financial Employees Guild, Local 96, UOPWA-CIO, at its first general membership meeting on March 25th. "All Christian bodies have recognized the necessity for workers to organize into unions of their own choosing so that through the processes of collective bargaining they may obtain that high standard of living," he said. Stating that manual laborers were first to understand this necessity, Mr. Spofford said that the Churches should be encouraged by the fact that the "white-collar" workers were now awaking to their responsibility to organize. Pointing out that it was this group of workers that are being hardest hit in this period of high profits and high cost of living, he asked that "white-collar workers forget false pride and sense of superiority and combine with all working men in the fight for the full life for all men."

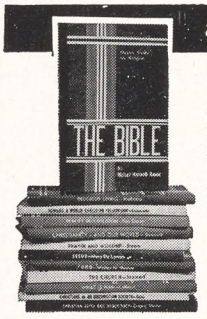
World Council

New York:—The provisional committee of the World Council of Churches meets at Buck Hill Falls, Pennsylvania, April 22-25, with 36 Protestant and Orthodox leaders from 14 nations expected to attend. Subjects scheduled for discussion include the relationship of the World Council to other world-wide bodies; increased participation of Asiatic and African Churches in the Council; and the relief and reconstruction program of the Churches.

Prior to the meeting, World Council executives will hold a two-day joint conference with representatives of the International Missionary Council, beginning April 16. The committee on arrangements for the Council's first World Assembly, to be held in Holland during August, 1948, will convene April 19-21.

European delegates to the provisional committee meeting include George Bell, Bishop of Chichester, England; J. Hutchison Cockburn, director of the department of reconstruction and inter-church aid of the World Council, Scotland; W. A. Visser 't Hooft, general secretary of the World Council; Archbishop Strenopolous Germanos, Metropolitan of Thyrateria, and vice chairman of the World Council; Lutheran Bishop Gustaf E. Aulen of Sweden; Prof. Georges Florovsky of Paris, representing the Russian Orthodox Church in Exile; Marc Boegner, president of the French Reformed Church; and Alphonse Koechlin, president of the Swiss Protestant Federation.

Asiatic delegates are Rajah B. Manikam, secretary, National Christian Council of India; Michio Kozaki, moderator of the United Church of Christ in Japan; and Hyung Kyu Pyen, president, Seoul Theological Seminary, Korea.



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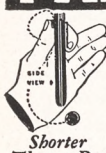

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Protest Greek Aid

San Francisco:—Eleven San Francisco Methodist ministers issued a joint protest here against President Truman's program to aid Greece and Turkey on the ground it will encourage the spread of Communism in both countries.

"If our purpose is to aid the needy of Greece, and of the world," said the clergymen, "let us burden ourselves to the utmost to do so without making human suffering the football of power politics. Let us pour out our treasure for the hungry, naked, and cold, but let us give not one dollar to buy tanks and guns and planes, and not one dollar to train soldiers to contribute further to the world's already well-nigh irretrievable ruin."

Laymen Wanted

New York:—More active lay participation in the affairs of American Protestantism was urged here at a laymen's luncheon honoring Charles P. Taft of Cincinnati, president of the Federal Council of Churches.

Sponsors of the luncheon, attended by 250 laymen, were Henry R. Luce, publisher; John Foster Dulles, chairman, commission on a just and durable peace of the Federal Council; Lowell Thomas, radio commentator, and Cleveland E. Dodge, president, Protestant Council of the City of New York.

"The overwhelming majority of laymen will support a vigorous and thoroughly informed ministry of reconciliation in the present ideological and class struggle," Mr. Taft declared.

The first step in this ministry, he said, is true research in human relations.

"For twenty years some of the great universities have sought to widen our knowledge of this almost neglected science, and of its application to labor relations and industry. The results of the research are essentially religious, but the Church had no part in it.

"The challenge to the Church is to provide informed Christian guidance in giving help to troubled souls who are trying to live straight in a fighting world."

Churchman Dies

Wilmington, Del.: — The Hon. Daniel B. Holt, for forty years the chancellor of the district of North Dakota, died here on March 15th. He was also for many years a member of the chapter of Gethsemane Cathedral and served several terms as a member of the executive council of the sixth province. He had resigned as judge of the first district court in North Dakota in the fall of last year and was living here with his son, Dr. Harold Holt.

Rector Resigns

Fort Wayne, Ind.: — The Rev. J. McNeal Wheatley, rector of Trinity Church since 1932, announced his resignation last Sunday. He had no announcement to make of future plans beyond the fact that he is to take an extended vacation.

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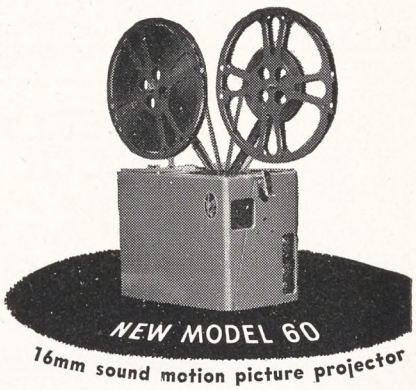

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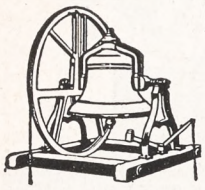

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had a debt of approximately $60,000, with two-thirds of it a mortgage which had been on the property for many years. This debt has been entirely liquidated and there have been many improvements in the material fabric of the church plant. Also about 400 new communicants have been added to the roles and more than 600 have been added by baptism.

Mr. Wheatley has also been active in diocesan and civic affairs.

Bishop Is Ill

Detroit:—Bishop Frank Creighton of Michigan was stricken with a slight heart attack last week. Attributing it to "excessive strain of diocesan duties," his physician states in a bulletin that "The Bishop is resting comfortably in the episcopal residence and expects to resume his duties in the future."

Bishop Sherrill Speaks

Philadelphia: — Presiding Bishop Henry K. Sherrill was the speaker at a luncheon held here on March 28th at which the presidents of Hobart, Kenyon, the University of the South and Kenyon were the honored guests. Bishop Sherrill spoke on the present world crisis and Christian education.

Unite To Eat

Wilkes-Barre, Pa.: — A dinner, sponsored jointly by the four churches in the central part of this city, was held on March 25, with the Rev. Ralph W. Sockman, Methodist of New York, the guest speaker. The dinner, for men only, was held at the First Methodist Church, with a large delegation attending from St. Stephen's where the Rev. William Russell is rector.

New Parish House

St. Louis: — Ground was broken on March 16th for the next unit in the building program of the Church of the Holy Communion here. It will consist of a parish house and educational facilities for the school and parish organizations. During the seventeen years of the rectorship of the Rev. W. W. S. Hohenschild the parish has grown to be one of the strongest in the diocese. The present building, to cost $100,000, will be the undercroft of the church which will be built as soon as building restrictions allow. In addition the parish now has an endowment fund of about $300,000. Meanwhile gifts from parishioners totaling about $800,000 have been made to missions, hospitals and educational institutions.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JOHN C. HOWE
Layman of New York City

THE WITNESS deserves praise for giving to us the startling article by Frederick W. Foerster on the German situation. (WITNESS, Feb. 13) I do not see how anybody can refute its well documented revelations nor fail to be made aware of the deep seriousness of what he has to say. We were told during the war, and we were quite willing to believe it then, that the Nazis has a long-range program, with plans made to carry on in case of defeat. There is increasing evidence that these plans are now being carried out, and it is also becoming more apparent each day that many of our leaders, either through ignorance or design, are aiding them in this. I hope that Dr. Foerster's article may be read and reread by thousands of Americans, and THE WITNESS would be doing the country a great service if you reprinted the article in an inexpensive leaflet which we could afford to hand out to our friends and enclose in letters.

* * *

LANE W. BARTON
Bishop of Eastern Oregon

Three cheers for the issue of March 13th. The article by Dr. Foerster was superlative. Cheers too for the March 20th number and particularly for Talking It Over about news commentators.

* * *

MRS. FRANK SKIPP
Churchwoman of Jamaica, N. Y.

THE WITNESS in every way is getting better and better. The editorial about Bishop Johnson was an excellent piece of writing. I also rejoice that you are aware of the heads that are falling among the news commentators. The situation is most discouraging, with William Shirer the next to go the way of the others who have the courage to tell the truth.

* * *

W. H. BORCHERT
Layman of Thief River Falls, Minn.

You sure are to be greatly respected for your fine intelligent stand on world affairs. I agree with you 100 per cent. Greed and Reaction are trying to stampede the common man into another war, and against the best interests of the average citizen. Keep up the good work and don't let them scare you.

I had three sons in our last war, but they all came back safe, for which I am thankful. They are fine, progressive, clear-thinking, Christian boys and I would surely hate to see them go off again for mere selfish gain for greedy interests.

Wishing you good luck and keep your articles coming in THE WITNESS.

* * *

CARLETON CLYMER
Layman of Denver, Colorado

I have been reading the appraisals of the chapters in the book, *Christianity Takes A Stand*, with much interest and trust that after the series is over I may see an announcement in THE WITNESS to the effect that they will also be published in booklet form.

ANSWER: If there are a sufficient number of readers who desire the articles in a booklet we will be glad to bring one out. We will be glad to hear from readers by postal cards. The booklet, if published, would probably cost about 25c a copy. However do not send money at this time: merely indicate whether or not you would order copies if printed.

* * *

PROF. VIDA D. SCUDDER
Wellesley, Massachusetts

May I thank THE WITNESS for its wise and brave attitude toward the change in our national policy suggested by our proposed action in regard to Greece? Many Christians, including some religious leaders of distinction, are shaken in their loyalty to the Church Visible by its apathy and evasions. It is indeed a comfort to find such clear and courageous insight into the future combined with such devotion to the best traditions of the past as THE WITNESS offers its readers.

* * *

VIVIAN WILSON
Churchwoman of Berea, Ohio

Congratulations for your editorial (Jan. 30) calling for the resignation of John Foster Dulles as the chairman of the commission on a just and durable peace of the Federal Council of Churches.

* * *

VIRGINIA COGSWELL
Churchwoman of Northport, N. Y.

May I tell you how deeply I appreciated the editorial tribute to Bishop Johnson (WITNESS, March 13) signed by Mr. Spofford. It was outstanding for its simplicity and sincerity.

* * *

REV. OSMOND H. BROWN
Rector of St. Philip's, Buffalo

I wish to thank THE WITNESS for the publicity which you gave me March 13th in regard to the George Washington Carver Memorial Organ Fund. I have received $10 from a Southerner living in Hartford and he has allowed me, omitting his name, to publish this note of thanks. God being my helper, I am determined to have an organ in the house of God which, while it helps in the worship of God, will at the same time plead against man's inhumanity to man.

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The WITNESS

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APRIL 10, 1947

THE REV. RALPH READ AND BISHOP W. H. GRAY PLAN CHURCH CONGRESS

The Church Congress Number

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[illegible] p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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This Church is open [illegible] day and all night.

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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
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435 Peachtree Street
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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

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For Christ and His Church

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APRIL 10, 1947
Vol. XXX No. 17

Clergy Notes

BROWN, PHILIP M., rector of St. John's, Cambridge, Ohio, from 1938 to 1942, when he became a navy chaplain, has again returned to the parish as rector.

FARRELL, HUGH R., formerly rector of Trinity Church, Fort Worth, Texas, is now curate at St. Francis Church, San Francisco, Calif.

GILL, JOHN M. B., has resigned as executive secretary of the district of East Oregon to retire from the active ministry.

HARRIS, JOHN U., former army chaplain, is now in charge of a project in Cincinnati, whereby Presbyterians, Episcopalians and others have united to form a parish.

HORNE, RODNAY A., was ordained deacon by Bishop McElwain, acting for the Bishop of Spokane, at Holy Trinity, Wallace, Idaho, on March 25th, where he is in charge.

MORELAND, H. EVANS, formerly of St. Paul's, Brady, Texas, and associated churches is now rector of the Advent, Brownsville, Texas.

MOWEN, JOHN H., was ordained priest at the Advent, Devils Lake, N.D., on March 21 by Bishop Atwill. He is rector of the Advent.

POLK, ROLLIN S. JR., formerly assistant at St. Paul's, Albany, N.Y. is now assistant at Christ Church, Cincinnati, Ohio.

PORTER, JOHN F., assistant at Christ Church, Cambridge, Mass., has accepted charge of a newly established mission in East Detroit, Michigan.

PRATT, J. A., formerly rector at Crowley, La., is now rector of Grace Church, Whiteville, N.C.

SEAGLE, JOHN C., who retired as rector of St. John's, Charleston, S. C. in 1940, died at his home in Hendersonville, N.C. on March 23rd.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

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REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

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Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
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Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
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11:00 A.M. Morning Service and Sermon
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Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 17

The WITNESS

For Christ and His Church

APRIL 10, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6. N. Y.

Church Scholars Are To Meet In Church Congress

Authority and Freedom Will Be Discussed As Preparation for Next General Convention

By W. B. Spofford

Hartford, Conn.: — Church leaders from all parts of the country will meet in Toledo, Ohio, April 22-24 for the Church Congress. The general theme is to be "Episcopalians Unite" and the special subject under discussion will be "Authority and Freedom in Doctrine, Discipline and Worship."

As the practice has been at previous Church Congresses, each topic will be presented by two speakers, representing different points of view. Thus it is emphasized that the Church Congress represents no party in the Church. "The national meeting," declares Bishop Walter H. Gray, Coadjutor of Connecticut who is the president, "represents an opportunity for people of all groups to meet and to think constructively about matters of great importance to the Church at this time and should be helpful in formulating our Church's thinking on the 'statement of faith and order in harmony with the Lambeth Quadrilateral,' which is to be considered at the 1949 General Convention."

The national meeting opens with a service at eight o'clock on April 22 at Trinity Church, when the service will be conducted by Bishop Beverley D. Tucker of Ohio and the preacher will be Bishop Austin Pardue of Pittsburgh.

Following a communion service and fellowship breakfast at St. Mark's the following day, the first session will be held in the parish house of Trinity at which the Rev. Randolph Crump Miller of the Divinity School of the Pacific and the Rev. Charles W. Lowry Jr., rector of All Saints', Chevy Chase, Maryland, will read papers on "Authority and Freedom in Doctrine."

The afternoon session that day will be devoted to "Authority and Freedom in Discipline," with the papers by Bishop Wallace E. Conkling of Chicago and Bishop Arthur B. Kinsolving 2nd of Arizona.

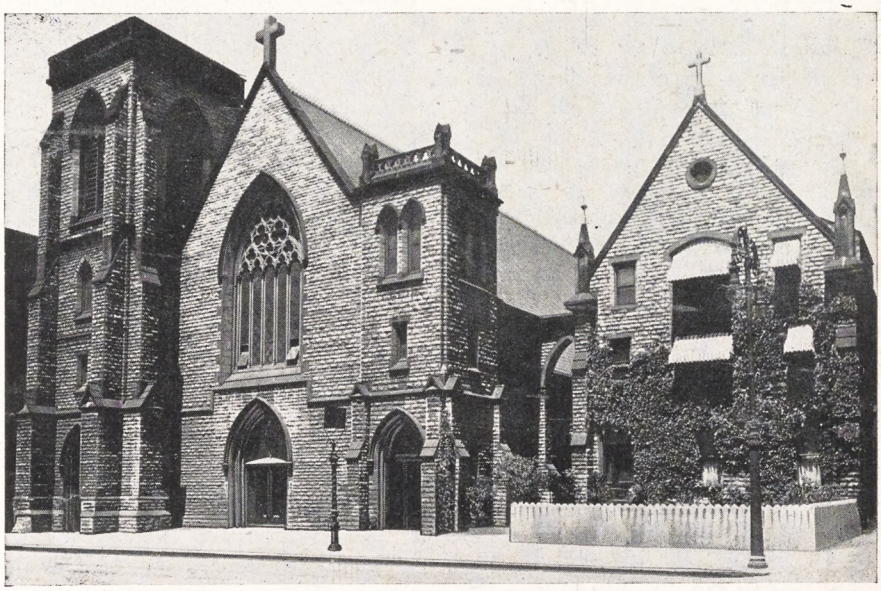
The convention dinner will be held at the Secor Hotel that evening when the speaker will be President Gordon Keith Chammers of Kenyon College.

The third session will be held at Trinity the morning of the 24th at which Dean John W. Suter of Washington Cathedral and Bishop James P. DeWolfe of Long Island will present the papers on "Authority and Freedom in Worship." The Congress will close with a luncheon in the parish house of St. Mark's at which the speaker will be the Rev. Theodore P. Ferris, the rector of Trinity Church, Boston.

The local committee in charge of the Congress is the Rev. Gordon M. Jones Jr., the Rev. James F. McElroy, the Rev. R. Malcolm Ward and the Rev. Arthur W. Hargate.

The national leadership of the Church Congress is composed of men and women of all schools of thought. The officers, in addition to Bishop Gray who is president, are Bishop Donald B. Aldrich, chaplain at Princeton University; the Rev. W. Norman Pittenger of General Seminary, and the Rev. Victor Kennan of Baltimore, vice-presidents; the Rev. Raymond Cunningham, rector of Trinity Church, Hartford, secretary; the Rev. Ralph D. Read, executive secretary and treasurer.

The executive committee includes the Rev. Stephen F. Bayne Jr., bishop-elect of Olympia; the Very Rev. Donald J. Campbell of Springfield, Mass.; the Rev. Samuel M. Dorrance of the diocese of Long Island; the Rev. Frederick C. Grant of the Union Seminary; the Rev. S. Whitley Hale, rector of the Advent, Boston; the Rev. C. C. Kennedy, rector of Christ Church, New Haven; the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia; the Very Rev. Arthur Lichtenberger, dean of Trinity Cathedral, Newark; the Rev. Hugh D. McCandless, rector of the Epiphany, New York; the Rev. Daniel A. McGregor, formerly director of the national department of religious education; the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn; the Rev. Howard C. Robbins of New York; the Rev.



Trinity Church, Toledo, where the three sessions of the coming Church Congress will be held

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Samuel M. Shoemaker, rector of Calvary, New York; the Rev. Grieg Taber, rector of St. Mary the Virgin, New York; Canon T. O. Wedel of the College of Preachers, Washington; Miss Avis Harvey and Miss Ellen B. Gammack of the national staff of the Woman's Auxiliary; and two laymen, Dr. G. F. Thomas and Mr. J. Taylor Foster.

Miss Ellen Gammack, calling attention to the fact that Bishop Gray had sent letters to all diocesan Auxiliary presidents inviting women to attend the Toledo meeting, stated that "This extremely interesting conference will offer an opportunity not only for clergy and laymen of different points of view to think together about basic Church questions, but here the women of the Church will be able to share in this thinking and discussion. The Toledo meeting will be of special interest to women professional Church workers who are eager for just such religious and intellectual stimulation."

BISHOP GILBERT ASKS FOR SUFFRAGAN

New York:—The Presiding Bishop certified on March 27th that a majority of the bishops and standing committees had given their consent to the election of Bishop Charles Kendall Gilbert as diocesan bishop of New York. He is to be formally installed at the Cathedral of St. John the Divine at a service to be held Saturday, April 26th at 2:30. Bishop Gilbert also has announced his intention of requesting the diocese to provide him with a suffragan bishop, and the hope is expressed that consents from a majority of bishops and standing committees will be received in time for the election to take place at the annual convention of the diocese on May 13th.

CHRISTIANITY TAKES A STAND

Troy, N. Y.:—Open forum sessions are being held at St. Paul's, here, where the Rev. John Gass is rector. They are based on the book, *Christianity Takes A Stand*, and the corresponding articles in THE WITNESS dealing with the same subjects. The moderator is Dr. R. Stanley Thomson, professor of political science at Russell Sage College, and the leader is Mr. Edward H. Pattison, local lawyer, both vestrymen at St. Paul's. Taking part in the forums have been Prof. Scott Mackay of the department of physics at Rensselaer Polytechnic Institute; Prof. Charles Gray, former president of Bard College who is now head of the English department at Rensselaer, and many of the faculty members of Russell Sage. These, together with members of the congregation of St. Paul's and the community generally, have kept the questions and discussions on a high level. The forums have been preceded by a supper.



The Toledo committee in charge of the Church Congress are, left to right, the Rev. Arthur W. Hargate, the Rev. Gordon M. Jones Jr., the Rev. James F. McElroy and the Rev. R. Malcolm Ward

CENTENNIAL DINNER

Brooklyn, N. Y.:—Bishop Charles K. Gilbert of New York, Mayor William O'Dwyer of New York and the Hon. John Lord O'Brian are to be the speakers at the centennial dinner of the Church of the Holy Trinity on April 23rd. The associate rectors of the parish are the Rev. J. Howard Melish and the Rev. William H. Melish.

BISHOPS' CHILDREN TO MARRY

New York:—The son of the Bishop of Shanghai and the daughter of the Bishop of Anking are to be married, it was announced last week by Bishop and Mrs. Lloyd R. Craighill. Mary Katherine Craighill is at present a student at Hood College, while John Carleton Roberts, the son of Bishop and Mrs. William P. Roberts is a student at Yale. No date has yet been announced for the wedding which will take place at the home of Miss Craighill's aunts, Misses Mary and Katherine Gardner at Englewood, N. J.

CLID SUPPORTS NEW BILLS

Trenton, N. J.:—The New Jersey branch of the Church League for Industrial Democracy has taken stands on five pieces of state legislation on the recommendation of the Rev. Robert D. Smith, social service secretary of the Diocese of New Jersey and member of the CLID national committee. In statements to the state legislature, the Church League opposed bills which would establish a commission to investigate "communist and un-American" teachings and activities in the public schools and, likewise, expressed opposition to a bill which would exclude injured newsboys from the benefit of the state workman's compensation act. The CLID said it was supporting bills which would reduce the maximum hours for women workers, repeal the clause in the minimum wage law which exempts hotels and amend the basic school law so that children of agricultural migrants in the state would have the same opportunities for public education as regular residents of New Jersey.

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Clergymen Issue a Statement Hitting Truman Policy

President's Grounds for Aid in Middle East Is Condemned by Ministers of Many Churches

By Rita Rubin

New York:—Ministers from all parts of the United States joined last week in opposing "the grounds on which the President has requested the grant of immediate aid to Greece and Turkey." The statement was released by the National Council for American-Soviet Friendship, on behalf of a committee of religious leaders headed by the Rev. W. Russell Bowie, formerly the rector of Grace Church, New York, and now a professor at the Union Theological Seminary.

The statement declares that the grounds for the aid given by President Truman "constitute the blunt abandonment of the vital principle that this is 'One World.' Such a division of the globe into two armed camps, with no recognition of any intermediate economies or the possibility of the evolution of both existing systems, seems to us a dangerous misreading of history.

"We continue to affirm that this is 'One World.' Ethical considerations require us to believe that the different peoples in it must be permitted to work out their respective futures in their own ways in mutual concord and cooperation. We respect the fact of diversity and we see in the United Nations an international organization within which different nations can collaborate constructively for peace. We are convinced that whatever steps our country takes should be taken through the machinery of the United Nations in the spirit of its charter.

"We distrust the President's foreign policy because it would abandon true moral leadership in favor of reliance on naked military and economic power. The two nations which it now proposes to assist are not chosen primarily for humanitarian sentiments or democratic affinities. Greece and Turkey, and especially the latter whose role in world war one and two we cannot overlook, are to be assisted because of their strategic location and usefulness against the Soviet Union, as potential bulwarks to check the assumed spread of communism and as vital gateways to the oil of the Middle East.

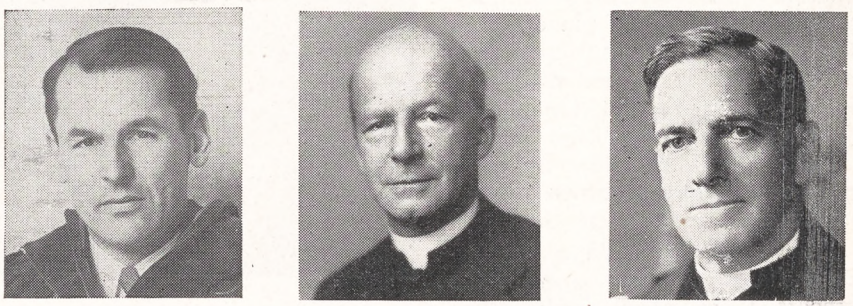
"If these two countries are to be defined as 'needy' nations on such grounds, the logic of this definition will inevitably lead the United States to offer aid to other governments and movements even less democratic in character. We shall certainly be disposed as a government to view with suspicion and to thwart any peoples' movements which seem to call in question the status quo. In the name of advancing democracy this foreign policy will actually frustrate and inhibit its spread.

"We appeal to the Congress of the United States to face these basic issues now and to refuse outright this military loan proposed for Turkey. As churchmen we are not against immediate help to Greece in the form of food or loans for social reconstruction. This we strongly favor, provided it is done through the International Bank, the Food and Agricultural Organization, or some other United Nations subsidiary or affiliate. We do oppose emphatically any form of grant which bypasses and thereby weakens the United Nations, declares political and economic war upon our recent ally, the Soviet Union, and encourages the militarization of any impoverished little land like Greece and also its war-ravaged neighbors.

"We wish to see the foreign policy of the United States assert a true moral leadership by uniting, not dividing the world, through binding up its wounds, not stimulating the divisions and emotions which make for war."

At the time the statement was released it had been signed by 168 clergymen, representing 29 states, with more affirmations coming with each mail. It was sent to 1,000, which indicates a high percentage of returns. Episcopalians to sign the document were Bishop Edward L. Parsons, retired bishop of California; Bishop Arthur Moulton, retired bishop of Utah; Bishop John Moore Walker of Atlanta; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge; the Rev. Robert D. Smith, social service secretary of the diocese of New Jersey; Dean John W. Day of Topeka,, Kansas; the Rev. Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. William B. Spofford, managing editor of THE WITNESS; the Rev. Charles B. Ackley, rector of St. Mary's, New York; the Rev. Percy M. Gilfillan of Waterloo, Iowa; the Rev. F. Ricksford Meyers, rector of St. Matthew's, Detroit; the Rev. W. B. Spofford Jr., executive secretary of the CLID; the Rev. George L. Paine of Boston; the Rev. B. H. Smith of Laredo, Texas; the Rev. Leonard F. Thornton Jr. of Kirkwood, Mo.; the Rev. Charles C. Wilson, rector of Grace Church, St. Louis; the Rev. W. H. Melish of Holy Trinity, Brooklyn; the Rev. Guy Emery Shipler, editor of The Churchman.

Among those of other Churches whose names appear on the statement are Prof. James Luther Adams of the Meadville Seminary, Chicago; the Rev. Wade C. Barclay, head of missions of the Methodist Church; the Rev. Charles F. Boss Jr., head of the commission on peace of the Methodist Church; the Rev. Mark A. Dawber, head of the Home Missions Council; Prof. Hal-



CHURCH CONGRESS leaders include Gordon Keith Chalmers, speaker at the Congress dinner; the Rev. Raymond Cunningham, secretary of the Congress and Bishop Beverley D. Tucker of Ohio who is to conduct the opening service

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ford Luccock of Yale Divinity School; Dean Edwin McNeill Poteat of the Colgate-Rochester School; Prof. Paul Tillich of Union Seminary; Prof. Henry Nelson Wieman of the Divinity School of the University of Chicago; the Rev. William Lindsay Young, former moderator of the Presbyterian Church; the Rev. Ralph W. Sockman, Methodist of New York; the Rev. Ernest Fremont Tittle of Evanston, Illinois.

Word is received as we go to press that a considerable number of other ministers have signed the statement, including the following Episcopalians: Bishop Elwood Haines of Iowa; Dean Sidney Sweet of St. Louis; the Rev. William Marmion of Birmingham, Ala., and the Rev. John Howard Melish of Brooklyn.

TRADE AGREEMENTS ENDORSED

New York (RNS):—International conferences scheduled at Geneva in April to work out reciprocal trade agreements and review plans for an international trade organization were endorsed here by the executive committee of the Federal Council of Churches. The committee said it would deplore any course by members of Congress which might "undermine" the conferences.

"The world's need for a prosperous exchange of goods, and for the democracy and peace which that can further is too great for such efforts to be placed in jeopardy," the church group stated. "The economic policy of the postwar world has come to the time for decision."

The conferences will be held simultaneously in Geneva. One is a meeting of the 18 trading nations to negotiate bilaterally with each other for the reduction of trade barriers. The other is a conference to review proposals for an international trade organization which would promote regulation of restrictive business practices (cartels), suggest rules for intergovernmental commodity agreements, and stimulate reduction of trade barriers.

ECONOMIC LIFE DEPARTMENT

New York:—Formation of a department of the Church and economic life was authorized here by the executive committee of the Federal Council of Churches. The department will include the present industrial relations division. Most of its members will be laymen who are prominent in agriculture, business, labor, and consumer movements.

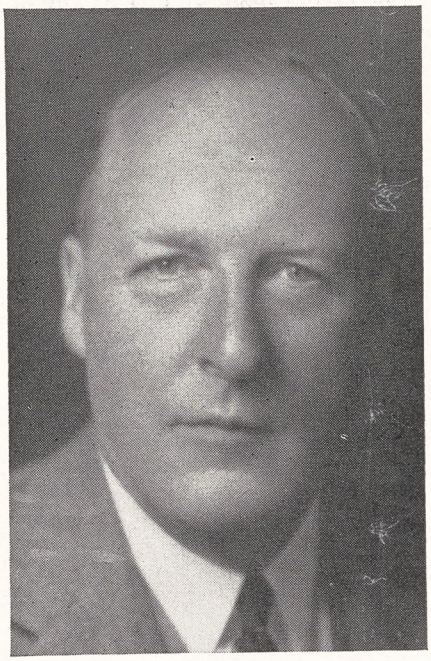
Action setting up the agency was in line with recommendations made at the national study conference on the Church and economic life held recently in Pittsburgh under auspices of the Federal Council. The new department will have four principal aims:

1—to conduct conferences dealing with various aspects of economic relations;

2—to formulate statements on current economic issues and publish literature on the Church's role in economic life;

3—to promote study leading to Christian action in the field of economics;

4—to cooperate with agricultural, consumer and industrial groups, as well as with church agencies, in developing resources to strengthen the churches' ministry in economic life.



J. Taylor Foster, layman of New York and a member of the executive committee of the Church Congress, declares that the coming Congress presents a real opportunity for laymen. *See "Quotes" on opposite page*

SEMINARY STUDENTS TO MEET

Philadelphia:—An inter-seminary conference is to be held here April 11-13 at the Philadelphia Divinity School, to discuss problems relating to the ministry. The theme of this conference, with others planned for the future, is industrial relations and rural work. The leaders are the Rev. Robert C. Denton of the Berkeley Divinity School; the Rev. Joseph F. Fletcher of the Episcopal Thelogical School; the Rev. Albert T. Mollegen of the Virginia Seminary; the Rev. Cuthbert A. Simpson of the General Seminary and the Rev. William B. Spofford Jr., executive secretary of the Church League for Industrial Democracy.

The leaders of the panel on rural work will be Bishop Horstick of Eau Claire; the Rev. E. Dargan Butt of the University of the South; the Rev. Russell S. Hubbard of Bar Harbor, Maine, and the Rev. J. W. Nicholson of the Bishop Payne Divinity School.

COMMUNIST SPEAKS IN CHURCH

Winston-Salem, N. C. (RNS):—Sam Hall, chairman of the Carolina district of the Communist Party, spent 30 minutes explaining the program and policy of the party in the United States at a meeting in Liberty Street Church of Christ here. The Rev. Percy Cross, the pastor, presided. In announcing that Hall would be given use of the church building to express his views, Cross said, "We are going to give him a fair hearing and we expect him to give us a fair hearing on a book, chapter and verse basis. If what any of us believes as a faith for life, no matter what it is, cannot stand up in the arena of free speech, then the best thing to do is chuck it out the window."

CHINESE BISHOP A VISITOR

Santa Barbara, Calif.: — Bishop K. T. Mao, assistant bishop of Shanghai, consecrated last fall, has arrived in this country for a six months' visit. He is at present attending a rural seminar at Scarritt College, Crossville, Tenn., since he is especially responsible for the rural areas of the district of Shanghai. He will then attend several summer conferences and will speak on a number of occasions, including a preaching engagement on June 1 at the cathedral in New York. He expects to return to China in time to attend the general synod of the Chinese Church in August. While in Santa Barbara he was the guest of the Rev. John Pettus.

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EDITORIALS

Requiem

ONE hundred homes in Illinois are dressed in black, the color of coal. The mourning clothes have been put on because, in the ebony bowels of the Illinois earth, one hundred and eleven working men have gasped their last breaths . . . and died. Throughout the country at large there have been charges and counter-charges. Lewis accuses Krug; Governor Green accuses the U. S. Bureau of Mines; the newspapers say Lewis is playing politics; the president of the Illinois mines bemoans the loss of a week's coal supply—and profits. All admit the disaster could have been avoided. There are both state and federal laws dealing with industrial safety. Science has shown that mine explosions, caused by the unholy alliance of firedamp and coal dust, should never occur. What was lacking, obviously, was the will to enforce the safety measures. And so, in the middle of the 20th Century, one hundred homes in Illinois are dressed in black, the color of coal.

Away From It All

WE LIKE the New York bus driver who recently said "the heck with it all"; turned his $18,000 vehicle to the right instead of the left; found himself on the Pulaski Skyway, heading south; and ended up in a town called Hollywood, Florida. When he was apprehended and charged with grand larceny, he said that his fellow-workers would understand. They do. When interviewed, the other drivers said sympathetically: "The poor guy makes eight round trips a day and his schedule makes him catch the to-and-from-school rushes as well as both commuter jams. It just drove him nuts."

Maybe it's spring or maybe it's the nature of the times. Anyway, we often feel that way ourselves. The tension of modern life, the automatic routine of earning a living, the personal sense of futility in the face of major conflicts and problems . . . they wear one down. We need to recreate. But we don't drive a bus so we can't head south.

Jesus, we know, felt this way. He, in his turn, went off into some closet or up some hill and prayed, meditated and thought things out. Then he returned to what is called the "daily grind." Our driver's bus and our Lord's prayers had, on occasion, much in common. We hope that our driver is exonerated and will be back on the job. We think that such a "rebel" will tone up the whole New York transportation system just as that other "rebel" toned up the whole of creation.

"QUOTES"

MEETINGS of the Church Congress would seem to present to laymen an unique opportunity for discussion and enlightenment. Experience during recent years has convinced many of us of the lay group of our Church of the necessity of understanding more clearly and possibly tolerantly the different schools of thought which exist. Back of all this, and probably more important than anything else, is the fact that there are too many of us laymen who, while brought up in the Church, are very hazy as to doctrine and practice. Certainly we should take advantage of the opportunity to take part in a meeting where the subject will be "Authority and Freedom in Doctrine, Discipline and Worship."

—J. Taylor Foster
Layman of New York

Just a Plug

THERE are a good many parishes getting a bundle of THE WITNESS each week which they are using in discussion groups. There have been enough letters received for us to be satisfied that the combination of *Christianity Takes a Stand* and the corresponding articles in THE WITNESS has supplied them with good material for the discussion of vital issues. This series ends with the last number of April so that a large number of people who now get the magazine will no longer be able to secure copies at their parish churches. Naturally we are anxious to have them continue. So if you are one of that group a note to THE WITNESS, 135 Liberty Street, New York 6, N. Y., with a check or money order for four dollars, will place you on our mailing list for one year.

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The Meaning of Wartime Exile

by Carey McWilliams

Noted Author and Journalist



THERE is little that I can add by way of comment to the admirable summary which Bishop Parsons has prepared of the evacuation and resettlement of Japanese-Americans. Today there can be no doubt whatever that mass evacuation of the Japanese from the west coast was dictated by prejudice and not, as we were told at the time, by considerations of military security. Since Bishop Parsons prepared his article, the War Relocation has issued a nine-volume final report covering all phases of the evacuation program. The volume in this report entitled "Wartime Exile: The Exclusion of the Japanese Americans from the West Coast" —(available from the Superintendent of Documents, Washington, D. C. Price 45 cents)—contains an excellent step-by-step account of the manner by which the government was high-pressured into taking this drastic action. What some of us said at the time has, in fact, now been more than confirmed by the very agency established by the government to execute the program.

Bishop Parsons correctly emphasizes the dangerous character of the precedent established in the Korematsu case. If this precedent is allowed to stand and if the United States were one day to become involved in war with Russia, one can predict quite freely what would happen. Using the Korematsu case as a precedent, the government would proceed to round up all "reds," "radicals," and "left-wingers" and place them in "protective custody." No hearings need be held; no charges need be filed. In the Korematsu case, the court said that "ethnic affiliations" could properly be made the basis of establishing classification of persons deemed dangerous in case of war. It requires nothing, in the way of further elaboration or rationalization, to extend this doctrine and to make "political affiliations" the basis for similar group action on a large scale. Beyond all doubt, the Korematsu case is a standing threat to civil liberties in the United States and should be reversed at the earliest possible date.

Also, since Bishop Parsons' article was prepared, the University of California Press has published the first volume in the elaborate research project which Dr. Dorothy Thomas directed on the evacuation program. This first volume, entitled *The Spoilage*, deals exclusively with the Tule Lake segregants—the so-called "disloyal" exacuees. With a great wealth of detail and the most elaborate and scientific documentation, Dr. Thomas and her colleagues demonstrate how the Tule Lake segregants—or the great majority of them—were pushed into assuming attitudes and defining positions which placed them in the "disloyal" category. Anyone who takes the trouble to read *The Spoilage* will understand that only a very small number of the Tule Lake evacuees could possibly be branded as "disloyal" by any objective tests or standards. The great and bitter irony of the "segregation" of loyal from disloyal, mentioned by Bishop Parsons, is that *even* the disloyal, —those who were pushed into filing petitions of renunciation—have now been released for resettlement in American civilian communities (with the exception of those who were repatriated). If these people were so disloyal that they had to be held in custody during the war, and were encouraged to renounce their American citizenship under great pressure, why were they released from custody? Why are they today back in civilian communities, divested of their American citizenship? Although it was not intended as such, the segregation program has been a cruel hoax committed by a democratic government toward a group of its own citizens toward whom it has at all times owed the highest obligation to act in good faith.

THE evacuation program has permanently changed the base of Japanese-American life in the United States. Thousands of the younger, better educated, better adjusted, more energetic Nisei are today permanently resettled outside the West Coast and have no intention of returning. To some extent,

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this has been a favorable by-product of the evacuation program. But it has had its reverse aspect, for many of the most imperfectly adjusted, the least efficient, and the oldest among the evacuees have returned to the west coast where the problem of integration has always been most acute. One of the serious present-day problems faced by those who have returned to their former homes is the absence of some of the best Nisei leadership. While public attitudes remain favorable on the west coast, time alone will tell to what extend the pre-war pattern of prejudice has really been changed. In March, 1947, I visited the cities and communities of the Pacific Northwest and, while attitudes were on the whole favorable, one could easily recognize that a period of acute economic depression might once again give rise to demagogic movements aimed at eliminating unwanted Japanese-American competition. Today 50% of the Negroes of Portland, Oregon, 75% of those in Vancouver, Washington, are unemployed; and, in these communities, one can feel the tension and uneasiness that is rapidly developing.

I agree with Bishop Parsons that great credit is due the War Relocation Authority, and to its Director, Dillon Myer, for the excellent job that this agency did with an impossible assignment. But I would suggest that his specification of those responsible for the tragedy of mass evacuation might have been more detailed. General DeWitt must, of course, assume major responsibility; but, high on the list of those who must also be charged with major responsibility, would be Governor Earl Warren of California; the late Senator Hiram Johnson; the professional race baiters on the coast; a majority of the west coast congressional delegation; and the organized farm groups. With Earl Warren a likely Republican nominee for the Presidency, I think it quite appropriate to point out that he was one of the most forceful advocates of mass evacuation and that he had a great deal to do with the behind-the-scenes pressures which finally brought about this momentous decision. His testimony before the Tolan Committee, at the time when mass evacuation was being considered, was every bit as prejudiced and as bigoted as General DeWitt's attitude and, long after evacuation, he strenuously opposed the efforts of the government to lift the ban against the return of loyal evacuees to the west coast. As late as mid-summer 1943, for example, Governor Warren issued an hysterical statement in which he said that California might have its own "Pearl Harbor Disaster" if so much as one evacuee were permitted to return to the state before the end of the war. Being one of those who opposed mass evacuation *at the time* it was being considered, I do not intend to let this ugly chapter in the political career of Mr. Warren pass into oblivion.

I should also like to add to Bishop Parsons' recommendations that legislation now pending before Congress which would make it possible for lawfully resident Japanese to become American citizens, should, by all means, be supported. One of the greatest mistakes made in America's treatment of racial minorities was our sanction of the "aliens-ineligible-to-citizenship" category. For it was this exception that laid the foundation for most of the discrimination against Japanese on the west coast, a pattern of discrimination that culminated in the fiasco of mass evaculation. If anyone is to suffer as a result of the wholly unfortunate precedent of the Korematsu case, one might be pardoned for wishing that it would be some of the individuals who were responsible for mass evacuation; but, ironically enough, it will probably be some of the very individuals who fought to uphold the rights of Japanese-Americans against an unconstitutional abridgment who, at some future date, will most likely find themselves involved in the dangerous principles established in this case.

This is another in the series of articles based upon the chapters in the book, Christianity Takes A Stand, which may be secured from THE WITNESS, 135 Liberty Street, New York 6, N. Y. for thirty cents.

The History and Purpose of the Church Congress

By

SAMUEL M. DORRANCE

Of the National Executive Committee

THE history of the Church Congress is the history of an institution that has deeply affected the life of our Church for good. Roland Cotton Smith, late rector of St. John's Church in Washington, himself the son of one of the founders, read all the journals of the Congress for its first fifty years before writing the brilliant historical address which he gave at Boston in 1924. His estimate of the Congress after this thorough study will come as a surprise to most: "the greatest institution in the Church, far greater than is realized by the most ardent supporters, inevitable, indispensable, royal. She discovers the thinker and sets him in the high place. She broadens communities and



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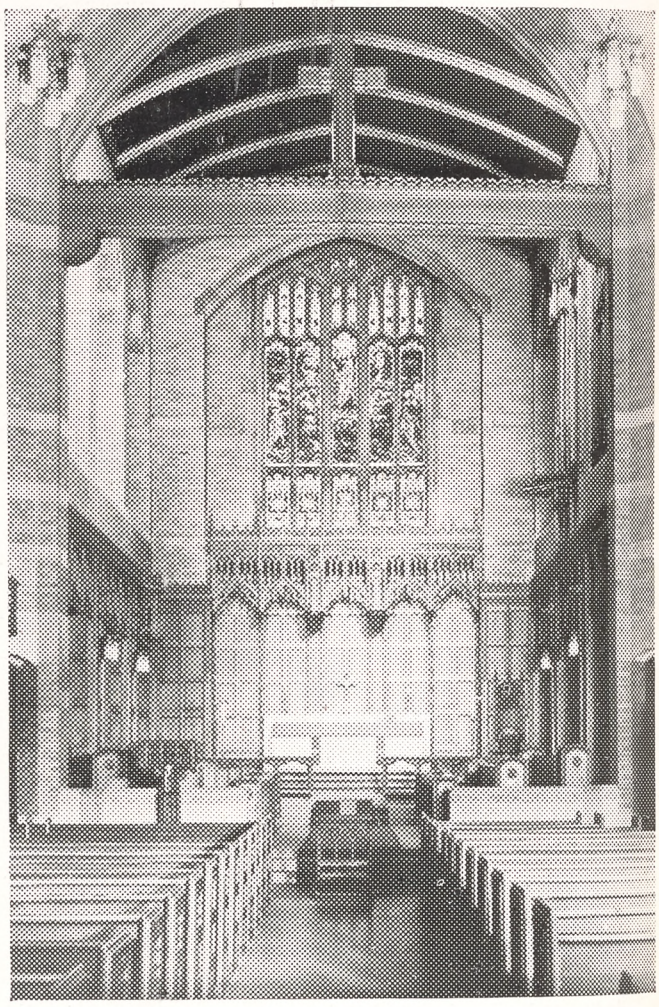
cements friendships; she teaches the Church to think; establishes liberty, discourages trials; carries the Church through great crises, and saves her from the sin of schism in loyalty and love. Her death would be the Church's death, for the Church has still stern work to do in the day of the Lord at hand." Again, he says, "the history of the Church Congress is a great object lesson, a demonstration of how a Church, if it is allowed to think, can come through perilous problems to a satisfying solution."

A solitary thinker may indeed see truth, but he is in danger of missing the truth seen by someone with a different point of view, which also demands recognition. Like-minded men thinking together find their arguments convincing. Victory for their beliefs comes too easily. They need the opposition of one who honestly disagrees to prod their minds. But too often in the Church frank discussion of live questions is limited to groups of the like-minded. That tends to misunderstanding, to over-emphasis of differences, and to a one-sided grasp of truth. Also it makes for distrust of those who disagree. Can men be quite trustworthy who hold such odd opinions?

From its beginning it has been not only the purpose but the fine achievement of the Church Congress that it has brought together men who were not like-minded to say what they believed in each other's presence, to argue in friendship face to face for the truth as each saw it. By so doing it has widened horizons and promoted friendship. Let me quote Dr. Smith again: "A man convinced against his will is of the same opinion still, but a man unconvinced in an argument is not of the same opinion still, when he reaches home, for he has by then discovered that there was truth on the other side which has already colored and changed his point of view. And he also has discovered that this antagonist of his was no villain but a man of good conscience, grievously mistaken."

In "General Education in a Free Society," the report of a committee of the Harvard faculty, we read: "It is impossible to escape the realization that our society, like any society, rests on common beliefs and that a major task of education is to perpetuate them. This conclusion raises one of the most fundamental problems of education, indeed of society itself: how to reconcile this necessity for common belief with the equally obvious necessity for new and independent insights leading to change." The Church also has these two necessities, for common belief and for new and independent insights leading to change. The Church Congress by its frank debates has helped to uncover common beliefs beneath differences, and has provided opportunity for the expression of new and independent insights.

The Church Congress in America owes its inception to two clerical clubs. "The Club" was organized in New York on January 9th, 1872, "for the purpose of discussing the questions of the day, and also by lectures and sermons to influence public opinion." Its membership included men whose fame is still with us: Henry Codman Potter, Bishop Clark, Dr. Muhlenberg, Phillips Brooks, William R. Huntington. Some of the members lived in New England, and soon they formed a club of their own in Boston. At a joint meeting of these two clubs in New Haven on May 19th, 1874, it was decided that, following the example of the Church of England, the Protestant Episcopal Church in America ought to have a Church Congress. Less than a month later, on June 16th, fifteen men lunched with Mr. Percy R. Pyne at his house at Riverdale to discuss the matter further, and then in the open air, on the banks of the Hudson, founded the Congress. These were the men: Edwin Harwood, Heman Dyer, Edward Washburn, Samuel Osgood, John Cotton Smith, C. E. Henry, Percy R. Pyne, Samuel Babcock, Charles C. Tiffany, George Wildes, J. H. Rylance,



St. Mark's Church, Toledo, in the parish house of which the closing luncheon of the Church Congress will be held

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Cornelius Smith, Alexander H. Vinton, William R. Huntington, William H. Appleton, Henry K. Spaulding.

These founders meant business. They decided to hold the first meeting the following autumn in New York. And there, on the 6th of October, in the hall of the Young Men's Christian Association, it was held.

AT VARYING intervals, and in many places, the meetings have continued ever since. The meeting places show that interest has been widespread. Here are some of them: New York, Philadelphia, Boston, Providence, Richmond, Rochester, Buffalo, Pittsfield, Norfolk, Ann Arbor, Cincinnati, St. Louis, Chicago, Baltimore, Washington, Indianapolis. The Congress made its longest journey from its birthplace in 1927 when it met in San Francisco. After twenty-five years "the large audiences dwindled and the popular enthusiasm waned." But though the number interested was smaller the good work went on. And in the twenties of this century the efforts of a group of men who believed whole-heartedly that such an open forum was essential to the Church's welfare began to bear fruit. The meetings at Rochester in 1919, in Baltimore in 1922, and Boston in 1924 saw the Congress re-established. The leader of these men was Charles Lewis Slattery. Working with him were William Austin Smith, Selden P. Delany, Dean Fosbroke, Howard C. Robbins, Malcolm C. Douglas, Charles L. Gomph, George R. Van De Water, Loring W. Batten, and others. None were more devoted to the cause than Dr. Harry P. Nichols and Dr. Roland Cotton Smith.

Again, in the thirties, the Congress went into a decline. The energies of some who had worked hard for it, and the attention of many who had attended its meetings, were diverted to the Catholic Congress and the Liberal Evangelical Fellowship. Men were too absorbed in the fellowships of the like-minded to give time to a fellowship comprehending those not like-minded. Yet the very stressing of differences increased the desirability of such a meeting-ground as the Congress.

In this dilemma the wise decision was made to entrust the future of the Congress to the Rev. Donald B. Aldrich, then rector of the Church of the Ascension in New York. Patiently he explored the possibilities, consulted men of many molds, won back old friends, enlisted new ones. The plan was inaugurated of providing Church Congress syllabi, articles on pertinent subjects by qualified authors, which were published as they still are, in The Anglican Theological Review. And here and there groups of clergy were formed to study them. The preparatory work was well done, and at Washington, in 1939, the Congress sprang to life again. A meeting followed in 1942 in Indianapolis. And then the war not only took away Dr. Aldrich but made any meeting of the Congress on a national scale impossible.

But local meetings were still possible. And under the vigorous leadership of Bishop Walter H. Gray, now president of the Congress, the novel plan of one-day regional Congresses was put into effect. It is already evident that these local meetings have aroused wide-spread interest in the first post-war national Congress, which is to convene this month in Toledo.

In closing it must be emphatically stated that the Church Congress belongs to no party. Look at the names of the present Executive Committee! Three men whose churches all stood on the same Brooklyn street made the long journey to San Francisco in 1927. All of them were members of the committee which planned that Congress. One was Rev. J. Howard Melish, rector of the Church of the Holy Trinity. Another was Rev. Granville M. Williams, today superior of the Society of St. John the Evangelist.

Read the list of speakers who will be heard in Toledo! The Congress belongs to no party. It belongs to the Church.

It should also be emphasized that the Congress is not meant for the clergy alone. Lay men, and women too, have been amongst its speakers, have been and are members of its executive committee, and at many meetings have constituted the majority of the audience. That is as it should be. For the Church Congress was founded and lives, not for academic discussion of theology, but by debate amongst the disciples of Christ to clarify the truth and meaning of the Gospel for the present day.

New Books

***Excellent **Good *Fair

****The Existence of God.** A Commentary on St. Thomas Aquinas's Five Ways of Demonstrating the Existence of God. By Eric G. Jay. Macmillan, $1.25.

This little book is a capital introduction to St. Thomas, and includes just enough on the Platonic and Aristotelian philosophies for the beginner to grasp what the argument is all about, without his getting lost in details of philosophical history. The exposition of the Ontological Argument (which Thomas rejected) is especially good, and its implication of the Platonic type of realism is properly stressed—a feature which is often ignored, with

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the result that the Ontological Argument sounds like a man talking in a dream.

The relevance of St. Thomas for the present day is taken for granted, and the bearing of his philosophy upon both Modernism and Barthianism is made clear. (But how many "extreme Liberals or Modernists" hold that "human reason is all-sufficient"?—p. 15. Why do so many conservatives think to justify their position by socking liberals—and by misrepresenting them?) The book was meant for laymen, though written by an expert. It ought to be used with Texts for Students, no. 40, Fr. Hebert's edition of selections from the *Summa* (in Latin), under the title of *God and His Works*.

—F. C. G.

****The Soviet Impact on the Western World.* By Edward H. Carr. Macmillan Co., $1.75.

Prof. Carr, one of England's outstanding political economists, deals with the most controversial question of our era in an unemotional and rational manner. Showing just how the existence of the Soviet Union has forced the United States and Great Britain to make fundamental ideological, economic, political and social changes, he develops the thesis that there is no necessary conflict between the eastern and western modes of democracy and there is much precedence and argument for the intermingling of the two forms of culture. This book should be required reading for a public largely living on a diet of scare headlines.

—W. B. S., Jr.

A Timely Church Congress

by Ernest Victor Kennan

Rector of Emmanuel, Baltimore, and Vice-President of the Church Congress

THE theme to be presented and discussed by the first postwar national Church Congress is "Authority and Freedom in Doctrine, Discipline and Worship." Behind the theme is the historic balancing of the tensions between authority and freedom in our tradition, a synthesis which each passing age has challenged and which must be re-examined and re-stated in our times. In all of life today the tendency is toward some form of authoritarianism, while the human spirit cries out for redemption and for freedom.



The false antithesis of the early years of the present century between the religion of authority and the religion of the spirit has broken down. If the fringes of liberalism have tended to be secularized in the attempt to redeem our chaotic society, the forces of conservatism tend to retreat into the ivory tower of cultus and ecclesiological interests. The desire for a security denied our generation drives men either into the arms of authoritarianism or toward the vagaries of individual eclecticism. The prime problem of community in our world is no less the problem of the Divine Community, and Sion is not a city which is at unity within itself.

Of this contemporary situation all Churchmen are aware. There is an agonizing desire in the hearts of the clergy for a revelation of an evangel for our day. The virus of secularism in the blood stream of the Church with the evident symptoms of the rash of promotional, organizational and statistical blots is being overcome by the antibodies of devotion, of revolt against secular techniques and the seeking of the healing light of the eternal Gospel. The case is now so far advanced that the surgery of deep and disciplined thought is needed to remove from the Body of Christ the malignancy of mutual distrusts and the threat of rapidly growing despair.

An increasing body of the younger clergy, oppressed like their elder brethren with ever increasing demands upon them, bolster their morale and seek refuge in the authoritarian interpretations of Anglicanism. Often without examination of the historical foundations of what Anglicans hold to be of authority in doctrine, discipline and worship, pronouncements and teachings are set forth as the faith of the historic Church. Others assail the traditional Anglican synthesis of the religion of the word and the sacrament, as stated in the formularies of ordination, by stressing the word to the seeming neglect of the unity of the body in the sacrament of the altar. Either position in any

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other groupings of faith and practice tends to substitute for the genius of Anglicanism, modern developments of the Protestant heritage or incomplete interpretations of the Catholic Revival. Both strains of conviction might ignore the world-wide tension between the secularized world view of the common man and the Gospel of redemption within our Church which, in its accent upon the Incarnation, has a mission to bring within the covenant of grace all the manifestations of our common human lot.

The debate in the House of Deputies on the question of unity with the Presbyterian Church, U. S. A., during the last General Convention, marked as it was by charity for leaders of diverse faith, revealed this tension point within the Church, while the national press, stirred by the efforts toward unity in the secular world, excoriated the Church for failing the hurdle. At that time, men of conviction and good will would have broken the Anglican synthesis between the word and the sacrament, with their faith in freedom expressed in unity with diversity, and place the Church within the orbit of Protestant conceptions of freedom, while those of another strain of our tradition stated their faith in terms of the authority of Church order and the sacramental principle. Meanwhile, the observing press, in its own terminology, expressed what might be noted in theological nomenclature as the continuing false and unhappy antithesis between the secular and the religious.

COMMUNITY must have its authority of census, and the individual must have freedom within the accepted authority of communal life. Anglicanism ministering within the current American scene has a contribution for a growing ecumenical Christianity that needs the two facets of divine truth which our Church holds in its concepts of authority and freedom. For our own unity as well, we need to reexamine our historic position. As Bishop Parsons wrote recently, in commending the Church Congress, "The subject (of the national Church Congress, 'Authority and Freedom') is in substance the essence of the problem of unity in our own Church. We cannot have that unity unless we recognize the validity of both categories, and therefore the legitimacy of the position of those who differ because they begin, one with authority and the other with freedom. Anglo-Catholic and Evangical both belong whether we call them by those names or not."

It will be pointed out that in the complex of current attitudes many Catholics will consider freedom as their point of departure, while by no means a few Liberals will maintain their loyalty to authority.

The opportunity to face honest differences of conviction between all points of view within the Church is provided essentially by the Church Congress in the United States.

The theme has been discussed and continues to be studied by the clergy meeting in regional groups in various parts of the Church. Its cogency and relevance at this time is noted in the correspondence of the regional chairmen who report the response of their members. Such groups also lead various of the clergy to the study of theology, while in the discussion of group papers, fellowship conditions thought. The mission of the Church Congress to the laity lags, except at the level of leadership, as Americans shun the study of theology and accent the practical application of Christianity in terms of service too easily degenerating into patterns of secular goals and motivation.

The focusing of study and discussion in a national Church Congress in which both clergy and laity speak their convictions, will, we believe, as in earlier years of the Church Congress, sharpen the awareness of both clergy and laity to the problems of the day and the relevance of the Anglican position re-stated in terms of living issues and instinct with the truth of the eternal Gospel.

To the national Church Congress have been invited men of deep conviction who are known for those convictions. Their papers will state their positions constructively. The discussion of differences will be marked by that tolerance possible only to men of conviction. Common agreements will be arrived at through the action of mind upon mind, such as never can obtain where Churchmen are content to remain warmly complacent beside the firesides of the same opinions.

One has only to read the names of the leaders who will present the papers (page three) to realize how in our day the Church Congress remains true to its initial purposes and continues to bring together without a partisan spirit, but with fervor of belief, the representatives of the many insights within American Anglicanism.

The Church Congress believes it is an instrument of the whole Church for the conditioning of faith and practice by bringing together, in brotherhood and Anglican comprehensiveness, the proponents of differing emphases, to the illuminating and strengthening of the Church, and the facing with deeper faith and wider tolerance the challenge of these critical times.

In such a spirit and to such a national Congress of men of conviction, the clergy and laity are invited to participate, not only by their attendance, but in order that the various voices of faith may be raised and current thinking of the Church be more freely and constructively expressed.

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Western New York Committee To Nominate Four Men

Donegan, Heuss, Kennan and Sheerin Approved With Other Nominations from Floor Likely

Edited by Sara Dill

Buffalo, N. Y.:—John K. Walker, vice-chairman of the committee on nominations for Bishop Coadjutor of the diocese of Western New York, on March 29th notified Bishop Davis that the committee would place four names in nomination at the convention which meets at St. Peter's, Niagara Falls on May 19-20.

They are the Rev. Horace W. B. Donegan, rector of St. James' Church, New York City; the Rev. John Heuss Jr., rector of St. Matthew's, Evanston, Illinois; the Rev. Ernest V. Kennan, rector of Emmanuel Church, Baltimore, Maryland; the Rev. Charles W. Sheerin, rector of the Epiphany, Washington.

The committee pointed out that this action will in no wise prohibit nominations from the floor. The man who is elected Coadjutor will become the diocesan bishop on September 1st, succeeding Bishop Davis who retires on that date.

Church Needs

Detroit: — Bishop Emrich emphasized the following needs of the Church in an address at the final session of the round table fellowship of the diocese: more publicity, of the better type, so that the general program of the Church will be known to all people; "Trouble shooters," clergy who have the special knack of pulling parishes out of the hole should be used and then moved along to other places of need; retreat centers should be acquired and kept in year round operation for the use of clergy and laity; reading rooms on main streets should be made available for the public. The Bishop also stated "We must move the church off the side street; for years it stood on the town square but lately it has been pushed onto the back street. We must and we can place it on main street."

Bishop Perry

Providence, R. I.:—The funeral of Bishop James DeWolf Perry, for over 36 years the Bishop of Rhode Island, and for more than seven years the Presiding Bishop, was held here at the Cathedral of St. John. There were more than 800 persons in attendance, with at least 200 others unable to get in. The service was conducted by Presiding Bishop Henry K. Sherrill and Bishop Granville B. Bennett, with Dean Duncan Fraser of the cathedral assisting. Burial was in Bristol where the committal service was read by the Rev. Russell S. Hubbard of Bar Harbor, Me., a nephew of Bishop Perry.

New Secretary

Geneva (wireless to RNS):—Rev. Herbert W. Newell, Anglican who is general secretary of the national council of Churches of New Zealand, has arrived here to become assistant general secretary of the World Council of Churches.

Defeat Bill

St. Paul, Minn.:—Attempts to ban Communists from running for state office under the party label have been defeated in the Minnesota legislature. The house elections committee voted to postpone indefinitely a measure which would have outlawed the Communist party. The committee's action came after educators and labor representatives claimed "the same procedure was used only a few years ago to weaken democracy in Italy and Germany."

One veteran declared, "Once you start this business of barring persons from representation on the ballot under their own party label, you cannot stop. The next step would be attacks on labor unions, then the Jews, then the Catholics, then the veterans."

Church Colleges

Philadelphia:—About 200 alumni and friends of our Church colleges attended a luncheon here on March 29th to hear the Presiding Bishop. "The war is over," he said, "but the crisis remains. The supreme difficulty we confront is that men have lost their hold upon what may be described in the broadest terms as the life of the spirit. The Church college, unashamedly Christian in its worship, emphasis, fellowship and atmosphere has its great opportunity to rise to the need presented by the world crisis. The true significance of the Church college is that it may act as example, as stimulus, as a proof of our conviction that Christ and his truth are vital to every field of life."

Following the luncheon the Philadelphia Divinity School conferred doctorates upon the Presiding Bishop; Bishop Wilner of the Philippines; Bishop John Z. Jasinski of the Polish National Catholic Church, and Bishop Banyard, suffragan of New Jersey.

Churchmen Protest

Winter Park, Fla.: — Vigorous protest against proposed white primary legislation for Florida was voiced by a statewide meeting here



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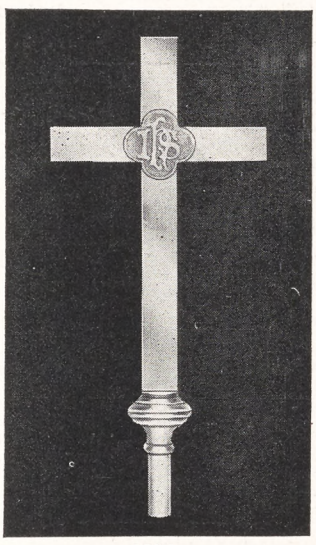

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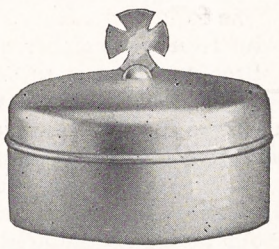

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sponsored by the Southern Conference for Human Welfare, in which a large number of Church leaders took part. A committee called the Conference to Defend Democracy in Florida was set up to work against Jim Crow legislation in each of the six Congressional districts in the state.

Program Building

Omaha, Neb.:—A conference on the relation of the departments of the National Council to program building was held here at Trinity Cathedral, April 9-10, sponsored by the National Council. Officers and department heads of the Council attended along with corresponding leaders of departments in the province and the dioceses of the province.

Consider Ministry

New York: — Students from a number of eastern colleges attended a conference on Christian vocations which was held last week at Calvary Church. The Rev. John O. Nelson, director of the commission on the ministry of the Federal Council of Churches, said that "The world needs ministers who will work for non-material rewards; who will live by a different discipline than most people around them and adhere to a different social code." He also urged improvement of seminary standards, including enforcement of higher student qualifications.

Ellis Van Riper, a member of St. Simon's, Brooklyn, who is an organizer for the Transport Workers Union, declared that the Church has "too many resolutionary Christians and not enough revolutionary Christians." Instead of making prononcements about labor, he declared, the minister should encourage his parishioners to enter the labor movement and at the same time urge trade unionists in his parish to become active in church work.

Toward Unity

Cincinnati, Ohio: — Residents in the Indian Hill section of this city have felt the need of an active church program and an opportunity for their children to receive religious instruction. So, after a survey made jointly by the Presbytery and the Episcopal diocese, a plan has been formulated whereby a parish has been formed, with members from these two Churches and others. The Rev. John U. Harris, former army chaplain and before that on the staff of Trinity Church, Boston, is the minister. A church and parish house will be built eventually.

Bishop Elected

Annandale, N. Y.:—Bishop Frederick L. Barry, coadjutor of Albany, was elected a trustee of Bard College on March 27th. He is an alumnus of St. Stephen's College which became Bard College in 1933. Also elected a trustee was Mr. Andrew Oliver of New York who is a trustee of the Society for the Promotion of Religion and Learning, an Episcopal Church foundation.

Militarism

Philadelphia (RNS): — Criticism of the alleged dominant role being played in U. S. foreign policy of our war and navy departments, "which has contributed to our unsettled international relations," featured the report of the Friends peace committee submitted to the Philadelphia yearly meeting of the Religious Society of Friends (Quakers) here.

"We have been much disturbed over the role of the military in our foreign affairs," the report stated. "It is unique in our history and represents a grave challenge."

Hits Secularism

Boston: — The Rev. David R. Hunter, head of education in the diocese of Massachusetts, told the women's division of the diocesan Church Service League on March 19th that "the secularism of present day America, when properly evaluated, takes on the proportion of a national emergency. Our culture is now one which does not have, nor does it seek, any kind of determining relationship with God.

"Looking at this situation from the Christian point of view, it is difficult to keep one's utterances from

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The Rev. John H. Burt,, Student Chaplain
Sunday: 8 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 8 p.m. Choral Evening Prayer.
Wed and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island
GRACE CHURCH
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The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten noonday services, Monday thru Friday 12:10 p.m.

University of Illinois
Champaign, Ill.
CHAPEL OF ST. JOHN THE DIVINE
The Rev. William Ward, S.T.M., Chaplain
Sunday: 9 and 11 H. C. Canterbury Club, 6 p.m.
Wednesday and Friday: H. C. 7:15 a.m.

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Tuesdays at 8 p.m.

Columbia University
New York City
ST. PAUL'S CHAPEL
The Rev. Stephen F. Bayne, Jr., Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday and Friday: H. C. 8:20 a.m.

Carnegie Institute of Technology
Pittsburgh, Pa.
CHURCH OF THE REDEEMER
The Rev. Hugh S. Clark, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m. Canterbury Club, 6 p.m. at rectory.

Washington, D. C.
ST. AGNES' CHURCH
46 Que St., N. W.
The Rev. A. J. Dubois, S.T.B., Rector
Sunday: Masses 7:30, Low; 9:30, sung with instr.; sung with ser.; Daily 7; Confessions: Sat. 7:30 and by appt. Stations, Fri. 8 p.m.

Ridgewood, New Jersey
CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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Newport News, Va.
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becoming feverishly apocalyptic in tone. Man, when separated from God, is at the mercy of selfishness and pride. Apart from God, these basic factors in our being and personality cannot be overcome. They may be disguised or rationalized, they may even be held in check by a sophisticated culture which continues to show a veneer of Christian morality; but there is no force in human personality, when that personality exists apart from God, that can change selfishness and pride into anything other than a different manifestation of the same urge.

"An atomic age which is at the mercy of proud and selfish men is an age which will as surely result in the catastrophic downfall of the civilization which introduced it, as does selfishness in personal interrelationships destroy all friendship and understanding. The home is the indispensable laboratory where people can refashion their rightful and necessary relation to God. The family group can become the God-intended nucleus for society wherein a people learn to live as a group in communion with God."

The Rev. A. Ervine Swift, acting director of the National Council's overseas department, addressed the 300 women delegates from 84 parishes at the afternoon session, giving them a factual account of the problems and the opportunities inherent in the situation in the Far East, and paying a moving tribute to the missionaries anxious to return to their fields where conditions cannot fail of being hard and hazardous.

Mrs. Everett R. Wilkinson presided as president of the Women's Division; and among missionaries present, soon to return to their respective fields, were: Miss Nina Johnson of the Church General Hospital, Hankow, China; the Rev. George C. Bartter of Baguio, Philippine Islands; Miss Jessie Turtle of Japan, now helping with rural work in Doster, Michigan; and Mrs. Bertha Corbin of Liberia.

Urge Vatican Probe

Washington (RNS):—A group of Protestant editors have written Attorney General Tom Clark here repeating a demand they made last November for an investigation of Vatican activities in the United States.

The five editors requested Clark to "immediately call a grand jury investigation to see how the Foreign Agents Registration Act is being violated by the representatives of the Vatican State in America."

They asked that the investigation include "an inquiry into the control of the channels of communication by the Vatican State."

The editors explained they were making the latter request because the Associated Press, the United Press and the New York City newspapers had not given any publicity to their demand for an investigation of Vatican activities in this country.

Also, the editors urged the Department of Justice to make sure that Roman Catholic parochial schools do not "operate as propaganda agencies of a foreign state, namely the Vatican State, in violation of the Foreign Agents Registration Act."

This request was made "in view of the recent Supreme Court decision approving use of public school funds for Roman Catholic schools."

Editors who signed the letter were Emory Stevens Bucke, Zions Herald, unofficial New England Methodist weekly; John W. Bradbury, Watchman Examiner, unofficial Baptist weekly; Stephen H. Fritchman,



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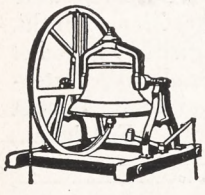
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Christian Register, official organ of the Unitarian Church; John R. Scotford, Advance, official organ of the Congregational Christian Churches, and Guy Emery Shipler, the Churchman, unofficial bi-monthly non-denominational journal.

Reconciliation

Moscow (wireless to RNS:) — Metropolitan Gregory of Leningrad and Novgorod will leave Moscow for the United States shortly after Easter to discuss plans for reconciliation of the Russian Orthodox Church in America with the Church in Russia, it was announced here by Archpresbyter Nikolai F. Kolchitsky, manager of affairs for the Moscow Patriarchate.

Metropolitan Gregory will act as personal representative of Patriarch Alexei in negotiations with Metropolitan Theophilus and other leaders of the American Church. Conferences will be held to clarify terms under which the Russian congregations in the United States, which have been under canonical suspension for more than ten years, will be brought under the spiritual jurisdiction of the Moscow Patriarchate.

The Metropolitan Council of the American Church received a cable from Patriarch Alexei in January saying he had agreed in principle to its demands for complete autonomy.

However, a number of questions must be decided before a reunion agreement can be announced. Among these are the degree of autonomy the American Church will enjoy, and whether or not the Patriarch will permit the American Church to appoint its own bishops without the necessity of his confirmation.

Women Ministers

Toronto (RNS):—If a woman minister of the United Church of Canada sought commissioning at the hands of a bishop of the Church of England in Canada, would she be granted Anglican orders?

This question has been raised by R. C. Chalmers, associate secretary of the United Church's board of evangelism and social service, in connection with the plan for a "mutually acceptable ministry" now being studied by both Churches.

The United Church has more than a dozen women in its ministry, while the Church of England in Canada does not admit women to clerical orders. If the Anglicans don't recognize women clergymen, says Chalmers, how can the ministries be "mutually acceptable?"

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MRS. FRED BIRTCH
Churchwoman of Detroit

May I express the hope that we may see more from the pen of the Rev. Kenneth Hughes on race relationships (WITNESS March 27). It is stimulating to have someone penetrate the problem to point the motive and propose action. Too many words are written and spoken solely in analysis and criticism—all true enough, no doubt—but the sum total of which only leave readers and workers still struggling without solution to the situation.

In parish life there is a soft-pedaling of any voice that attempts to proclaim a positive program on racial problems, thereby projecting luke-warmness to a point of paralysis. Mere attendance at ineffectual discussion groups may lend a complacent sense of accomplishment but in reality such attendance serves only as an anonymous cloak to cover "a troubled conscience" which may be truly wrestling with the question but afraid to "stand up and be counted."

Mr. Hughes says, "in every moral issue we must take a side. Not to choose is a choice, usually the worse choice." How about churches with white membership, perhaps a Negro community close by, front lawn signs with some such words: "This is a friendly Church—all are welcome." Will the Negro in the neighboring community think it means him? Does it *mean* all are welcome? Does it mean *all* are welcome? If so, why not "demonstrate" some Sunday morning and say: "Negroes are cordially invited to worship with us"—and then welcome them. This would be "Christianity taking a stand" and "actively endorsing what promotes the Gospel." Thank you Kenneth Hughes for some road-signs on that almost uncharted highway toward better race relations.

* * *

THE REV. ALAN R. MCKINLEY
Rector at Sanford, Maine

I have read the article by Massey H. Shepherd Jr. (THE WITNESS, March 20, 1947.) To start a discussion about *Fasting* by linking it with the restoration of the Eucharist may, or may not be, good strategy according to one's point of view. It is unfortunate that anyone has to discuss *restoring* the Eucharist. But if any churches have so far forgotten the meaning of the faith I suppose it is necessary. But when fasting is considered as a stumbling-block to such restoration I can only wonder whether Prof. Massey wants people exempted from fasting by not restoring the Eucharist or whether restoring the Eucharist would be a stumbling-block to those who don't want to fast. What to do? True, there are no specific instructions about fasting in this sacrament, although we are told that one is required to fast for Baptism. He quickly adds that this is only once in a lifetime. What a relief. He then makes light of giving up eating for an hour or two. Does Prof. Massey fast? Does he think that there is virtue in fasting for five hours and no virtue in fasting for two hours? Just where are we to draw the line. Almost every priest of my acquaintance abstains from all bodily nourishment from midnight preceding the day of celebration of the Eucharist until after the last celebration of the day. I do recommend this devotion in connection with the 10:30 celebration and the 7:30 one.

Nobody is *required* to fast; it is purely a voluntary discipline of the body and, like all true discipline it strengthens the will and clears the mind for the act of devotion. Digging up the apostolic tradition is beside the point. We can dig up anything we want to, to agree with our point of view; but it accomplishes nothing if we do not have some constructive and positive statements to make. Prof. Massey either believes fasting is good for the body and soul, or he does not. If he has not arrived at any conviction yet (and from reading the article, I gather that he has not), the trivial treatment of sources and references is not likely to help anyone else to arrive at a conclusion which will produce any conviction.

The ending of the article with the implication that those who do not fast from food are more likely to fast from sin is so smug that I need only say that it's an old trick and did not start with Robert Herrick. It's the "either . . . or" fallacy, and Prof. Massey ought to know better than to succumb to it. It is "both . . . and" Prof. Massey; we fast and abstain from food to discipline the body so that we may take seriously the challenge "to walk after the Spirit and not after the flesh."

* * *

W. H. BORCHERT
Layman of Thief River Falls, Minn.

Let me say that THE WITNESS is doing fine work and I particularly enjoy the editorial page. Your stand for progress is what will save the day for Christianity. The article on Freedom of the Air (March 20) was particularly timely and very much to the point. I agree with you 100%. It gives one courage to read THE WITNESS. Keep up the good work and know that there are more people with you than against you.

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"Episcopalians Unite"

PROGRAM

of

THE CHURCH CONGRESS
IN THE UNITED STATES

TOLEDO, OHIO — APRIL 22-24, 1947

"AUTHORITY AND FREEDOM IN DOCTRINE, DISCIPLINE AND WORSHIP"

Tuesday, April 22nd, 1947:

8:00 p.m.—Trinity Church, Toledo, 316 Adams Street.
Opening Service—The Bishop of Ohio, The Rev. Dr. Beverley D. Tucker.
Preacher: The Bishop of Pittsburgh, The Rev. Dr. Austin Pardue.

Wednesday, April 23rd, 1947:

7:45 a.m.—Holy Communion—St. Mark's Church, Collingswood at Virginia Ave.

8:30 a.m.—Breakfast—St. Mark's Parish House.

Session I—Trinity Parish House, 316 Adams Street:

9:45 a.m.—"Authority and Freedom in Doctrine"—The Rev. Dr. Randolph Crump Miller, Divinity School of the Pacific, and the Rev. Dr. Charles W. Lowry, Jr., All Saints' Church, Chevy Chase, Maryland.

12:30 p.m.—Luncheon—Trinity Parish House.

Session II—Trinity Parish House:

2:00 p.m.—"Authority and Freedom in Discipline"—The Bishop of Chicago, The Rt. Rev. Dr. Wallace E. Conkling, and the Bishop of Arizona, The Rt. Rev. Dr. Arthur B. Kinsolving, II.

6:30 p.m.—Convention Dinner—The Secor Hotel.
Speaker: Dr. Gordon Keith Chalmers, President, Kenyon College.

Thursday, April 24th, 1947:

7:45 a.m.—Holy Communion—Trinity Church.

8:30 a.m.—Breakfast—Trinity Parish House.

Session III—Trinity Parish House:

9:45 a.m.—"Authority and Freedom in Worship"—The Very Rev. Dr. John W. Suter, Dean of Washington Cathedral, and the Rt. Rev. Dr. James P. DeWolfe, Bishop of Long Island.

12:30 p.m.—Closing Luncheon—St. Mark's Parish House.
Speaker: The Rev. Theodore P. Ferris, Trinity Church, Boston, Mass.

Registration Blank

1. I desire to register for attendance at the National Meeting of the Church Congress in Toledo, Ohio, April 22-24, 1947. Registration fee $1.00.
2. I desire reservations at the following:
   - ☐ Breakfast, April 23 (no charge)
   - ☐ Luncheon, April 23, $1.00
   - ☐ Convention Dinner, April 23, $3.50
   - ☐ Breakfast, April 24 (no charge)
   - ☐ Closing Luncheon, April 24, $1.00

   (Tickets may be secured and payment made at registration desk at National Meeting.)
3. ☐ I will make my own room reservation, OR
   I request a reservation to be made for me of a single / double room at approximately $
   ☐ I desire accommodations as guest in a private home.

Signed .....

Address .....

PLEASE CLIP AND MAIL TO THE
Rev. Gordon M. Jones, Jr., 316 Adams Street, Toledo, Ohio

Advance registrations for the National Meeting, room reservations, etc., should be made through the Rev. Gordon M. Jones, 316 Adams Street, Toledo, Ohio.

For any other information, please address the Rev. Ralph D. Read, Executive Secretary, 207 Farmington Avenue, Hartford 5, Connecticut.

Information desks will be maintained at the Secor Hotel and at Trinity Parish House, 316 Adams Street, at all times.

Registrations will be made and tickets for meals secured at the Secor Hotel from 3:00 p.m. to 10:00 p.m. Tuesday, April 22nd. Registrations thereafter should be made and tickets secured at Trinity Parish House.

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The WITNESS

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APRIL 17, 1947



REV. C. LESLIE GLENN
PRESIDENT OF SOCIETY
FOR COLLEGE WORK

Church Society for College Work

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[illegible] p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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APRIL 17, 1947
Vol. XXX No. 18

Clergy Notes

DIXON, HUMPHREY C., formerly of Detroit, is now rector of St. Andrew's, Grand Ridge, Illinois.

FOLEY, JACKSON W., formerly rector of Zion Church, Palmyra, N. Y. is now curate at Trinity Cathedral, Trenton, N. J.

JOHNSON, L. P., formerly of Long Beach, Calif., is now rector of Christ Church, Cody, Wyoming.

KINGMAN, THORNDIKE G. D., was ordained priest on March 9 by Bishop Lawrence of Western Mass., at Christ Church, Quincy, Mass. He is rector of Emmanuel, West Roxbury, Mass.

MURPHY, GEORGE H., was ordained priest March 29 by Bishop McKinstry at St. Andrew's, Wilmington, Del., where he is curate.

PETERSON, M. J., formerly curate of Trinity Cathedral, Trenton, N. J., is now rector of the Epiphany, Ventnor City, N. J.

POYNOR, WILMER S., formerly rector of St. John's, Florence, S. C. becomes priest in charge of Christ Church, Mullins, S. C., May 15th.

ROBINSON, KENNETH R., was ordained priest on March 8 by Bishop Lawrence of Western Mass., at St. James', Elmhurst, N. Y. He is assistant at St. Peter's, Albany, N. Y.

STIERWALD, G. C., formerly curate at St. Paul's, Syracuse, N. Y., is now rector of Christ Church, Hornell, N. Y.

WALKER, G. SHANNON, deacon, was deposed on March 13th by Bishop Kennedy of Honolulu for causes which do not affect his moral character.

WOLFE, JOHN S. JR., was ordained priest on March 29 by Bishop Barnwell at St. Paul's, Savannah, Ga. He is in charge of churches at Moultrie and Quitman, Ga.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

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Other Services Announced

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Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 18

The WITNESS

For Christ and His Church

APRIL 17, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Society for College Work Reviews Its Program

Much Has Been Accomplished on Objectives Over a Ten Year Period Under Able Leaders

By Flora Symons

Washington:—The purpose of the Church Society for College Work is to promote knowledge and acceptance of Christ's religion and in other ways to strengthen the work of the Protestant Episcopal Church in college and university centers; and to establish a fund for this purpose.

Woodrow Wilson was once asked what the purpose of a college should be. His reply was, "Trust your initial impulse." The initial impulse of the Church Society for College Work is expressed in the words above, but this purpose was spelled out into eight objectives. The objectives are the result of the experience of all five men who held the post of secretary for College Work between 1936 and 1945. In other words, all the living ex-secretaries: Leslie Glenn, Brooke Stabler, Thomas Wright, Theodore Wedel, Alden Kelley, and Thomas Barrett, the present secretary.

In the beginning, we called them Immediate Objectives. Ten years later, it is interesting to review them and consider how far they still shine on the horizon. But some progress has been made on the following:

1. To assist in the placement of clergymen, laymen, and women workers who will minister to students in college and university centers; and to increase the number of such workers in places which are undermanned. Ordinarily they will be attached to the local parish. This will be done by advising bishops and vestries when requested; and, where necessary, by making temporary or permanent financial grants from the funds of the Society.

There are 542 clergymen in college communities today who were not there in 1936, and there have been even more changes than this because in some cases perhaps two or three men have been in a given position since 1936. We estimate roughly that there have been about 925 changes. Of this number the Society ventures to think it has had a part to play in about 400. We have helped financially three-fourths of these, or about 300.

The chief difference between 1936 and now is that today the Society is recognized as a helper in such problems, and welcome letters come in every day asking for advice and financial assistance.

2. To develop an adequate and detailed file of clergy interested in and qualified for college work, this in order to advise intelligently about placement.

This has proved to be one of the hardest things of all. Every clergyman, senior warden and bishop has his own file of names which he carries on the back of an envelope in his coat pocket. We have attempted to codify some of these informal lists, but the results are still haphazard.

3. To continue emphasizing the strategic importance of college work to the Church. This will be accomplished by writing and speaking, by publishing pamphlets, and by other means.

We are still far from successful in presenting this missionary aspect of the Church's work. A certain amount has been done, but much of the early writing did not have a wide circulation. It is hoped to get more and more literature into general use.

4. To aid the movement for conferences and retreats. To get students off for a week-end or a longer time for prayer and religious thinking is one of the most effective tools of the Church in an over-busy age.

The Society may have stimulated this, but most of what has been done in the last ten years has been done by local leadership. Operations Uzziah and Mantle will mark our first major effort in this direction.

5. To recruit for the ministry. In all the present-day interest in placement of clergy, disturbed world conditions, discouragement for unfit men, and selections of only the best, every part of the task seems to have its workers except one, namely, the provision of a sufficient number of candidates from which to choose. "Laying hands suddenly on no man" is an ideal often impossible to follow because there are not many from whom to choose.

This is our specific project for 1947-1948, Operation Uzziah.

6. To gather together those committed to the cause of college work for prayer, inspiration, and exchange of ideas. To get college chaplains, rectors, faculty members, headmasters and chaplains of schools together for weeks of prayer and study. Fellowship is a need of the scattered workers in college towns.

This is Operation Mantle which has been presented under Objective Four. However, there have been other notable successes in the past in this field such as the Groton conference and the various provincial gatherings.

7. To raise money for the support of the work. The opportunity presented in most college centers is often a greater one than can be met financially by the local parish, the diocese, or the National Council. Some fund must be available for openings which lack only money for the security of a clergyman or other worker fitted for college work.

We always hoped in the beginning that we might become a foundation with millions in endowment. We will some day, but at present we are going along raising the money for the immediate needs as they arise. One of our problems is to get it out of people's minds that we *are* a foundation and make them realize how desperately we need many small gifts.

8. To unite in intercession all those who care about the college work of the Church.

The Society has never been simply a cashier's office. Like every work in the Church, it is a fellowship of prayer.

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CHRISTIAN OBJECTIVES IN EDUCATION

Northfield, Mass.: — "A positive Christian approach in one corner of a fumbling and nervous world"— This statement was made about the conference on Christian objectives in education held here recently. It was a new venture in New England, combining the resources of two annual meetings which for the past ten years have made significant contributions to college religious leadership.

The New England Episcopal commission on college work and the Student Christian Movement brought together Church leaders, chaplains, faculty members and Christian Association advisers to clarify the objectives, increase the effectiveness and strengthen the fellowship of those concerned with the responsibility of the Church in colleges. Thus, for the first time, the well-known Groton conference for faculty and clergy and the Student Christian Movement staff conference pooled their resources in a common quest.

For the Episcopalians, the conference was opened with a retreat led by the Rev. William S. Chalmers of Kent School. The Rev. Stephen Bayne, Jr. of Columbia University, was chaplain for the whole conference, and Professor John Finley, of Harvard University opened the conference proper with an address on the moral responsibility of education. Professor Theodore H. Greene of Yale gave three addresses on the ideal of a community: its academic and religious ingredients. Members of the conference selected one of six work shop groups dealing with the study of Christian belief, religion in curriculum, religious counseling, program planning and resources, Christian social action and Church student groups. The Rev. Thomas Barrett, Professor Adelaide Case and the Rev. Robert Rodenmayer were among those taking leadership.

RUSSIAN CHURCH HAS SPLIT

New York (RNS):—A split has developed within the Russian Orthodox Church in America over proposed reconciliation with the Moscow Patriarchate. Metropolitan Theophilus of San Francisco, head of the Church, has severed all administrative relations with four prelates who announced they will not recognize the "apostate Red Church" in Russia. The four prelates — all known for their strong anti-Soviet attitude—are Archbishop Vitaly of Eastern America and Jersey City, Bishop Iosaf of Eastern Canada and Calgary, Bishop Ieronim of Detroit and Cleveland, and Archbishop Tikhon of Western America and Seattle.

Metropolitan Theophilus' decision was conveyed to Archbishop Vitaly in a communication dated March 28. Its effect has been to reduce the Church's hierarchy of nine to five bishops, including the metropolitan himself. The other prelates, all of whom favor reconciliation with the Moscow Patriarchate, are Bishop John of Alaska, Bishop Benjamin of Pittsburgh, Bishop Leonty of Chicago, and Bishop Anthony of Western Canada and Montreal.



The Rev. Charles H. Cadigan is chairman of the board of the Church Society and chairman of its commission on recruiting for the ministry

Observers here recalled that the four bishops were originally sent to the United States by the anti-Moscow Karlovtsky Synod and have been consistently opposed to any form of relationship with the Moscow Patriarchate. Their jurisdiction extends over five or six parishes, whereas the other bishops control roughly 350 parishes, with an estimated membership of up to 500,000.

Suspension of the four bishops means that Russian Orthodox in this country are now divided into three factions. The third group is the Patriarchal Church in America headed by Metropolitan Benjamin, who was sent to the United States by the late Moscow Patriarch Sergius several years ago to serve as Patriarchal Exarch. His jurisdiction has never been accepted, however, by more than a fraction of Russian Orthodox.

The new rift in the Church occurs on the eve of a visit to this country by Metropolitan Gregory of Leningrad and Novgorod, who has been delegated by Patriarch Alexei to discuss plans of reconciliation with leaders of the Russian Church in America. Metropolitan Gregory, it was learned, has already received a U. S. visa and is expected to arrive in New York within a month.

WANTS GOOD RELATIONS WITH CHURCHES

Budapest (wireless to RNS):— Hungarian Communists want to establish "healthy democratic relations" with the churches, Matyas Rakosi, Communist Party leader, told a meeting of electors in Sumeg, West Hungary.

Rakosi, who is Deputy Prime Minister in the Hungarian cabinet, denounced as "reactionary propaganda" charges that the Communist party is seeking to destroy religion in Hungary by advocating optional instead of compulsory religious education in state schools.

"The Communist party has shown its goodwill toward the churches," he said, "by insisting that small estates be provided for pastors where congregations are poor. In addition, Communist workers have helped to repair damaged church buildings in many places."

COLLEGE PRESIDENT RESIGNS

Raleigh, N. C.—The Rev. Edgar H. Goold, for thirty-one years the president of St. Augustine's College here, has resigned, effective September 1. Bishop Penick of North Carolina, president of the board of trustees, states that the resignation will be considered by the board at a special meeting to be held in the near future.

ZABRISKIE ADDED TO DELEGATION

New York:—Philip T. Zabriskie, undergraduate at Princeton, has been added to the delegation representing the Episcopal Church that will attend the youth conference to be held this summer at Oslo, Norway. He is the son of the Dean of the Virginia Seminary.

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Seminarians Present Ministry To College Students

Enthusiastic Way Seminarians Have Adopted The Program Is Ample Evidence of Its Need

By Hugh C. White Jr.

Washington: — "In primis: the reason that moved me to enter religion (the ministry) is: first, the great misery of the world, the iniquities of men, the rapes, adulteries, larcenies, pride, idolatries, and cruel blasphemies which have brought the world so low that there is no longer anyone who does good." This could have been written by one of the twenty pre-theologues at Kenyon College or by one of the twenty-five men considering the Episcopal ministry at Harvard. Actually, they are the words of Savonarola written to his father the day he entered the Convent of San Domenico in Bologna the 25th of April, 1475. The evil of men is the same today, yesterday, and tomorrow, and the men entering the Christian ministry today are challenged by the crisis of their post-war generation. This is their calling.

Seminarians are keenly conscious of the need for men in the ministry. Eight of our Church seminaries and Union Theological Seminary in New York have organized groups of six to twelve men to make week-end visitations to the colleges in their respective areas. At the invitation of the local rector or college chaplain, they speak with individuals and groups on Christian vocations and the ministry in particular.

This spring, seminarians will visit some 130 colleges to make contact with individuals, have luncheons and dinners with three to five men, speak at student services, and lead discussions on the ministry. They will try to make their visits informal. They are not holding conferences on the ministry. They are aiming at the men who are undecided, and the men who are skeptical because they are ignorant of what the ministry entails. Most college men do not know what a seminary is. They think it is something resembling a monastery, and I have even heard it referred to as a cemetery. Seminarians can speak at first hand of their decision to study for the ministry and what life at seminary is like. One seminarian wrote, after visiting William and Mary College: "The personal meetings were effective in that we were able to sound out the views of the men contacted, and could present a strong, personal view of our own stand, and show them whereby they might be effective in the ministry." Seminarians, being closer to the age of the college group, are more capable of receiving a frank, open, and natural response from the college-age group.

Most of our seminarians today are veterans and have had from two to six years in the armed services. They have a kinship with and a sympathetic understanding of the great



The Rev. Hugh C. White Jr. is assisting Dr. Cadigan in recruiting for the ministry

number of veterans in our universities. One such seminary veteran visited his alma mater and found five men in his class at the fraternity dinner table. He spoke to them informally about his decision to go into the ministry and what it was like at seminary. One of these old classmates wrote him a nine-page letter two weeks later to say that he had decided to study for the ministry. "I have been thinking of the ministry off and on for the past ten years. You are the first person who has ever spoken to me about the ministry as a life work."

The returned veterans in our seminaries are concerned about recruiting for they feel that failures in the chaplaincy were due largely to "man power." A graduate of Annapolis and a retired colonel of Marines who is a junior in one of our Church seminaries said, "The chaplaincy and the Church as a whole need men of conviction, initiative, and maturity. Such men must be challenged to give their lives."

Seminarians in their deputations to colleges are endeavoring to do three things:

1. Give personal witness of their decision to study for the Christian ministry.
2. Counsel the undecided and challenge the men of conviction, initiative, and maturity.
3. Give a first-hand account of what life at our Episcopal seminaries is like.

The seminarians will endeavor to keep in touch with interested men and those who show promise as potential ministers. They will invite men to visit the seminaries over a week-end or during vacations.

The spontaneous and enthusiastic manner in which our seminarians have taken up this program of recruiting is evidence of its need. The seminarians are not going out with the idea that by a week-end junket they can win five men, or even one, for the ministry. They realize that the real work of directing more and better men into the ministry depends upon the attitude of parents, home parish example and teaching, the associations and teaching in our schools and colleges, the effectiveness of each college chaplain, and, more than any of the above-mentioned factors, the individual's faith in Christ and relationship with him.

Though the spirit truly is a "wind that bloweth where it listeth" there is a sense in which it is a trade-wind steady in certain channels. Surely the Church militant fighting for the kingdom and calling for new leaders is one such channel. Here is a definite call to confront "the iniquities of men, the rapes, adulteries, larcenies, pride, idolatries, and cruel blasphemies which have brought the world so low that there is no longer anyone who does any good."

The nine seminaries cooperating in this program of recruiting hope that their respective groups will be a regular society that can be called on by rectors and chaplains year by year. If you would like one, two, or three seminarians to visit your

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parish or college campus we list here the men you can contact at the seminaries:

General Seminary, Chelsea Square, New York: Rev. P. M. Dawley. Berkeley Divinity School, 80 Sachem Street, New Haven, Conn.: Dean Lawrence Rose. Bexley Hall, Gambier, Ohio: Rev. Oscar J. F. Seitz. Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, Calif.: Dean Henry H. Shires. Philadelphia Divinity School, 4205 Spruce St., Philadelphia: Dean Frank D. Gifford. Episcopal Theological School, 99 Brattle St., Cambridge, Mass.: Dean Charles L. Taylor Jr. Seabury-Western Seminary, 600 Haven St., Evanston, Ill.: Rev. Holt H. Graham. Virginia Seminary, Alexandria, Va. Rev. Jesse M. Trotter. Union Seminary, 120th and Broadway, New York: Rev. Robert B. Appleyard.

CHURCH CLUB DINNER

New York:—About 500 Church people attended the annual dinner of the Church Club of New York, held at the Waldorf-Astoria on April 10. The speakers were Bishop Powell of Maryland; Hershel V. Johnson, deputy United States representative on the U. N. Security Council, and Bishop Gilbert of New York. Judge Robert McG. Marsh, president of the club, presided.

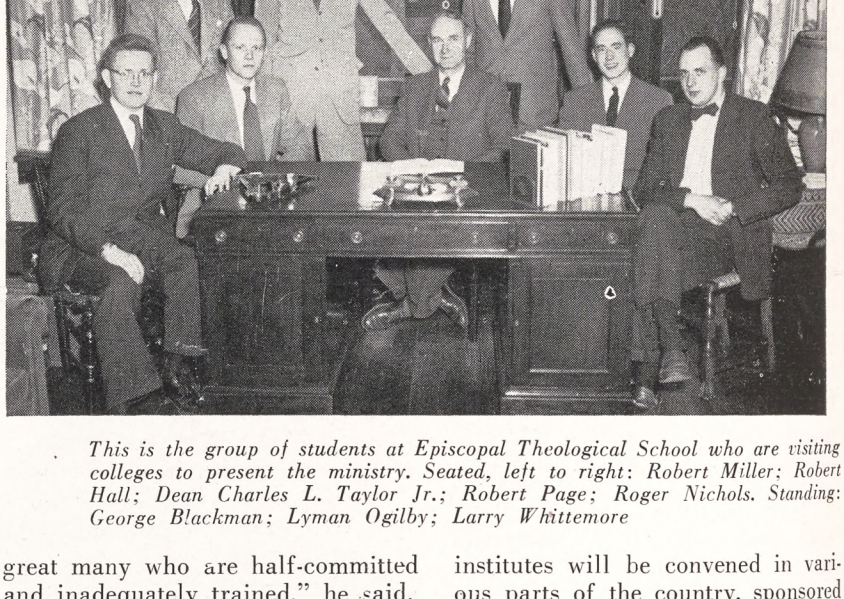
VETERANS STUDYING FOR MINISTRY

New York: — Veterans training for the ministry constitute 25% of the total enrollment in 119 leading theological seminaries, according to a survey made here by the commission on the ministry of the Federal Council of Churches. The survey also revealed that total enrollment in the seminaries studied has increased from 9,746 regular students in 1940 to 14,001 this year—a gain of 44%. Of the total, 3,437 are veterans. Average enrollment in seminaries has increased from 82 to 118 students per school during the same period, the survey showed.

According to John Oliver Nelson, director of the commission, the present enrollment of veterans, although large, does not tell the complete story of the interest former servicemen are showing in the ministry as a career. A great majority of veterans interested in the ministry, he explained, are still college undergraduates who plan to study at seminaries later. Some colleges and universities, Nelson said, including Princeton, Yale and Ohio Wesleyan, have a higher enrollment of pretheological students than ever before.

"Candidates for church vocations are appearing in numbers not equalled during the past two decades," Nelson declared.

He cautioned church groups and theological schools that growing interest in the ministry by students calls for wise selection of candidates. "The Church is better served with a fewer number of genuinely able, dedicated workers than with a great many who are half-committed and inadequately trained," he said.



This is the group of students at Episcopal Theological School who are visiting colleges to present the ministry. Seated, left to right: Robert Miller; Robert Hall; Dean Charles L. Taylor Jr.; Robert Page; Roger Nichols. Standing: George Blackman; Lyman Ogilby; Larry Whittemore

DOCTORS FIRED FOR STAND

Waterbury, Conn. (RNS): — Six Protestant doctors said here they had been dismissed from the staffs of three Roman Catholic hospitals in Connecticut for refusing to withdraw from a group of physicians supporting a birth-control measure pending in the General Assembly. The bill would permit doctors to give information on birth control to patients whose health they believe would be endangered by pregnancy.

Drs. Joseph L. Hetzel, John H. Foster, and Arthur H. Jackson declared they were dismissed by St. Mary's Hospital here. Dr. Oliver L. Stringfield said he was dismissed by St. Joseph's Hospital, Stamford. The third hospital named was St. Vincent's in Bridgeport. Two of the physicians issuing the dismissal announcement asked that their names be withheld.

UNITED NATIONS CONFERENCES

Providence, R. I. (RNS): — A series of conferences to familiarize Christian leaders with the principles and purposes of the United Nations will be launched here April 22 when the first regional institute on church strategy and world order is held under the auspices of the Rhode Island Council of Churches. Similar institutes will be convened in various parts of the country, sponsored by local councils of churches in cooperation with the commission on a just and durable peace of the Federal Council of Churches. The second institute has been scheduled for April 30 in Harrisburg, Pa.

UNITY COMMISSION HAS MEETING

Washington:—The joint commission on approaches to unity held its first meeting since General Convention here at the College of Preachers, April 10-12. They considered, among other things, the recent statement of the Presbyterian commission which stated that they had not given up hope entirely of arriving at a basis of unity with the Episcopal Church. Bishop Strider of West Virginia presided as the chairman of the commission.

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EDITORIALS

A New Strategy

THE Church should be deeply grateful to the Church Society for College Work for its current drive to recruit men for the ministry. There are few parishes that have not been affected in one way or another by the shortage of clergymen. Many of the smaller ones have had to go without rectors or a priest-in-charge while many large parishes have had to go without curates. At a time when the Church should be able to strike in full force, we are greatly handicapped by lack of clergy. It is to the credit of the Society that it has the vision and faith to institute a drive which is the best possible action at the moment.

In the long run, however, we must develop a new strategy in respect to the vocational decisions of our young people. The primary decision with which every young man should be confronted is "Will I give my life to Christ (or will I withhold it for myself or for some other cause)." If he answers this question in the affirmative, he must decide in what special field he will serve the Lord. The ministry (in the narrow sense of that term) is only one of the fields. At the present moment it is no more important than a number of other fields of Christian service nor is it as difficult and as dangerous as some others.

Unfortunately, the Church has allowed a secondary decision to become the primary one or, at least, to become confused with the primary one. In the minds of most young men the vocational decision, from the Christian point of view, is whether to serve Christ as a clergyman—or not at all. Anyone who has been at young people's conferences will have talked with some young man who is struggling with the problem in just these terms. He has been deeply moved, perhaps for the first time, he wants to give his life to Christ, but for any number of reasons he doesn't feel he can become a clergyman. That there is any other Christian calling, that other fields are just as important to God and that God may want him in one of them are facts which have never been presented to him. The Church has become so desperate that sometimes a young man who asks a question (not necessarily an intelligent one) about religion or shows any interest in the subject is approached on the possibility of his becoming a clergyman.

This whole problem is part of the larger one of developing within the Church a true priesthood of all believers, a ministry of the laity. There is God's work to do in all areas of the common life. When the Church Society for College Work has finished its present campaign, we hope that once again it will take the lead in finding ways of presenting this great truth to young men and women of our country. We are convinced that in the end it is only as part of a campaign to get all men to choose a Christian vocation that we will solve the problem of a shortage of clergy.

Be a Regular

THERE are several thousand Church people who will read this number of THE WITNESS who are not regular subscribers. Many of them are getting their copy at the parish church, but many of these bundles will stop the first of May. We of course are anxious to have you for regular subscribers. So if you would like to have THE WITNESS in your home each week please use the form that is found on page fourteen.

Follow Up

THE most serious criticism of the Church Society for College Work is "there is no follow up." Leave us analyze this remark, as the sergeant used to say in basic training. It does not mean that the Society will be interested in a certain college church for a few years and then drop it. When it gives money to get a chaplain started it is only for the first few years, but that is because the chaplain is usually so good that after a bit he will have so commended himself to the congregation, students, alumni and others that they take over the support. That is understood from the beginning in the agreement with his bishop. The Society's money is pump-priming money and the organization has always believed that if a work was any good it would commend itself locally. Bishop Tucker said that in his travels as Presiding Bishop he was amazed at how much had been accomplished in college work by the small grants of money given here and there to start a piece of work, which from then on was on its own and held its own successfully.

Nor does criticism of lack of follow up apply to getting men placed. There are clergymen who have been pursued for years with offers of jobs in college towns. Every time they run into a member they give a guilty start and say, "Yes, I'll do college work some day. Just leave me

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alone another five years."

The remark does not apply either to college openings. When you read that things are now going well at last in a certain college town it's no accident. The Society tried to fill that job years ago and can show a letter written in 1937 when old Dr. Go-Lightly was busy on his monograph on *Edible Fungi Native to Greene County* instead of calling on the students in the college dormitories across the street. Persistent stubborn watching for openings in college towns is one of the best follow ups of the Society.

No, the failure to follow up lies here: Someone comes to Toledo, a lunch is held, a speech is made on college work, all hands leave in a glow. But no one follows that up, and no one ever will. The speaker at that luncheon has a church of his own; he can't give any more time. So if *you* were at the luncheon it's *your* job to follow up and hold more meetings and spread the word and try to raise money. The Church Society does not admit failure to follow up; it admits failure to inspire some self-starters. The call to help college work is the call of David—no one else went out to fight Goliath, so David did. One person sets another on fire is the serious word about this, and that is the only way the work spreads.

This does not mean that the Society isn't going to do all it can with the mimeograph, the tea for the Auxiliary, the appeal to the diocesan convention. But the burden is carried by volunteers, each of whom has a parish or a college or a diocese or a business to look after. So if the cause appeals to you, *act*.

Man and the State

by Stephen F. Bayne Jr.

The Chaplain of Columbia University

"CHRISTIANS and Christian social systems are not good and just; they are sinful like everybody else and every system. What distinguishes them from others is that they recognize this . . . . . " Or, as Eduard Heimann writes elsewhere,* "When in the Bible the Philistines conquer the Jews, this does not prove that the Philistines were right, but that the Jews were wrong. . . . The Jews were elect because God chose to reveal the spiritual character of his creation unto them and through them. This quality of being elect is far from guaranteeing that their behavior and activities will always be holy; it proves historically to be rather a curse than a privilege."

With this rather somber principle of judgment, with which Heimann ends his essay on "Man and the State," we may do well to begin. It is not a case of our self-consciously assuming an attitude of righteousness or humility. Unlike Pooh-Bah, our family pride does not, in these days, require to be denied. We perceive in our world effective challenges to our traditional beliefs which make us acutely uncomfortable. Some of us are uncomfortable exteriorly. All of us, who think at all, are uncomfortable interiorly.

And our discomfort is the curse of which Heimann writes—our recognition that there is no changelessly good and just social system, that the tension between order and freedom is relentless and endlessly pervasive, that we have been living beyond our means ethically, that we must find both a new understanding of principles, of ends, and new social techniques if we are to survive. We may vary in our identification of the Philistines, but the judgment is hardly open to question.

To the ordinary student in college (and he is the soul whom I know best, but I do not think he is unique), that judgment is profoundly real. He sees, as Heimann says, that "the fundamental problem of political life is how to establish equilibrium between freedom and order." He has probably spent some years of his life in a war against one solution of that problem. On his campus he is confronted with other solutions, insistent, logical, and theoretically neat as no presentation of his traditional democracy can ever be. In his own personal life he sees the same problem: he, like society, cannot live for a day without order—freedom is the loser in any conflict—yet freedom is what matters. In the industrial society into which he will shortly go, a society in which order is increasingly a necessity and liberty a luxury, he finds still another instance of the problem.

From the study of history he learns about the marriage of what Heimann calls "the Greek understanding of freedom in the order of the com-

*Communism, Fascism or Democracy—New York, W. W. Norton & Co., 1938; p. 247f.

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munity" and the Hebrew-Christian sense of "freedom from the community." He sees working out in history the dual principles "the powers that be are ordained of God," and "we must obey God rather than man"—order and freedom again. He finds the issue in acutest form in the conflict between Church and State and the uneasy postponement of that conflict in the Reformation and in the post-Reformation experiments.

In all this, I think, he sees one lesson emerging clearly—that the vast power in modern society requires more adequate moral controls than what are now at work. Power is not the villain in the piece. Power is the amoral stuff—economic power, military, atomic, technological, political power. It slips from one disguise to another, and he is not overly deceived by the disguise. But he knows that this gigantic idiot demands control, demands order; and he questions whether the existing pattern of order in his inherited democratic society is adequate to do the controlling and at the same time provide the freedom he seeks in and from the community. Perhaps no pattern can do it.

This is an essay about man and the state, not about college students. But the uncertainty, the "perhaps," is most characteristic of college students and therefore is a factor of transcendent importance in the future of man and the state.

THERE is no question in my mind as to what will resolve that uncertainty. The first requirement is a reaffirmation in new and relevant terms that "liberty is the air which we must breathe for the spiritual realization of ourselves." Heimann assumes that principle. That is not a safe assumption to make. Modern society breeds a spiritual peonage incomparably shameful—you cannot organize society, much less a college curriculum, as if there were no God and expect freedom and responsibility to reproduce themselves automatically. There are too many persuasive alternatives—psychological, economic, philosophical.

The second requirement is a sincere and informed attack on the problem of irresponsible power in society. Heimann cites the example of the helplessness of society "to utilize its own facilities," to manage its affairs so as to provide full employment or to protect its citizens from the consequences of corporate mismanagement. "What democracy requires," says Heimann, "is responsibility of its governors and equal liberty of its citizens . . . Justice includes liberty . . . but liberty guarantees of itself neither order nor a just order. They must be deliberately willed."

That is a magnificent phrase. But it is nothing more than a phrase as long as the Church—which is, in its laity and clergy, the *locus* of the will of society—does not buckle down to the drudgery of thinking through the ethical problems of modern society and giving people some practical and realistic guidance in these matters. As matters stand, the Church seems a luxury, and not a very useful one—like a Victorian sofa, it represents the best an earlier generation could produce but it won't bear much weight now.

The third requirement is an honest acceptance of the fact of the pluralistic community in which we live. Heimann says, "the same justice which demands equal freedom between individuals demands it between groups as well. This is the principle of pluralist democracy." The problem of the minorities, (and we are all minorities)—the problem of adequate representation—the problem of the obligations of the group to the whole—these measure the degree of freedom between groups.

In all these, the age-old sacramental imperatives of the Christian faith are urgent and insistent. The problem of man in the modern state is not a theoretical problem to anybody; it is acute and personal; but to the Christian it is also a religious problem. Civil liberty, to the Christian, leads inescapably to the costly, responsible, grave freedom of the created spirit under God. The problem of order in society melts imperceptibly into the problem of a cup of cold water given to the Lord. The Christian is never sure which bread he is talking about at any given time—indeed our daily bread, and the order which safeguards it, is in the end the same as the Bread of Life, and the freedom which gave It.

Above all things, the Christian knows that the State is neither bad nor good; it is at best the neutral penalty for man's sins and his freedom. God alone is good. The state cannot make anything good, or anybody. God alone creates and redeems. Therefore we end as we began—"What distinguishes Christians and Christian social systems from others is that they recognize that they are sinful, and are extended the hope that, by taking criticism and blame seriously, they may be lifted to the plane of a new, more just, and more durable life." The hope is great and life-giving. Whether the rising generations will ever hear of it, or trust in it, is another question which only the Church can answer.

This is another in the series of articles based upon the chapters in the book, *Christianity Takes A Stand,* which may be bought for 30c from THE WITNESS, 135 Liberty Street, New York 6, N. Y. The series will be concluded with the next number with an article by Mr. Philip Murray on Full Employment and one by the Rev. Frederick C. Grant on The Duty of a Christian in the Modern World.

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Need for Negro Clergy

By

JOHN M. BURGESS

Chaplain to Episcopal Students at Howard University

FOR lack of clergy, Episcopal Church work among Negroes will not be extended much in the next few years. With at least thirty churches vacant it is useless to think of any advance in this field. At the present time there are only nineteen colored men studying for our ministry, and this number hardly makes up for the normal reduction through death and retirement. That we have opportunities for growth is beyond question. Where the work is adequately supported and realistically planned, our parishes are making a commendable impact upon the Negro community. We find among many of our churches a desire to bring to the people not only an impressive liturgy, but what is more important, a keen interest in interpreting the Gospel and training Christian leadership to meet the aspirations of people who face a disheartening social order. Examples of their success can be found in every section of the country.



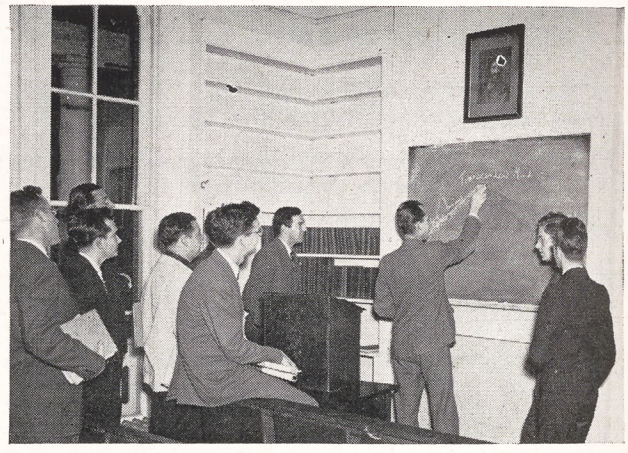
In the face of these opportunities it is discouraging to know that we shall be marking time for a while. However there are certain definite things we can do now to correct our present situation and advance our work in the future.

First, we can bring the challenge of the Church's ministry to our college campuses. We dare not sit idly by while a meagre, unpredictable supply filters in. The schools of the American Church Institute, the large centers of Negro education in Washington, Atlanta, Nashville and New Orleans, and the great northern universities are all sources of our best leadership. We must deliberately seek such candidates. More of our college students should be given the opportunity to weigh the possibilities of entering the ministry.

Second, this lack of Negro clergy is a national problem and not necessarily a diocesan one. In some dioceses where there are many colored communicants but few separate churches, bishops are unwilling to accept candidates because there is little possibility of their being employed in their home dioceses. In the face of our great need, a bishop would hardly be left with an unemployed man if he accepts him as a candidate with no prospect of work in his particular diocese. Still, if he is reluctant to accept him on these terms, certainly other bishops would take him if adequately recommended. The office of the secretary on Negro work in the home department could reasonably act as a clearing house to distribute candidates over the Church.

Third, we must demand adequate collegiate training from these men and be prepared to offer them the best theological education. The cultural standards of the Negro community are rising rapidly and if the Church is to maintain its traditional position of leadership and influence there can be no letting down of the bars. Though we are inclined to rush matters because of the critical shortage, the problems will not be solved for tomorrow by filling the gaps with ill-prepared men today.

Fourth, if we are to attract the best type of leadership, the Episcopal Church must testify to an unequivocal stand on those issues that directly concern the well-being of all races and classes. The Church might well follow the example of the YWCA and the National Council of Church Women in implementing high resolutions with effective action. If the Church sincerely wants Negro members, then it must break down those barriers of discrimination that tend to mark them as step-children within the household. We must be prepared to challenge the young Negro with the full power of the complete ministry, and not particularly one "among his own people." There is no logical reason why an "interracial church" should necessarily be an undenominational church, nor why diocesan and national Church administrative and clerical jobs should be held by white people only. Other mission boards are appealing for missionaries, Negroes included, for work in all parts of the world. Until recently it seemed



An informal classroom discussion at the Virginia Seminary

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that the Episcopal Church was reluctant to send American Negroes as missionaries *even to other Negroes* in foreign lands. Are we yet willing to impress the colored youth with the world-wide character of the ministry that we would have him enter?

Through wise and unprejudiced planning we can present to our youth the great opportunity that the Church's ministry affords. And we can hope that enough will be interested that bishops can choose carefully among them for the best to do the job.

State of the Church And Its Relation To the College

By

C. LESLIE GLENN

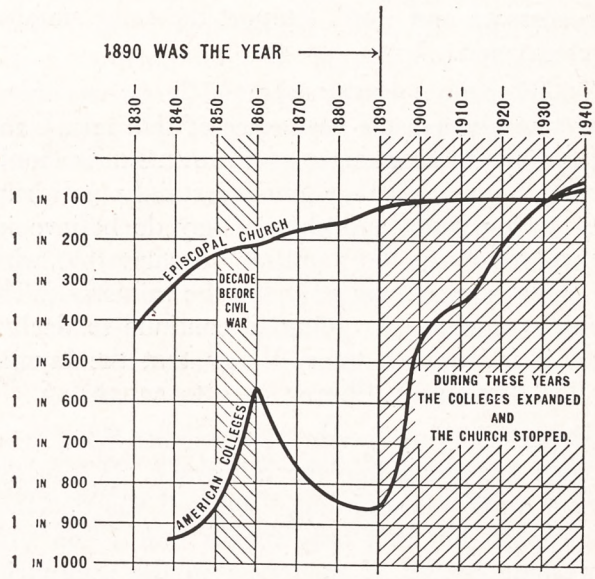
President of the Church Society for College Work

I NEVER know what the state of the Church is until I count something. I never trust my own impressions because I always feel fine. Cheerful optimism pervades every guess I make. So recognizing my sanguine temperament and having once been an engineer and a teacher of mathematics, I always want to add or subtract before giving an opinion.

My first arithmetical observation is that the Church in the United States has not grown in this century, that is, in proportion to the population. In the last century it grew rapidly, but it started a negative acceleration in 1890. That is the very year that the colleges started their phenomenal growth. When the colleges started, the Church stopped. So much is clear from the census and I venture to guess that the two facts are not unrelated.

To those of you who are familiar with graph paper I will report that the curves of Church growth and college growth are always going in opposite directions. For this fact no one will offer as an explanation that religion and learning are incompatible nor that the Episcopal Church is a particular form of Christianity which withers with education. Darwinism, Fundamentalism, Freudianism, dialectic materialism and other current intellectual difficulties are hardly worth mentioning as causes for decline in Church growth compared with what Booth Tarkington's Penrod would call "the main and simple reason." Namely, the boys and girls left strong home parishes for weak college parishes. If the home church is weak, at least it is the church of childhood; but the ineffective college church makes a pitiful contrast with the growing and stimulating university. The state of the Church in general is tied up with the state of the Church in the colleges.

This is confirmed by unquestionable figures—the number of clergymen compared with the population.



There may be many reasons why Church growth stopped in 1890, but chiefest was the Church's failure to minister adequately to the rapidly expanding universities. Note that just before the Civil War the same thing started to happen, but the war set the universities back.

Proportion of Church and College to Population of United States

Year	Church	College
1840	1 in 308	1 in 940
1850	1 in 235	1 in 856
1860	1 in 209	1 in 561
1870	1 in 166	1 in 775
1880	1 in 147	1 in 843
1890	1 in 118	1 in 858
1900	1 in 102	1 in 453
1910	1 in 99	1 in 347
1920	1 in 98	1 in 206
1930	1 in 97	1 in 112
1940	1 in 89	1 in 98

This shows that clergy kept up with the population fairly steadily until 1890. From then on the people increased greatly in proportion to the clergy. Of course, radio and automobiles and telephones and mimeographs enable a modern clergyman to minister to more people than his predecessor could, but this is offset by the decline in the custom of church membership and attendance, and it is not conceivable that these mechanical inventions permit the clergyman of 1947 to be the shepherd of nearly three times as many people as his brother of 1890. The fact is that he does not shepherd these extra people; they are lost. Our communicant figures are really suspect when we claim in them that the clergyman of today is able to care for nearly three times as many communicants as the clergyman of 1890. This could not possibly be true unless we have lost all sense

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of what pastoral care involves in time given to individuals. The fact is that the communicant figures must be disregarded, and total clergy figures used instead. That is a very accurate count, for at least we know the names and addresses of all the clergymen. Comparing clergy with population shows either an increase in population or a decrease in clergy. Either the modern clergyman is more efficient than his predecessor or modern citizens are less religious than their predecessors and won't support the same number of clergymen.

Today, people won't support a clergyman unless they like him (in the best sense of that term) and believe him to be doing a good work. But it should hastily be added, they most certainly will support a clergyman and church they do believe in. So we return to the familiar chestnut that what we need is good men only for the ministry. The number of clergy is going to continue to decline until it is down to those clergy that the laymen of this democratic Church care to support.

Hence the very pertinent question: What kind of men are going into the ministry? If you ask me for a personal opinion, I will tell you that they are superb but that only means that I can give you some names of men now in the seminaries who are as fine as any I have ever known. I don't know the rest, but I am optimistic and they all look good to me. The first post-war class is superlative.

Some of you, however, may have been looking for curates or rectors lately and may be willing to put up with more arithmetic. This time from the Bible, abridged and reversed. The four fat and well favored post-war years that the seminaries are going to have under the G I Bill will only make up for the four lean and ill favored years of World War II, when the seminaries were practically empty.

The heart of this college generation has been touched with fire, as Justice Holmes said of another war generation years ago; but what happens after this? The war is not the war with Germany and Japan. Who will explain that? How is the Church to get clergymen for the great expansion before her in the next twenty-five years? Only by further efforts to reach college men. Strengthen the churches in college towns, increase the number of clergy ministering to students. By count, more present-day seminarians found their vocation in college, or in the army or navy, *due to the chaplain*, than found it under any other influence. The college chaplain is the person to get the men the Church needs.

Here the statistics are encouraging. I have not tried to count the places that were doing good work ten years ago that are doing nothing now, but from acquaintance across the country I can think of only five or six. On the other hand, there have been a large number of rectorships in college towns filled by interested and able men in the same ten years, and alumni concern is manifest in many quarters. Bishops and churchmen generally are alert to the opportunities. Three hundred and eight new clergymen have gone into college churches or chaplaincies in ten years, most of them with the primary purpose of reaching the college and many of them able to show clear results.

Every reformation in the Church's history was



Students at William and Mary College talk things over with the Rev. F. H. Craighill Jr., the Episcopal chaplain

effected by new men. Wise popes did not try to change the clergy, but looked for new ones. St. Francis and Ignatius Loyola started over again with the laity. Oliver Cromwell developed his New Model Army out of new recruits before he was ready to fight.

The most hopeful sign of the state of the Church is the way people's eyes are fixed on future leadership.

THE Church Society for College Work, founded only ten years ago, though dreamed of by many persons for twenty years before that, has focused a scarcely dreamed of interest on the part of the Church in this field. In this Society there is at last a union of prayer and work for this cause, and if money is any index of enthusiasm, nearly $40,000 is raised each year for supporting chaplains to students.

However, let us be realistic. Allow the mathematician once more to correct the advocate. A grain of mustard seed and a little leaven are hope-

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ful signs to us preachers because we know what they may become if planted in the ground or in the dough. But the metaphor-scrambling mathematician warns against counting chickens before they are hatched, or seeds before they find rootage, or leaven before it sets overnight.

There is a stirring in our Church, and our Church is more alert to this than any other, Roman or Protestant, but two warnings must be sounded.

1. Almost nothing was done, until the day before yesterday, for the intellectual side of religion in our colleges. Effective rectors and chaplains in college towns means some measure of pastoral oversight for student, but we must not deceive ourselves into thinking that we are offering a teaching ministry equal to the teaching offered in the classroom. We are just beginning to supply the great numbers of lay professors of philosophy, history, the Bible, theology, sociology and psychology who are convinced Christians and whose courses for undergraduates will at least give an opportunity for information on Christianity for the adult mind. When we do, the dream of Christian education will be fulfilled as it is far from being fulfilled today. Christians mature in heart, soul, *and mind.*

2. The second warning is about missionary interest. Without any investigation, I will announce the statistic that one sermon every two years is preached about missions in every college chapel (*i.e.*, the official college chapel, as distinguished from the local Episcopal church where our chaplains preach).

If you wonder what is happening to missionary giving, consider that 300,000 men and women graduate every June who have heard two sermons on the subject in four years (if they went those Sundays). Perhaps the missionary enterprise will always have as its backbone, as Bishop William Lawrence used to say, the ladies sewing in the basement of the parish church. Certainly it will get no help from college graduates without a process of re-education. We have made almost no effort from our Church Missions House to teach students about missions or to recruit them for the field. The thin red line of new rectors and chaplains won't do much for missions for a long time to come. We'd better still place our confidence in the Woman's Auxiliary.

The leaven has to set in the dough a spell, and yet it's there. That is the important fact. There are 1,500 colleges and universities in America, and the leaven is in 537 of them. Ten years ago it was in 229. Even a mathematician will permit himself a faint smile of encouragement.

Nor is this the leaven of the Pharisees, who were always looking for an outward sign. For the work in the colleges today is a deep work, rooted in prayer, and making inward as well as outward progress.

I would like to end on this note, but I can't. (The choir often tells me I miss good places to stop my sermons.) This must go on for I am afraid it may fall into the hands of my friends at Columbia, Williams, Louisiana State, U.C.L.A., Iowa State, Yale, Howard, Vassar, Winthrop, Harvard, or two dozen other places. They do not feel like farmers sowing seed or housewives waiting for dough to rise. They feel like fighters. There is a struggle going on today for the rich prize of the undergraduate mind. If the college is a field, it's a battlefield, not a wheatfield. Professors are not absent-minded dreamers walking along elm-shaded paths carrying green bags. They are protagonists, on one side or the other, in a contest that every day increases in intensity—democracy versus communistic fascism, idealism versus cynicism, spiritualism versus materialism. Every issue in the modern world makes for the university, because there is the future. And the Christian Church is fighting for that same future. Fighter is a better metaphor than farmer because *there isn't much time left.*

New Books

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***The Predicament of Modern Man and Foundations for Reconstruction.* Both books by D. Elton Trueblood. Harper's. $1 each.

The first named is a masterly diagnosis of the situation in which we find ourselves and the way out, by the professor of philosophy at Earlham College, formerly chaplain and professor of philosophy at Stanford University. The second book is an application of the Ten Commandments to contemporary life. These two books of scarcely more than a hundred pages each are challenging and stimulation to preaching and teaching. If you haven't read these two books I recommend that you hurry to buy them. —George B. Myers.

* * *

***The Resurrection of Christ.* By A. M. Ramsey. Westminster, $1.00.

Another important contribution to biblical theology. Unlike older studies, which seem determined to prove either that Jesus did not rise or that he was not changed, this work emphasizes the positive meaning of the resurrection.

—Robert Grant

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The Society for College Work Sponsors Conference

Those Teaching or Planning to Teach Religion In Colleges to Meet at Virginia Seminary

Edited by Sara Dill

Washington: — The Church Society for College Work is sponsoring a conference for ordained college teachers of religion and graduate students who plan to teach religion in college, including twelve of the Episcopal clergymen now working for their doctorates at Union Seminary. This will be held at the Virginia Seminary sometime early in May. The purposes of the conference are to explore problems of placement, to examine reasons which favor or handicap ordained Episcopalians in the various colleges, to discuss several colleges where the administrations might be persuaded to appoint Episcopalians as teachers of religion.

To make clear the Church Society's interest in college teachers of religion as well as in college pastors and chaplians, to explain that in general this is a new emphasis and an additional strategy from the point of view of the Church Society, to suggest that this first sizable group organize as a special group within the Church Society and lead the way in the teaching field.

To discuss responsibility of teachers of religion to recruit for the ministry, to support conferences on the ministry by their attendance and by sending their able students, and by encouraging their students to visit the seminaries while they are still undergraduates.

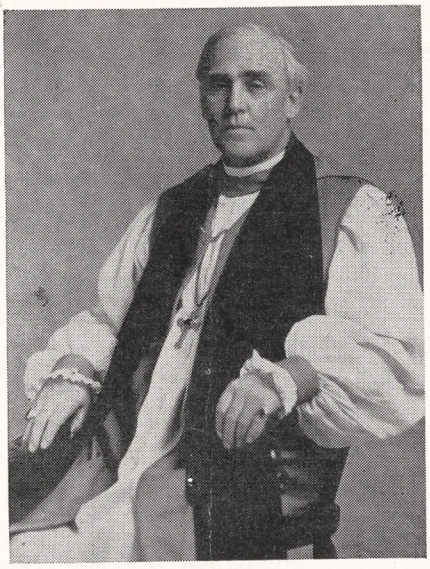
World Relief

New York:—St. George's Church here has contributed $7,200 in cash and about 400 items of material aid to the Presiding Bishop's Fund for World Relief. Mrs. Henry Hill Pierce, chairman of the workroom, said that attendance there has varied from 75 on the lowest day to 114 on the highest.

Artificial Insemination

London (wireless to RNS):—British churchmen and doctors are divided as to whether "test tube" babies should be encouraged, according to a series of discussions sponsored by the British Morality Council, a report of which has just been made public here.

The Council, organized by churches and sociologists under the chairmanship of the Rt. Rev. John W. C. Wand, Anglican Bishop of London, said the report was released so readers might "arrive at a balanced judgment of the issue."



Archbishop Derwyn T. Owen, Primate of the Church of England in Canada, died of a heart ailment on April 9 in Toronto in his seventieth year

Most churchmen, according to the report, denounced artificial insemination as "degrading and adulterous unless the donor is the woman's husband." On the other hand, some doctors said the practice is "often justifiable because it will bring into many homes happiness where unhappiness previously existed, and tends not to destroy but to safeguard the marriage."

Dr. Thomas G. Dunning, director of education, temperance and social service of the Baptist Union, said he felt that "religion should sanction artificial insemination from a husband." The Rev. J. C. Heenan, a Roman Catholic priest, and the Rev. G. L. Russell, of the Church of England, both condemned the practice. A number of lawyers argued that children born after artificial insemination by a stranger are illegitimate.

Dr. Mary Barton, a gynecologist, said 300 "test tube" babies have been born in England during the last five years as the result of artificial insemination by strangers, and "thousands" after artificial insemination by husbands. She added that 10 per cent of all British marriages are infertile, and adoption, in 70 per cent of cases, would not satisfy the woman's maternal instinct.

College of Preachers

Washington: — Canon Theodore O. Wedel announces a number of interesting conferences at the College of Preachers. In Easter week college workers of the 3rd province met, with Prof. Edward McCrady of Sewanee the main lecturer. Others were the Rev. F. H. Craighill, the Rev. J. Clemens Kolb, Canon Wedel, Miss Katharine Duffield, Miss Helen Turnbull and the Rev. Thomas V. Barrett.

This week the Rev. Otis R. Rice of New York is leading a confer-

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ence on the pastoral ministry; next week, April 21-26, Dean Zabriskie of Virginia Seminary leads a conference on Hooker, Maurice and Dubose, Anglican theologians.

Dom Gregory Dix, British liturgical scholar and the author of *The Shape of the Liturgy*, will be at the college the entire week of April 28 to lead a conference in a study of doctrinal and liturgical tensions; ancient and modern. Dean Charles L. Taylor of the Episcopal Theological School is the leader of a conference on Old Testament theology, May 19-24; the Rev. Percy L. Urban of the Berkeley Divinity School heads the conference the week following, and from June 2 to 7 the Rev. John Bennett of Union Seminary directs a meeting on the gospel and society. Finally from June 9 to 14 the Rev. Charles W. Lowry of All Saints', Washington, leads a conference on the Christian doctrine of God.

In addition the college will be host to a number of smaller gatherings, including the National Cathedral Association and the yearly conference on management and labor sponsored by the Presiding Bishop.

Bard Chorus

Annandale, N. Y.:—The Schola Cantorum of Bard College, a chorus of sixty students, will give a recital of sacred music tonight, April 17, at the Church of the Heavenly Rest, New York. The program will include the Requiem by Gabriel Faure and the Alto Rhapsody by Johannes Brahms. Admission is free and without ticket.

Heads Council

Newark: — Bishop Theodore R. Ludlow of Newark is the new president of the New Jersey Council of Churches. Dean Arthur Lichtenberger of Newark continues as chairman of the Council's department on social education and action.

Summer Session

Berkeley, Cal.: — A five weeks summer term will be offered at the Church Divinity School of the Pacific. It is primarily for veterans who desire to accelerate their preparation for the ministry. The first period of two and a half weeks opens June 23 and the second July 10. All the members of the faculty will give courses.

Discuss Politics

Lewiston, Maine:—The first political emphasis week ever held on a college campus was concluded recently at Bates College. Sponsored by the Bates Christian Association to stimulate student interest in political issues and problems and to try to discover "the role of Christian students in political activities," the week was highlighted by the address of Governor Horace Hildreth of Maine, and by assembly pro-

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Based on a somewhat similar problem of Phillips Brooks, the author wrote a paper two years previous to the death of Wendell Willkie, stating that without technical counsel disaster awaited the voice and health alike of America's "apostle of One World."



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grams, dormitory discussion groups, radio programs, library exhibits, a student opinion poll, and other special events. The issues considered during the week concerned international affairs with particular emphasis given to the Greek crisis, disarmament, and the development of federal world government.

Governor Hildreth's address, calling for students to assume their responsibilities for "vigorous, aggressive leadership" as Christian citizens, keynoted the week-long program designed to furnish not only an informational background to the issues considered, but also, a significant motivation for student political action.

At the conclusion of political emphasis week, F. William Stringfellow, organizer of the program, commented that the experiment in student political activity was so successful that it would become a regular event at Bates. Stringfellow, who was recently named one of the five delegates from the Episcopal Church to the world conference of Christian Youth to be held in Oslo this summer, said that "it is hoped that other colleges will join us in this kind of program in an attempt to more clearly evaluate the relation of the American student to political affairs in view of the social ideals and political implications of Christianity."

Missionary Speaks

Savannah, Ga.:—Ellis N. Tucker, for 25 years a professor at St. John's University, Shanghai, spoke in a number of parishes in Georgia, March 9-16. He told of the Church's work in China and of the political and military situation in that country.

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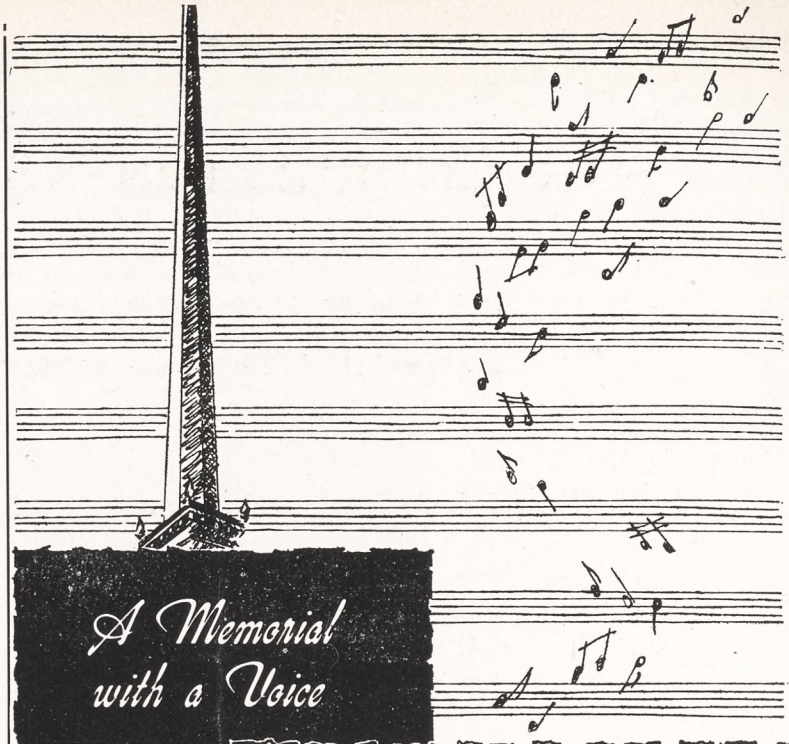

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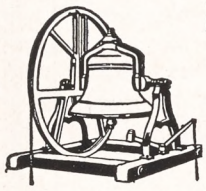
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Churches Act

Austin, Texas (RNS):—The Austin Council of Churches has petitioned the city council to deny utility services to any addition or subdivision that discriminates against any religious group. The church request followed a stormy three-hour city council meeting at which three councilmen strongly denounced sub-dividers of two new additions, just outside the city limits, for the inclusion of anti-Semitic restrictions on the ownership and occupancy of property. Developers of the property had applied to the council for the extension of city utility service and entrance to the sub-division through a city park. Action on both requests was postponed, but the city council indicated it would deny the requests unless the religious discrimination stipulations were removed. Developers have indicated they would comply with the city's request.

Represents Council

Atlanta, Ga. (RNS):—The Rev. Forrest Cleburne Weir, of Miami, Fla., was installed here as southeastern representative of the Federal Council of Churches. Speakers at the investiture included Charles P. Taft, Episcopalian and president of the Federal Council and Bishop Arthur Moore of the Methodist Church.

Mr. Taft said the greatest social need of the church is acquiring "knowledge of the techniques of cooperation." He was critical of "the churches' failure to aid laymen with their everyday problems," and proposed that the Federal Council mobilize united American lay thought to influence world politics.

Bishop Moore asserted that "a sectional, factional, divided Church cannot cope with secularism, nationalism and materialism. A warring Church won't produce a warless world. There are many demands for comradeship, none for competition."

Gifts Received

New York:—The Rev. P. H. Vogel, secretary of the foreign relations department of the Old Catholic Church in Austria has notified the National Council that packages sent by the Presiding Bishop's Fund have been received by congregations in Linz and Ried, Upper Austria. Also the Presiding Bishop has received a letter from Bishop Eivind Berggrav, Primate of the Norwegian Church, expressing gratitude for help received.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES M. STONEY
The Bishop of New Mexico and Southwest Texas

I was happy to see the excellent article "The Clergy Shortage" by Dr. Taylor in your issue of March 27. The situation is serious and should be called to the attention of our young men as earnestly as possible. Dr. Taylor's statements are correct, of course, but it is not quite so desperate as the bare facts would indicate. There has been a steady trend of population to the cities during the past fifty years which means that congregations are larger and there are not so many of them. Though the numbers in the church may be increasing all out of proportion to the numbers of the clergy it is a fact that when people are gathered together in large numbers we do not need as many ministers to look out for them. For instance, in the District of New Mexico and Southwest Texas we have slightly over five thousand communicants. If these were gathered together in ten parishes, ten clergymen would be sufficient. But as they are scattered over 154,000 square miles of territory, in over 50 groups, it takes three times that many merely to cover the field.

The lack of recruits during the past few years is serious but it is a delay rather than a total loss. Many of the men who refused to take advantage of their exemption and went into the military service are now in the seminaries and soon we will have a goodly number ready for work. Some of these prospective clergymen changed their minds and will never enter the ministry but there are many others who decided for the ministry while they were in the army.

The temptation to lower the educational requirements to meet the immediate emergency is certainly great, but there is ground for argument with regard to the type of training that is needed. When I was in seminary, many years ago, we seemed to learn everything except the things that we needed, to run a parish. It may be that the seminaries are giving a more practical training now, but my generation of theological students were pitched into their work without knowing much about the management of a parish, the conduct of Church School, the organization of parish life or the deeper problem of personal dealings with individuals. From the standpoint of dealing with the ordinary rank and file of church members these things are of far greater importance than the purely intellectual training that used to be given. The Church needs a great many more practical parish priests and not so many expert technicians.

I think too, that the seminaries have failed to impress our young men with the fact that the smaller places, particularly in the rural areas, are of equal importance and dignity with the more prominent parishes in the cities.

We definitely need more clergy and we need well trained men but the type of training apparently needs to be re-studied.

MR. ALEXANDER L. TINSLEY
Layman of Plainfield, N. J.

I call your attention to the advertisement in THE WITNESS headed "The Guild of All Souls." I cannot reconcile myself to this. Prayers for the dead on the part of relatives and friends and collectively by the Church is one thing, and apparently has never been objected to by the early undivided Church. It is too personal, sacred and voluntary a matter however to be bought or sold. The fruits of the latter practice are evil as shown by the history of the Roman Catholic Church. I can but see in this advertisement an attempt, whether conscious or not, to have us follow the example of that Church. The time to check this trend is in the beginning.

* * *

MR. MARTIN V. FRANKS
Layman of New York City

It is a great comfort to many of us that there is at least one Church paper that deals with the matters that concern our daily lives. The issue of April 3, just received, is a case in point. The analysis of the Greek situation by A. J. Muste was excellent and his program thoroughly Christian. As I read the daily papers it becomes increasingly clear to me that our representatives in Moscow are bent upon war, quite regardless of the concessions the Russians are making. It was also good to learn in this same number of THE WITNESS that there are those on the commission of a just and durable peace who are unwilling to stand quietly by while Mr. John Foster Dulles leads them along the war path.

* * *

MISS ELIZABETH HEARDING
Churchwoman of Delafield, Wisconsin

I desire to express sincere endorsement of the article by Dr. Foerster on the German situation (WITNESS, Feb. 13) and would be glad to see it published as a leaflet for wide distribution and for my own distribution.

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THE CHURCH SOCIETY FOR COLLEGE WORK

"OPERATION UZZIAH"

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This is a bad year for our world. Men's hearts are failing them for fear of things which are coming on the earth. But need it be sheer disaster? May it not be glorious opportunity? This may be the very time when many young men will catch a vision of God and answer His call to the ministry. Now is our chance to say to them: "Who knoweth whether thou art come to the Kingdom for such a time as this?"

At any rate, the Church Society for College Work has this vision. We propose to go ahead quietly but on a wide scale throughout the country and present the claims of the Christian ministry to college students, especially to returned servicemen, and to young men in business. If they catch the vision and give themselves to leadership, the times will be faced, let them be dark as they may.



What Is the "Church Society," and What Is It Doing?

The Church Society for College Work was incorporated in 1935 to promote the knowledge and acceptance of Christ's Religion and to strengthen the Church's ministry to college students, and to solicit and disburse for this enterprise.

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The WITNESS

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APRIL 24, 1947



CALIFORNIA ROCKIES SUPPLY BACKGROUND FOR DR. F. C. GRANT

Articles by Mr. Murray and Dr. Grant

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Wednesday: 11:00 A. M.—Holy Communion.

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The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS

For Christ and His Church

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APRIL 24, 1947
Vol. XXX No. 19

Clergy Notes

CARLTON, AINSLEY M., was ordained deacon on March 23rd by Bishop Rhea in Trinity Church, Pocatello, Idaho. He is at present a student at Seabury-Western Seminary.

DAVIDSON, GEORGE B., was ordained deacon on March 25th at St. John's Church, Los Angeles, by Bishop Stevens. He is at present a student at Northwestern University.

HUGHES, CHARLES W., rector of St. Alban's, Highland Park, Mich., has been appointed honorary canon of St. Paul's Cathedral, Detroit. Before taking his present position he had serviced on the cathedral staff for thirteen years.

MAXWELL, WILLIAM F. M. JR., was ordained deacon by Bishop Moore, retired of Dallas, on March 25th at St. Matthew's Cathedral, Dallas. He is at present a student at Seabury-Western.

NELSON, ROBERT B., retired priest of Virginia, died of a heart attack on March 28th at Winchester, Va., where he was rector of Christ Church from 1921 until his retirement in 1946.

RICKETSON, JOHN F., was ordained deacon on April 8 at St. Mark's, Aikin, Md., by Bishop McClelland. He is on the staff of the Cecil County cooperative parish with home at Port Deposit, Md.

SATRANG, PAUL G., was ordained priest on March 25th by Bishop Stevens at St. John's, Los Angeles, where he is curate.

STROUP, SAMUEL B., for thirty-four years rector of the Ascension, Hickory, N. C., died on March 26th.

SUTTON, CHARLES E., was ordained priest on March 23rd by Bishop Washburn at the Ascension, Bogota, N. J., where he is priest in charge.

WATKINS, JOHN K., rector of St. John's, East Mauch Chunk, Pa., is to take up work in Alaska, leaving about June 1. He will probably be stationed at Ketchikan.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

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REV. GARDINER M. DAY, RECTOR
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CHRIST CHURCH
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Rev. Peyton Randolph Williams
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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Fridays at 7:30 a.m.
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The WITNESS

For Christ and His Church

APRIL 24, 1947

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Rural and Industrial Problems Faced By Seminarians

The Situations in Both Require Imagination And Determination on Part of Church Leaders

By Fred Harriman
Student at the General Seminary

Philadelphia: — Eighty-two students from nine Episcopal theological seminaries met at the Philadelphia Divinity School, April 11-13, to consider rural problems and industrial relations. The conference opened with a service at which the Rev. E. Frank Salmon, rector of Holy Trinity, told the men that there has been a decided advance in "the social consciousness and social conscience" of the Church in the past 25 years.

The students, the following morning, divided into two meetings, with panels on the two subjects before the conference, with Bishop Horstick of Eau Claire the chairman of the rural panel and the Rev. Cuthbert Simpson, professor at General, the leader of the panel on industry. In the former the Rev. E. Dargan Butt, lecturer on rural work at Seabury-Western, declared that the 57 million persons are rapidly becoming pagans, with the Episcopal Church hardly touching this vast group. He said that a great part of the difficulty is that the Church is sending to rural areas only the very old, the very young, or the misfits, and that the Church must develop and foster rural vocations, with adequate pay for the work.

Prof. J. W. Nicholson of the Bishop Payne Divinity School warned against attempting to translate urban Church life to the country and recommended that a rural church must operate in terms of definite objectives based on a study of the community.

The Rev. Russell S. Hubbard, rector at Bar Harbor, Me., pointed out that there are two major divisions in rural communities: the extensive commercial farming of a highly organized and efficient agricultural industry and the subsistence farming of the poor community. In the latter, he said, there is a definite relation between soil erosion and soul erosion, with a high rate of immorality and an almost total lack of social consciousness. He declared that less than 17% of rural America has any Church connection, and that much of this was of a doubtful sort. In the more substantial areas the pagan influences of urban areas are a strong factor, but there is a greater sense of community life. He gave many illustrations from his experience in South Dakota and Maine which made the need for missionary work clear and challenging.

The addresses were followed by discussion, with students from rural areas giving additional data and illustrations, to complete the picture of the situation in town and country which offers such a challenge and opportunity. It seemed clear from the panel discussion that the crux of the rural Church problem is to supply the areas with a sufficient number of priest and other professional workers.

Prof. Robert Dentan of the Berkeley Divinity School opened the panel on industry and declared that work to have value in the Christian sense must have purpose. This requires, among other things, not minimum wages to permit maximum profits, but a wage that will permit the highest development of personality for the individual.

The Rev. W. B. Spofford Jr., executive secretary of the CLID, declared that the rise in prices, the disproportionate rise in profits, the impending economic collapse partly due to the removal of price controls, the continued strikes for higher wages which never will catch up with living costs, all point to a socialized, planned economy as the only alternative. Under our conflict economy, he said, collective bargaining, which serves as a temporary stabilizer, continually breaks down because of the increasing power of management. In fact management is so powerful today that many in that group seek to smash unions entirely.

Prof. Joseph F. Fletcher of the Episcopal Theological School spoke of the disappearance of "community" due to de-personalization and the family's loss of many of its traditional functions which require that the Church work in the new situation with new means. Chaplains for industrial firms, he declared, have real possibilities of reviving the prophetic ministry

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THE WITNESS, 135 Liberty Street, New York 6, N. Y.

For the $4 enclosed send THE WITNESS for a year to:

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through the interpretation of Christian principles to labor, management and government. He declared also that well trained and consecrated laymen could play a vital part in this work, and often could speak more effectively than ordained ministers. He said that the Church must face economic and social problems and be prepared to act progressively.

The final speaker on industry was Prof. A. T. Mollegen of the Virginia Seminary who stated that the crisis facing the country and the world is serious and inevitable. He said that the Christian is obligated to take his stand on every political and social issue and to bear witness to a Christian interpretation.

Following the panels the students held a plenary session on rural work and then one on industry, with summaries first given by the chairmen of the panels. The discussions were characterized by keen interest and enthusiasm, with occasional healthy disagreements. The speakers spoke frankly and faced facts squarely. The general impression one got was of a Church that is providing a completely inadequate ministry in both fields, but of situations that may be corrected with straight thinking, imagination and determination.

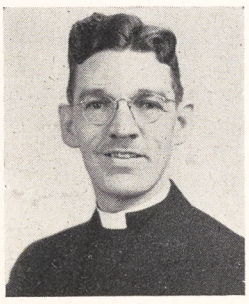
At the close of the conference the students met under the chairmanship of Theodore J. Jones, student at the General Seminary, and voted unanimously to hold a similar interseminary conference annually. They voted also that those attending the various Church training schools for women should be invited to participate. A continuation committee was organized, with Henry A. Seaman of Virginia as chairman, William A. Eddy Jr., of General, secretary, and with one representative from each school. A proposal that the conference assist in creating rural missions and in furthering the work of industrial chaplains, particularly by vacation work, was referred to the committee.

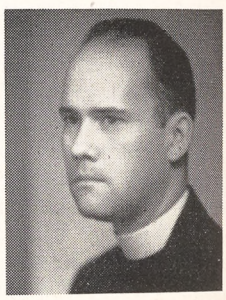
Features of the conference were an illustrated lecture on rural work by the Rev. W. F. Allison of the diocese of Newark and an address by Prof. Fletcher on his recent trip to Europe. He declared that there is a definite swing to the left in politics, discernible in England and much more patently discernible on the continent. He stated that the English are quite convinced that free enterprise can never be revived and they look to America as trying to enjoy an anachronistic luxury while the rest of the world starves. He also stated that, viewed by the laboring classes, the Church is hopelessly allied with the conservative classes and that churches in England have never been so empty. On the continent, he said, the situation is worse, with the Churches, Protestant and Catholic alike, making common cause with every reactionary movement.

He declared that Europe fears America since the people there realize that we have unprecedented power, and they fear that this power cannot be controlled by a country which insists upon unilateral control of a growing stockpile of atom bombs.

The address was received by the students with mixed emotions but with stirring interest on the part of all and there were few if any delegates who did not agree that this talk was the high spot of the conference. It pointed up the urgency of the considerations before the men and gave to the deliberations an appropriate worldwide frame of reference.







Leaders at the Interseminary Conference included the Rev. Joseph F. Fletcher of the Episcopal Theological School; the Rev. E. Dargan Butt of Seabury-Western Seminary; the Rev. Robert Dentan of the Berkeley Divinity School

CONFERENCE ON WORLD RELIEF

New York:—Presiding Bishop Sherrill and Bishop Gilbert of New York, together with a small group of lay men and women, met with the Rev. J. Hutchinson Cockburn, director of the department of reconstruction and interchurch aid of the World Council of Churches on April 15. He set forth the tremendous needs throughout the world, especially in Europe, along the lines set forth in the story found elsewhere in this number by Bishop Larned, written from Geneva.

Among those attending the meeting were Bishop Ludlow of Newark; the Rev. Horace W. B. Donegan of New York; Dean Arthur Lichtenberger of Newark; the Rev. Roscoe T. Fouse, editor of THE WITNESS; the Rev. Henry Darlington of New York; the Rev. Floyd W. Tomkins of Connecticut; the Rev. Randolph Ray of New York; the Rev. Louis W. Pitt of New York; Messrs. John Glenn, E. Townsend Look, Mrs. Kendall Emerson, Mrs. Henry Hill Pierce and Miss Edith M. Denison, all of New York.

LAY GROUP DRAFTS STATEMENT

Bernardsville, N. J.:—A small group of laymen of divers backgrounds, met here March 29-30 at St. Martin's House to consider their function as laymen. They united at the close on a statement which stresses the need for living "a Christian life positively, boldly and constantly" in all areas of life. Special stress was laid on the importance of Christian education among children and young people. They also endorsed "the proper use by the Church of all modern public relations facilities."

The conference was under the auspices of the Brotherhood of St. Andrew which is holding similar meetings in various parts of the country.

ROBERT F. GIBSON JR. MADE DEAN

Sewanee, Tenn.:—The Rev. Robert F. Gibson Jr. is the new dean of the School of Theology of the University of the South. He succeeds the Rev. Fleming James. The Rev. Robert M. Grant will continue as acting dean until Mr. Gibson arrives in July. At present he is liaison officer for the National Council for the Church in Mexico, and prior to that was on the faculty of the Virginia Seminary.

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Tremendous Needs of Europe Faced at Conference

American Bishop Tells of Most Significant And Inspiring Experience as Leaders Meet

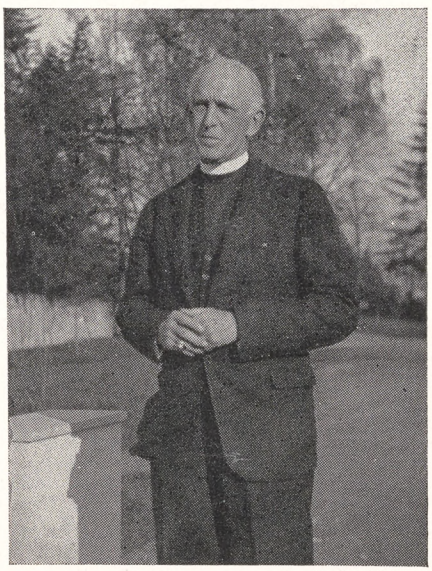
By J. I. Blair Larned

Bishop in Charge of the American Episcopal Churches in Europe

Geneva, Switzerland (air mail): —I have but recently returned from the annual conference of secretaries from the "giving" and "receiving" countries—all vitally concerned with the needs of Europe at the present moment. Organized under the leadership of the department of reconstruction, rehabilitation and interchurch aid, this conference must ever remain an indelible memory to all who were privileged to attend. From the "giving" countries there were those who spoke for Great Britain, Canada, Sweden, Switzerland and the United States. From the "receiving" countries delegates came from Austria, Belgium, Czechoslovakia, Denmark, Finland, France, Germany, Greece, Holland, Hungary, Italy, Norway, Poland and Roumania, to express their heartfelt thanks for the great help they had received, but also to outline the desperate needs they faced in the immediate future. Present, also, were representatives of the YMCA, WYCA, WCSF, the British and Foreign Bible Society, Friends and Brethrens' committees. The heads of the various divisions of our reconstruction department also presented their reports. Throughout six days of morning, afternoon and evening discussions we listened to a moving description of desperate needs, but likewise to the story of world-wide sacrificial effort to meet those needs.

I know that our Church at home is now engaged in the effort to raise the million dollars we have pledged through the Presiding Bishop's Fund. I am sure we shall meet that goal. But when we heard that the budget for Church World Service was twelve million for this year, and that only eight million was in sight it is all too evident that we, and all other participating Churches, must strive to the utmost to surpass our self-appointed objectives. How easily this would be accomplished if only those at home could have listened in at our conference, heard reports of the efforts of the "giving" countries, and the detailing of the tragic emergency needs of those "receiving" countries who so pathetically await our help!

Think of this little country of Switzerland—a population half the size of that of New York City — contributing its hundreds of thousands of francs to general relief, sending thousands of books in many languages to pastors and institutions, affording continuous hospitality to so many European pastors who are utterly worn out through their many years of suffering and deprivation, caring for many other Christian leaders afflicted with tuberculosis. And what of little Denmark, with its three million inhabitants, receiving some help from us, but truly a "giving" country when one understands that for many months they have been feeding and housing over 175,000 displaced persons and refugees at a daily cost of $100,000. Recall, too, the sacrificial example of our mother Church of England, and that of the non-conformist Churches of the British Isles. In spite of the devastation and ruin that war brought to them; despite the recent floods which have added immeasurably to their already desperate burdens, they will not only not accept relief from us — but rather pledged one million pounds by way of relief to Europe — and have already raised nearly three quarters of that amount.



Bishop Larned, in charge of the Episcopal Churches in Europe, is snapped in the garden of the headquarters of the World Council of Churches in Geneva

And then the needs—the desperate emergencies! I know that every possible effort has been made through much admirable publicity to acquaint our people with the real facts. But to hear the appeals from the lips of the representatives from these tragic countries, to look into their faces as they speak, is quite a different matter. We tell you we need three quarter of a million dollars to buy paper pulp, but does that request convey the true picture? Do our people realize that institution after institution has had all books carried away or burned, that thousands of pastors' libraries are gone, that there are no pads upon which pupils in school or college or theological seminary may take notes, that Bibles and catechisms, and hymnals are begged for in millions, that there are no paper bags in which to distribute the food or supplies that we are able to send?

We ask your help for the re-equipment of theological schools, deaconesses' homes, orphanages, colleges, hospitals. But do those at home know that when we speak of "re-equipment" we refer to the most elemental needs such as glass for windows, beds, tables, chairs, cups and plates, sheets and blankets? It breaks one's heart to hear of so many makeshift buildings where thousands of orphan children are sleeping upon straw on the floors; of theological schools where students study and live in buildings without heat—yes with paneless windows, seminaries still functioning in their former underground hiding places, or carrying on behind barbed wire in prisoner-of-war camps.

We plead for the continuance of generous allotments of food and clothing and medical supplies. We rejoice in the knowledge of what the acceptance of the Hoover proposals will mean to Germany. But even that will not begin to cover the needs. We are only now beginning to learn of the frightful severity of these past winter months in Europe. It's one thing to state—and tragically

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true—that, because of it, thousands have frozen to death. But it is quite another thing to hear of mothers hurrying to improvised clinics with their babies because, as they sought to change their diapers, they found them frozen to their little bodies, so that the skin came off with them, when they were removed. We seek increased supplies of medicines and vaccines of all kinds not only for present needs but to be prepared for what many fear may be serious epidemics this spring. In countless homes in Europe there has been, during this winter, no heat—and hence no running water. While pipes and toilets are frozen solid and feet of snow still cover the ground there has, so far, been no serious spread of disease—but what will happen when the great spring thaw sets in?

We place high in our priorities for spiritual reconstruction the vast problem of the refugee and the displaced person. Many of us knew that a department of the World Council was devoting all its energy to this work, and were being nobly assisted in this field by the work of the YMCA and YWCA. But many of us were totally unaware of the fact that there were still some thirteen million men, women and children in camps, or frightfully congested quarters—scattered all over Europe. Imagine the task of the chaplains and the civilian workers who seek to keep up the courage, the morale—yes morals—of such a multitude who see little or no hope ahead, but know that each day presages less food, or even more congested quarters. Among them are vast numbers of highly educated, cultured people—musicians, authors, artists, teachers and trained technicians who would make great contributions to the life of any nation opening its doors to them. Yet so few doors are even ajar, much less open, to these hopeless, helpless folk. UNESCO has recently allotted seventy-five millions to the problem of resettlement of such numbers—many many times this sum will be required. It can only be forthcoming as Christians, the world over, at last decide that such tragedy, such starvation, and moral deterioration just cannot be permitted to continue.

These are some of the more tragic, soul searching pictures which keep coming back to me as I recall those days we spent together. Yet, thank God, other impressions as frequently recur that bring hope and light and vast encouragement.

There was present, first of all, a very high note of courage. In spite of the overwhelming needs and the apparent lack of means with which to meet them—there was never a hint at possible failure for we knew that "with God all things are possible." Dr. Comba, the head of the Waldensian Seminary in Rome, referred to this when—in speaking for all the receiving countries — he sought to express his thanks for what the conference had meant. Said he, "We cannot put into words our gratitude for the blessing of these days together. The weight of our burden has lessened as we have heard of the even greater sufferings of others. We have learned, too, so much more of the sacrifices of those who are striving so desperately to help us. We pray for ever deeper humility as we are blessed by their gifts. But many of us have been talking of another impression which, perhaps, above all others we shall never forget. It is that upon the faces of you who day by day are trying so hard to find the gifts with which to meet these heartbreaking needs there seems always evident a smile! You make us ashamed of our complaints, our discouragements. We promise you that henceforth, we shall pray earnestly that the same smile may day by day light up our faces."

Even more heartening was the example of true Christian brotherhood that was evidenced in the tone of the addresses, the spirit of the devotional hours, the happy and intimate character of the fellowship. Here were gathered together delegates from seventeen European nations, friends and former foes alike; here were representatives from some twenty-five different Protestant and Orthodox communions; yet our morning and evening worship, our fellowship, our discussions were carried on in a glorious unity of purpose and rededication to a common task. It mattered not a whit that one morning our service was in German, the next in French, the next Hungarian or Swedish or Finnish. Even the hymn book we used was printed in three or four languages. We united in the Lord's Prayer, each in our own tongue. We moved from place to place at our meals that we might broaden the completeness of our brotherhood. National and sectarian isolationism vanished before the bigness of our challenge. Man's extremity—be it said to our shame—had become God's opportunity to

(Continued on page 18)



When the Holy Communion was celebrated in the village church in Switzerland, Dr. Cockburn (with Prayer Book) formerly the moderator of the Church of Scotland (Presbyterian) was celebrant, assisted by the Rev. Eugen Gerstenmaier, noted German pastor, the Rev. Alphons Koechlin, French-Swiss, and M. Becker, who was a member of the French underground during the war. Dr. Cockburn is now in the U.S. attending a meeting of the committee of the World Council of Churches at Buck Hill Falls, Pa., which will be reported in THE WITNESS *next week. He is also to preach at the Cathedral of St. John the Divine this Sunday evening*

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EDITORIALS

Eternal Life, Now

DURING this past Easter Season treasurers all over the land, and here and there a clergyman of course, have been basking in the warm reflection of the heaped up offering plates which blessed the cause of the risen Christ on Easter Sunday. Nothing so titilates the pious emotions with a sense of grace than to have a "just cause" abundantly supported by those who regularly place everything else first in their budget and philosophy. Who of us is not guilty of enjoying the unexpected check, the elegant memorial, or other blessings on a good cause by the pillars of respectability? In fact, the tendency is to accept it gleefully as though it were the one heaven-sent opportunity to get something out of a donor who usually padlocks the zippers on his pockets. It is always mollifying to have a "good cause" to melt the resistance, even if Resurrection Day must be pulled into that category.

No one wants to be accused of buying eternal life. Yet the encouragement of this practice of dramatic giving leads the giver into an unadmitted sense of piling up merit by good deeds for good causes for which he expects a reward. Where? Not in this world. He is astute and skillful enough to get ahead in the hottest of commercial and social competition, and of course he would only capitalize a little on the benefits of being known as a benefactor. No, he expects that reward to come to pass when this life "*he* owns" comes to an end. It is unfortunate that this accepted ritual of a good life has come to be known as philanthropy (derived from the Greek "love for man") for it is striking how often these munificent gifts are devoid of Christian results. That they help is only partly true.

The familiar rich young ruler who asked Jesus about eternal life was more than just a lover of good causes, yet when Jesus' answer came to him he was extremely embarrassed. He hadn't known that eternal life involved a plan and program of sacrifice *now*, and he had great possessions. "Philanthropists" who are so comfortable in their niceness ought to be disturbed by any group purporting to be the Body of Christ. It is no asset to these troublesome times to have the Christian Church identified with a meritorious stop-gap which Christ himself rejected. The whole truth about eternal life is that it cannot be bought or earned by supporting good causes. It demands that one begin developing *now* an entirely new set of habits regulating the use of "private" property and God's good earth. The eternal life cannot breathe in a vacuum—it exists and thrives in air which has a God-filled quality of man's duty to man. Call this economic change if you will, but there is no eternal quality of personal life without the accompanying eternal quality of community life.

Community life involves government and daily bread. The people who laud the benevolence of the philanthropist will almost inevitably deplore the philanthropy of a government as being a "hand out." We all know the disrupting effects upon individual and group stability when either the rigors of begging or the easy road to daily bread are the prevailing pattern of livelihood. We believe that this is as true of private philanthropy as it is of government relief. The community of the philanthropist is that of the feudal estate. He is Lord of his domains, large or small, and his benevolence depends upon his whim and fancy. This is not Christian community, and therefore is subject to change. It is almost impossible to believe that this can be changed without a complete change of structure.

The Risen Christ completed a pattern of eternal life which altered the motives and objectives of a group of men so that they made the Roman Empire tremble. That pattern has not changed. It must impinge upon and change the structure of a Church now diluted by benefactors for good causes, and vitally judge the economy of a people obsessed by the blessings of benevolent corporations.

"QUOTES"

FOR our sin of intolerance which has closed our eyes and our hearts to fine contributions which might have made us all richer and happier, we pray. We have not remembered that a wealth of philosophy and literature could have reached us from India; that song in its loftiest cadence was the gift of Africa; that from China and Japan come the most delicate forms of art; that Europe has its form of organized industry; and America her vigor of youth. In our enthusiasm for the growth of our own little systems we have failed miserably, each one of us, to realize that each culture and each religion might have its own gift for the enrichment of the whole. We have imagined that devotion, sincerity, holiness and humility are the exclusive possessions of our own group. For this our sin of intolerance, Our Father forgive us.

—The World Day of Prayer for 1947

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Our New Editor

HARDLY anyone ever looks at a masthead. However if you glance at ours on page two this week you will find changes. Since we started group-editing in the fall of 1941 the Rev. Frederick C. Grant has been our editor. Week after week he sat at the head of the table and in his genial and able manner directed the discussion on all sorts of topics until, through the exchange of ideas, editorials were evolved. But Dr. Grant's first responsibility is to Union Seminary. There he carries not only the full load of a professor, but is also the chairman of the faculty committee for graduate students. And when you realize that there are over 150 such students now at Union you get some idea of the task Dr. Grant has. These men have to be interviewed; conferences are held with them; their work has to be supervised; their theses must be read. This job got so heavy a year or so ago that Dean Arthur Lichtenberger was made Chairman of the Editorial Board and presided at three of our meetings a month. Then once a month the members met with Editor Grant in his study at the Seminary.

However Dr. Grant's responsibilities at Union have not lightened — quite the reverse. He is therefore compelled to drop many things, including the editorship of THE WITNESS. He does so reluctantly and quite as reluctantly do the board of editors and the board of directors of the Church Publishing Association agree that he should. He has demonstrated a remarkable ability in resolving differences of opinion in these days when opinions are clung to tenaciously. And, as our readers well know, Dr. Grant is not only one of the great scholars of our time but is also an able and gifted writer. So we announce his resignation as editor with a great sense of loss. However we take some comfort in being able to announce that he will continue as a Contributing Editor, writing articles from time to time as well as editorials, with special oversight of book reviews.

Also it has been the practice of THE WITNESS to rotate membership on the editorial board so that each editor, after serving a period, is not eligible for one year. The idea, of course, is to keep things freshened with new blood. The time came this Spring for Arthur Lichtenberger to drop out. The rest of us did our best to persuade him that, as chairman, the rule did not apply to him. However, believing thoroughly in the rule, he would have none of it. So we have to announce the loss of our chairman as well as our editor. But we do not feel as badly about this since Dean Lichtenberger has promised to return to the board at the end of the year.

You will therefore find at the top of the masthead the name of Roscoe T. Foust. Mr. Foust, the rector of the Church of the Ascension, New York, was elected to the board of editors in 1945 and has been one of our most able and faithful members. He is a man of evangelical fervor and social vision so that readers may be sure that THE WITNESS will continue to stand for inclusiveness, liberalism, evangelism and interpretation of the Christian religion in contemporary terms, with a rigorous application of the principles of Christ in our social life.

Mr. Foust also was elected president of the Church Publishing Association, for whom THE WITNESS is published, at the annual meeting of the directors on April 9th. He succeeds Mr. Samuel Thorne who retires as president after having served in that capacity since the Association was organized in 1941. The meeting adopted unanimously a resolution of appreciation and gratitude to Mr. Thorne for his many years of loyal and devoted service to the Association.

Other officers elected were Mrs. Henry Hill Pierce as vice-president; Mr. Elliott W. Robbins as treasurer; Mr. Frederic D. H. Gilbert as secretary.

Also an editorial committee was named consisting of Mr. Foust, Dean Lichtenberger, Mrs. Pierce and Mr. Robbins. Among the duties of this committee is the nomination of those to serve on the board of editors. The board, as it appears in the masthead this week, consists of but six men. However there are a number of others, now listed as Contributing Editors, who meet regularly with the editors and who will be, in all likelihood, elected as editors at the May meeting of the directors of the Association.

Finally, in the interest of greater reality, we have made some changes in the list of Contributing Editors by presenting only the names of men and women who are fairly frequent contributors to these pages.

New Books

***Excellent **Good *Fair

***Man Does Not Stand Alone.* By A. Cressy Morrison. Revell, $1.25.

This little book by a prominent scientist was published in *resume* in the *Reader's Digest* last December, and has now been reissued in response to increased demand. Taking for granted the modern scientific view of the world, the author shows

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how narrow is the margin on which life is possible —a few degrees more or less of temperature, a few feet more or less of soil on the earth, and the phenomenon we call life would be utterly impossible, at least under the forms we know. The conclusion is obvious: chance does not seem sufficient to account for this, and so a theistic conclusion is required—Man does not stand alone, but is the creature of God.

—F. C. G.

Christian in the Modern World

by Frederick C. Grant

Of the Witness Editorial Board

IN THIS final brilliant chapter of the stirring and genuinely challenging book *Christianity Takes A Stand* Dr. Stringfellow Barr suggests that there is a series of questions to be asked—and some "that we have not been asking." We are usually inclined to ask the wrong questions, i.e. to ask the last questions in the series before the first ones have been answered, or even asked. The book we have been studying helps to get these questions into their right order. As Dr. Heimann insists, principles must come before applications, and principles are the business of the Church to teach, to expound, to exemplify, to persuade people to accept and live by. Christianity "takes a stand" not by sending delegates to the Peace Conference (as it was proposed a while ago that the Vatican or the World Council of Churches should do) but by making clear to everybody just what the Christian principles are. Then, in the second place, it must make clear that the principles really do apply to relations between nations, between labor and management, between racial groups, between citizens and their government, and not only between the individual soul and God. Hence the Christian has a considerably larger responsibility than we used to assume. One might almost say, "a larger responsibility than other men." But that is not so. Everyone is responsible —we are all in this mess, up to our necks.

It is true, as Dr. Barr points out, a person may think of his responsibilities simply as those of a man: he must survive, and must provide for his family, and that means, for ninety-nine in every hundred, getting and keeping an adequate job. Or he may think of his responsibilities as those of a citizen, which somewhat modifies his outlook from that of the mere biological or economic individual man. Finally, he may think of his responsibilities as those of a Christian, with still further modification of his outlook. Conceivably, he may take a view, as a Christian, almost diametrically opposed to the view of the biological or economic man: for example, as a Christian he has no right to press his own advantage, and look out for himself alone, and "let the devil take the hindmost." But it ought to be added that this theoretical trichotomy is no good, practically. Dr. Barr asserts, quite rightly, that it cannot hold for the Christian: he has to stand up and be counted three times!

It has been the curse of western society for centuries that men have viewed their responsibilities as occupying segregated areas, so that a man could act in one way as a man, another as a citizen (or, in the old days, as a loyal subject), and still another as a Christian. It marked the downfall of Scholasticism, for example, and the failure of the mediaeval unification of human thought, when the proposition got accepted that "what is true in theology and what is true in philosophy (or science) may not agree." Far later, it marked the capitulation of the Church to Caesar (i.e. to Hitler) when a group of German pastors announced, the year Adolf Hitler came into power, that their business was "to preach the pure Word of God, with no concern for political or economic questions"—which was the business of the secular state. And today, even the biological man cannot be sure of his own survival if he disregards his responsibilities as a citizen: the uncontrolled atomic bomb may put a period to all his hopes and aspirations. Nor can the citizen of one state ignore his responsibilities as member of a nation within the world family of nations—either on the economic level or the political: to do so is to risk total ruin. This really *is*, not in theory but in fact, "One World."

Nor, finally, can the little individual in his private search for survival or security ignore the vast unveiling of human nature and of divine purpose that Christianity provides. If man is really sinful, then some widespread "breast-beatings" *are* in order. But more than that: all the way along, and to the very end, "sin that lieth at the door" must be looked out for, and scotched, like a snake in the grass. We are a sinful nation, a sinful race, and no one can say that one particular

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proposal of world-order is perfect, and all the rest are worthless. It is not a question merely of war-guilt; we have, all of us, got to watch ourselves a lot more closely than we have done heretofore, and approach these questions in humility and penitence. That does *not* mean that the Christian will retreat before the problems discussed in this book, and say, "I can do nothing; sin is all-powerful; the whole world is in revolt against God, and that situation excuses me from trying to set things right." What it does mean is that Christianity sees things as they really are—and the private man and the citizen had better take this Christian unveiling of human nature, and its accompanying proclamation of divine purpose, in absolute seriousness. Christianity is *here*, in this world, just as really as the atomic bomb is here: and everybody must face up to it.

OF COURSE, it may be argued that the Christian view is not true; men are not really sinful, but only misguided, or ignorant, or a little bit too selfish. (This view of human nature was a good deal more popular twenty-five years ago than it is today.) But for the Christian, the stripping bare of human nature, and the recognition of the drastic nature of God's demands upon us (if we are ever to obey His will, or even to have a peaceful world-order, or attain world-wide economic harmony and security)—this two-fold revelation is central, and controls all his thought on the subject. Not that the Christian is concerned only for some "kingdom of the saints," and will do nothing at all unless he can take over the whole scheme of things. Naturally he will compromise, as Bishop Scarlett said, hoping that his compromise will "give us a push in the direction of the ideal, and not away from it."

What I am trying to say is that the private individual, as "a man," and the citizen are just as much concerned with this unveiling of human nature and of divine purpose as the Christian is, if they would only realize it; and that the duty of the Christian is to live by, exemplify, teach and expound—in season and out of season—this fundamental and indispensable truth about God and man. If he has really caught hold of the truth himself, or rather if it has taken hold of him, there can be no alternative. And in a human society driven schizophrenic by wars, poverty, unemployment, class-hatred, racial and religious antagonisms, he must stand out courageously for sanity and truth. In practice:

(a) The Christian knows that "God has made of one blood all nations of men"—the barriers between nations have got to come down. The kind of trade agreements, for example, that are designed to suffocate and crush one nation in order to benefit another are diabolical; they cannot be tolerated, if we are to have a decent world.

(b) By the same principle, the exclusion or suppression of minorities is simply contrary to the will of God, and we shall never have peace on earth while such conditions survive.

(c) By the same principle, no war-guilty nation should be punished in such a manner or degree as to prevent its eventual admission into the family of peaceful peoples. To do so would be to lapse into savagery, where conquered enemies are starved, blinded, maimed, or chained in dungeons till they die.

(d) By the same principle—and it only states briefly what the whole Bible and the whole Christian revelation take for granted—poverty and unemployment must be abolished. Not merely because unemployment weakens the nation, or jeopardizes the survival-seeking individual, but because it is contrary to the will and purpose of God. This is nothing arbitrary: as St. Augustine wrote long ago, "The will of God is the nature of things"—and we ignore it at our peril.

"Earth might be fair and all her people one"—but see what a mess we have made of it! And it is still God's world: he created it, he has never abandoned it, he sent his own Son into the lists to strive and to save it — or, in equally orthodox language, God himself came, to do something about it. In spite of the sombre view which Christianity insists is the true view of human nature, and the constant warning this gives us to watch out for the sinful motives that continually dog our steps and lead us astray; in spite of all this, the Christian insists that the earth is still "the Lord's, and the fulness thereof, the world and all they that dwell therein"; that God's Kingdom is no mere utopia to be contrived by human skill or established by human effort, but the reign of God himself over his world; that this Kingdom is no mere other-worldly state of bliss, but is to "come" into this realm of time and place, when God's will is "done on earth as it is in heaven." The duty of the Christian in "this present evil world" is not to run away from it, not to find some tiny refuge where he can exist "until this tyranny be overpast," but to stand up manfully and proclaim the truth of things as he has caught sight of it, to live by that truth, to act in accordance with it; as persuasively as he can, as gently as he can, but "having done all, to *stand*," and if necessary to die in his tracks rather than yield.

Christians are still a minority, after all these centuries; but a minority can be heard, can wield an influence far out of proportion to its numbers,

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particularly if it is united in its determination, and if it makes sure that it is standing on the right side —"lest we be found fighting against God." Dr. Barr's final words ring absolutely true: We cannot "look for any social reconstruction of consequence until those among us who profess Christ rediscover the practical premises that will make Christian action possible. And . . . even then the results of such action would not be in our hands but in God's. This fact we must learn to welcome or else we must deny Christ and go it alone. I doubt whether in modern history the choice before us has been clearer."

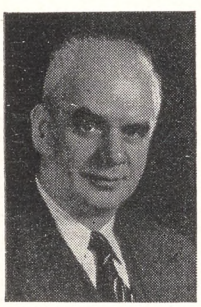
This is the final article in the series based upon the chapters in the book, *Christianity Takes A Stand*. THE WITNESS, 135 Liberty Street, New York 6, N. Y., still has a few copies of the book which may be secured at 30c a copy.

Full Employment

by Philip Murray

President of the Congress of Industrial Organizations

FULL employment of all willing and able workers at a guaranteed annual wage, fortunately for the future of America, is becoming a widely discussed topic. No man of goodwill can fail to appreciate the contribution that may be made in attainment of this high objective by Churches of every denomination. This is as it should be, because when labor unionism is analyzed down to its philosophical basis, it resolves itself into moral factors which were concretely stated by the Divine Redeemer on many occasions. For it is the function of the labor union to feed the hungry, clothe the naked, shelter the shelterless and implement what are known to Christians as the other corporal works of mercy.



Former Secretary of Labor Francis Perkins is a recognized expert on the question of full employment. As a member of President Roosevelt's cabinet from the dark days of 1933 onward, she had under observation daily the dire social results of idleness, forced by lack of employment opportunity upon millions of the world's most efficient producers: the working men and women of America. Mrs. Perkins knows the nuances of depression, and she has made it clear in *Christianity Takes A Stand* that she is by no means impressed with what are commonly referred to as the economic laws considered immutable by careless or malicious people. There are no such things as economic laws. The so-called laws of economics are merely a summary statement of the vicious practices that occur in the market place as men wage the mad struggle for money gain at the expense of all else.

As Mrs. Perkins observes, the Church has a large function in the field of economic life. This statement will, of course, be challenged by persons who incline to the opinion that clergymen and church-going laymen should confine their activities to the four walls of the sacred edifice. That is the viewpoint of those who consider the Church merely a structure of four walls and a roof. They miss or choose to ignore the wider concept of the Church's function. The Church is not merely a building. It is a body of moral truth, and most assuredly the Church has a duty and authority to speak in matters of morality. This does not mean that the Church must draft economic blueprints or furnish factual data. It does mean that the Church should proclaim the principles by which proper blueprints are made and factual data assembled.

There is ample authority for the Church to proceed. There is authority in the natural law, but there is more than mere authority in the divine law. Labor does not derive its dignity only from the fact that it renders the laborer self-supporting; it derives its dignity mainly from the mandate given man in the second chapter of Genesis where the Creator enjoined him "to keep the garden and dress it." In other words, man was then and there charged with the high function of carrying on, extending and improving, the work of the first creation. Hence, we were given intelligence, reason, and above all the ability to make decisions.

It is difficult to reconcile these natural and divine laws with the illogic of some persons that full employment of all willing and able workers at a guaranteed annual wage is impractical or impossible of realization. There are actually some who concede the right of a man to a job, but deny his right to an opportunity to obtain the job. Most certainly, commonsense dictates that the oppor-

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tunity to carry on the work of creation coexists with the operation itself.

There is only one possible, sound argument against full employment and that is that the world's work is done, that the job is finished, that the work of the first creation has been completed. This argument is so incredible on its face that, of course, we never hear it. For man's work serves two purposes. First, he produces for his own needs and those of his immediate family, and second, he produces and improves for those who are to come after him. The transitory nature of things, even such seemingly indestructible objects as massive steel bridges, makes constant replacement of things necessary. Forced unemployment is, therefore, not only a crime against the existing individual and his dignity; it is a crime against posterity.

THERE has been extensive discussion of the role that government should play in bringing about full employment in the guaranteed annual wage. It has never been the philosophy of the Congress of Industrial Organizations to lean exclusively on the government. We believe that men should do things for themselves out of the powers that have been given to them. We do not, for example, expect or desire the government to represent our unions in collective bargaining. We do expect the government to fulfill its function in the field of collective bargaining through the adoption of wise measures that will preserve to both employers and workers their human rights at the collective bargaining table. We ask only that we be permitted to exercise our rights. We predicate our position in the concept of justice. Therefore we do not ask the government to lay down a mandate making full employment an obligation upon the whole people attended by a penalty for whosoever should violate its provisions.

We believe the role of government in the matter of full employment at the guaranteed annual wage resides in its sovereign authority to decree policies with and by the authority vested in it by all of the people. Adoption of this formula would prevent our government from becoming an economic instrument in the hands of those who wield the greater power, or, more succinctly, it would enable our government to redeem itself completely from the economic captivity in which it found itself at the close of the Twenties. It will be recalled that our federal government at that time was unable even to formulate a single policy that could have stayed or even allayed the greatest economic depression that ever blighted our nation's progress.

Let us now look at the practicalities of full employment at a guaranteed annual wage. There certainly is no shortage of raw materials in the natural storehouses of the earth nor a shortage in the contributions of science and invention. We are not, therefore, faced with either a dearth of raw material or of the human ability to improve and adapt that raw material to the use and benefit of man, the human person. It is merely a problem of bringing the raw material and the ability together in orderly fashion so that the desired result may be obtained.

It is inherent in any proposition that contributions to an enterprise be recognized by an equitable and just division of whatever results from the contributions. Accepting as true that there must be universal equity and justice for moral reasons, let us now consider a more materialistic approach. Economic well-being is determined by two factors: the rate of circulation of money and the rate of circulation of goods. When, in plain everyday language, money does not pass readily from hand to hand, we have economic stagnation. When goods do not pass rapidly from hand to hand, we have similar stagnation. The result in either case is the evil phenomenon we call a recession or depression.

There are reasons why such stagnation occurs and considerable thought must be given to them in considering the matter of full employment at the guaranteed annual wage. It is obvious that if an undue proportion of the community's money is retained in the hands of a few persons, it cannot circulate rapidly, for money represents in our modern complex society the purchasing power that makes possible the rapid circulation of goods from hand to hand. It makes no difference whether the stagnation occurs through unduly high prices or unduly low wages, or decreased production to create scarcity, the impact on the community is precisely the same, and the purchasing power of the people is decreased. In 1933 it had decreased well nigh to the vanishing point.

We do not believe these questions can be resolved by statutory mandate. Various types of totalitarianism have repeatedly tried to resolve them in that fashion and they have invariably failed. We maintain that in the United States these problems can be resolved through collective bargaining between those who contribute their capital and those who contribute their labor. We have had long and fairly successful experience with political democracy in this country. If we can attain the same degree of industrial democracy with strict observance of the rights of all, we will be well on the way to the attainment of the common good.

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Unity Commission Will Hold Public Hearings

It Wants Opinions of Church People Before Preparing the Final Statement for Lambeth

Edited by Sara Dill

Washington:—Public hearings on the subject of unity will be held in October by the commission on approaches to unity. This decision was reached at a two day meeting of the commission held here at Washington Cathedral. These hearings will be held before it is determined finally what should be included in a statement of faith and order that is is to be presented to the Lambeth Conference in 1948.

Following the meeting last week a letter was sent to the commission on unity of the Presbyterian Church but Bishop Strider, chairman of our commission, did not make the contents of the letter public.

After studying resolutions passed by the last General Convention regarding its instructions, the commission decided that its chief job is to prepare "a statement of faith and order in harmony with the Lambeth Quadrilateral upon which the Protestant Episcopal Church in the U.S.A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other interested Christian bodies."

Therefore, a committee was appointed to prepare a preliminary draft of this statement. Members of this committee will seek the aid of recognized scholars in the Church.

A second committee was created to formulate questions on which the counsel of the Lambeth Conference is desired.

Memorial Service

Massena, N. Y.:—Something new in the way of a Good Friday service was held at St. John's Church here when a memorial service was held for the 111 miners who lost their lives in the mine disaster at Centralia, Illinois. The speaker was Kenneth I. Dailey, teacher of social studies in the local high school who was formerly president of a local of the Aluminum Workers Union (CIO). He declared that it was fitting that such a service should be held on Good Friday. "As Christ died upon the cross the victim of selfishness, corruption, greed, contempt and base inhumanity, so also died our working brothers during this Lenten season in a dark pit in the earth."

A collection was taken at the service for the widows and orphans of the mine disaster. The rector of St. John's is the Rev. N. B. Godfrey.

Women Ministers

New York:—The Presbytery of New York by a vote of 76-21 voted in favor of admitting women to the ministry of the Presbyterian Church. Presbyteries throughout the country are voting on the proposal, the results of which will be announced at the General Assembly next month.

Parochial Schools

Bellows Falls, Vt.:—The Fellowship of Churches from six Vermont towns voted last week as being opposed "to the use of public funds for the support of private or Church schools, Catholic or Protestant." The Protestant Pastors Union of Birmingham, Ala., took similar action, as did also the Baptist ministers of Mobile, Ala.

Attack Council

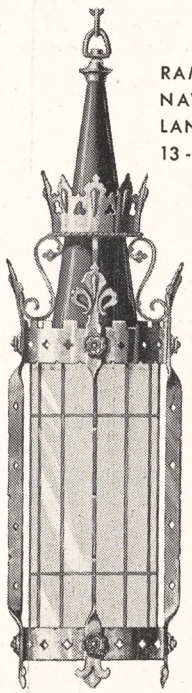
Gadsden, Ala.: — The Churchmen's Club of the Church of the Holy Comforter, Episcopal, and the board of stewards of the First Methodist Church here have passed resolutions condemning certain activities of the Federal Council of Churches as being "communistic." They declared that the industrial relations division of the Council campaigns for labor organizations and has actively campaigned for pro-labor legislation on a national scale.

Oppose Truman

New York: — Seventy ministers, all members of the New York East Conference of the Methodist Church, issued a statement here protesting against President Truman's program of aid for Greece and Turkey. Asserting that the Truman proposal means "underwriting monarchy and tyranny in Greece and Turkey," the ministers added that the program would "stimulate Communism."

"If the common people of the world have to choose between black reaction, monarchial tyranny and Communism, they will choose the latter, even if for a time they are restrained by United States bayonets, guns, and bombs," the statement said.

The statement, sent to members of Congress, declared that the relief program "will make America hated by subject races everywhere for backing monarchy, reaction and imperialism, and will set the pattern for the destruction of the United Nations."



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South India Church

Bombay (wireless to RNS):—Fourteen bishops for the new Church of South India, which will be inaugurated in September, have been appointed by a joint committee which is making final preparations for the union. Some of the nominees were bishops of their previous Churches. The new Church, which will comprise a Christian community of about 1,200,000. unites the four Anglican dioceses of Madras, Travancore, Tinnevelley and Dornakal, the South India provincial synod of the Methodist Church and the South India United Church. The latter body is itself a union of Presbyterian and Congregational Churches. Outside of the Roman Catholic Church, the three groups are the principal Churches in South India. The plan to unite them, which has been in progress for some years, received final approval from all the participating Churches early this year.

Priests' Institutes

Washington: — Priests' Institutes are to be held at Kent School, June 23-27, and at Racine, Wisconsin, September 22-26, sponsored by the American Church Union. At Kent Dom Gregory Dix of Nashdom Abbey, England, will lecture on baptism and confirmation, and the Rev. Felix L. Cirlot will lecture on "What are bishops and why have them." No announcement is yet ready for the Racine meeting as far as program is concerned. The chairman of the committee is the Rev. Albert J. duBois, rector of St. Agnes', Washington.

Japanese Bishop

New York:—Bishop Timothy Makoto Makita was enthroned as fourth bishop of Tokyo in All Saints' Chapel, St. Paul's University, on April 10. He succeeds Bishop Sasaki who died last year. Bishop Makita was formerly the bishop of North Kwanto.

More Protests

New York:—The Rev. W. Russell Bowie, professor at Union Seminary and formerly rector of Grace Church here, announced on April 10 that a total of 270 clergymen from 32 states had signed the protest against the Truman policy for Greece and Turkey. (WITNESS, April 10). His letter states that "this is at least two times the reasonable expectation of return on this amount of mailing." Episcopalians to sign the statement, in addition to those listed previously, were Bishop Lane W. Barton of Eastern Oregon; Bishop James M. Stoney of New Mexico and Southwest Texas; the Rev. John Gass, rector of St. Paul's, Troy, N. Y.; the Rev. Fleming James, formerly dean of the Theological School, Sewanee, Tenn.; the Rev. J. Brooke Mosley, social service secretary of the diocese of Washington; the Rev. George L. Paine of Boston; the Rev. Leonard F. Thornton of Kirkwood, Mo. and the Rev. W. Carroll Brooke of Staunton, Va. The statement appeared in full in THE WITNESS of April 10.

Clergy Protest

Durham, N. H.:—Thirty-two New Hampshire clergymen, educators, and civic leaders issued a statement here protesting Secretary of Labor Schwellenbach's "call to illegalize the Communist Party in America" and President Truman's order aimed at weeding out "subversive" federal employees. The statement declared "these actions seem to indicate the assumption that majorities have the

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right to stamp out minorities, in contradiction to the rights inherent in democracy. Just as we rightly insist that European countries allow minority parties to exist and express themselves, we must allow the same rights in the United States."

Signing the statement as "representing no organized group," the 32 called attention to these actions in Washington, D.C. as "attacks on civil liberties. The logical result of such actions developed into a national policy would easily lead to a one-party dictatorship."

Debt Is Cleared

Seattle: — Within 15 months St. Mark's Cathedral here has raised $210,000 to pay the mortgage on the church building and to buy a deanery. A large congregation gathered for the impressive service, when the mortgage was burned, the church consecrated and a large class confirmed.

St. Mark's has had its ups and downs. The mortgage company was compelled to foreclose and a remnant of the congregation met in St. Barnabas' Chapel, hoping that some day the Cathedral doors would again be open. Then during the war the army took over the building for a short period for a training school. The Rt. Rev. S. Arthur Huston, Bishop of Olympia, later received permission from the Mercantile-Commerce Bank and Trust Company of St. Louis, Mo., holders of the mortgage, to reopen the Cathedral for services, rent free for one year, making an effort to liquidate the indebtedness within that time. The Bishop acted as rector and just at the close of the year's period, secured the Rev. Richard S. Watson to be dean. Under Dean Watson's leadership the Cathedral is now free from debt and is already becoming a moving force in the community.

Niemoeller Called Saint

Los Angeles: — The Rev. James W. Fifield Jr., who is the director of the organization called "Spiritual Mobilization," which has been charged widely with being a fascist organization, stated last week that he regards Martin Niemoeller "as a near-martyr and full saint."

He declared that "Niemoeller is an inspiring example of resistance against stateism, communism and all anti-God philosophies."

He also revealed that he entertained Niemoeller at his home when the German pastor visited Los Angeles recently.

Ecumenical Service

New York: — Bishop Gilbert of New York has announced a special ecumenical service at the Cathedral of St. John the Divine for next Sunday evening. He has invited all clergy of the city of New York to attend and to take their places in the procession "vested according to

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their own pulpit custom." The principal speaker will be the Rev. J. Hutchinson Cockburn, formerly moderator of the Church of Scotland (Presbyterian) and now director of the department of reconstruction and interchurch aid of the World Council of Churches.

Training School

Danville, Ind.:—The Auxiliary of the diocese of Indianapolis held the first training school in the 64 years of its existence here April 8-10, under the leadership of Bishop Kirchhoffer. Lectures were given by Mrs. W. H. Whinfield of Sheboygan, Wis., Miss Avis Harvey of the national Auxiliary staff, the Rev. S. T. Harbach of Dayton, Ohio, and the Rev. L. C. Walcott of Danville. A total of 65 women were present.

Seek Independence

Bombay: — The Bombay diocese of the Church of England is preparing to become financially self-supporting when grants from the British government are abolished under the impending new independent government in India, it was announced here by Bishop Richard Dyke Acland of Bombay. The bish-



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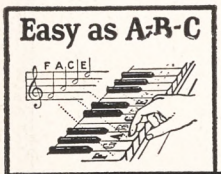

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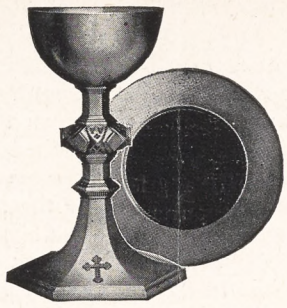

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op made the statement as he left for England prior to retiring from the bishopric under the 65-year age limit.

Intercommunion

London (wireless to RNS):—Church of England and Free Church leaders are shortly to begin a new series of conferences at Lambeth Palace to discuss full intercommunion. They follow an appeal by the Archbishop of Canterbury in which he said that the time has come for free exchange of ministers and ministries between Anglican and other Protestant Churches in Britain. A preliminary meeting of Methodists, Presbyterians and Anglicans has already taken place at the invitation of the Archbishop.

Bishop Creighton

Detroit:—Bishop and Mrs. Frank W. Creighton are spending a few weeks in the east. Bishop Creighton recently suffered a slight heart attack but is gaining steadily. It is expected that he will take up a somewhat limited work upon his return to the diocese of Michigan the first of May.

Meanwhile Bishop Herman R. Page of Northern Michigan and Bishop Lewis B. Whittemore of Western Michigan have been assisting in the diocese with confirmations.

Seabury House

New York:—Bishop John T. Dallas of New Hampshire, on behalf of the diocese, has sent Presiding Bishop Sherrill a gift of $1,000 to go toward the purchase of Seabury House. The house is at Greenwich, Conn., and is to be the residence of the Presiding Bishop and also a hostel for missionaries and other guests. The New Hampshire gift is a memorial to the late Bishop William Woodruff Niles who was the bishop of New Hampshire from 1870 to 1914.

World Religions

New Delhi, India (wireless to RNS):—The fifth annual conference of the Federation of World Religions was opened here by Mrs. Sarojini Naidu, president of the Asian Relations Conference.

"There is a prophecy in the Bible," she said, "that there shall be a great gathering of the nations of the East which will mark the beginning of a new era. It is a happy coincidence that a meeting of exponents of world religion is being held as the Asian Conference convenes."

Discussing various faiths, Mrs. Naidu regretted that "people today have discarded the essential truth contained in their religion."

She said religion is being criticized not because there is something wrong with it, but because wrong things are being done in its name.

Hinduism, Mrs. Naidu asserted, still remains the convenient religion of a race, but its basic teachings have been forgotten.

She said, "Islam, which brought us democracy and which broke down all barriers of class and sect, needs



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to be revived, reviewed and regenerated because Musselmen today have turned away from the essential truth preached by their religion."

She also criticized the Sikns for allegedly having departed from the teachings of their faith.

Rose Elected Dean

New York:—Dean Lawrence Rose of the Berkeley Divinity School, New Haven, has been elected dean of the General Seminary and will take office on August 1. He will succeed Dean Hughell E. W. Fosbrooke, who has been dean for thirty years.

Dean Rose is forty-six, has been a missionary to Japan, and was on the faculty of Bexley Hall, Gambier, Ohio, before becoming dean of Berkeley in 1942.

Tremendous Needs—

(Continued from page 6)

re-unite us in service to his suffering children.

The high point of the conference was reached on Sunday morning when we walked down from our hill top to the near by village to join in worship in the Swiss Church. Dr. Koechlin preached the sermon. The service consisted of a celebration of the Lord's Supper according to the rite of the Scotch Presbyterian Church. Dr. Cockburn, former moderator of that Church, was the celebrant. Assisting him were Dr. Gerstenmaier, the famous German pastor who is the only survivor of the fifteen who attempted to kill Hitler by placing a bomb in his briefcase, and Mr. Becker, a French layman who had rendered gallant service in the underground resistance movement throughout the war. As these representatives of countries which during the war had either been neutral, friend or foe, stood together behind the simple altar table and shared in the distribution of the bread and the wine not one present but must have thanked God for the spirit of Christian unity that there prevailed and which the spirit of Christ alone could have brought to pass. National and ecclesiastical barriers melted away as one by one every delegate present filed reverently forward to partake of that feast of fellowship and love. We were indeed upon the mount with Jesus. We were experiencing, anew, the truth of our common Lord's words when he said: "I, if I be lifted up, will draw all men unto me."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. FRANK W. HAWTHORNE
Student at the University of Michigan

Considering that a so-called "social consciousness" is plainly non-existent in the private and parochial lives of many Episcopalians your article in the March 27 WITNESS should satisfy the needs in part for potent stimulation of inanimate Churchmen.

The North Carolina Episcopal College Students Conference is to be praised for their healthy resolution. It is significant that action is being taken by the Church's young men and women, for when we see the adult "Christians" of today discriminate against their fellow men both inside and outside the Church we realize that there are blows to strike. The Rev. Mr. Hughes presents the situation admirably. Episcopalianism in the parish, for example, is now largely morally ineffectual. It must stop concerning itself with the personalities of ushers for the 11:00 service, the soggy topics of Women's Guild luncheon meetings, the meaningless discussions over whether St. Paul meant this or that when he wrote some obscure passage, the one-hour-on-Sunday concept of religion rather than the twenty-four-every-day-concept. The Rev. F. H. Smythe in his book "Discerning the Lord's Body" expressively labels our inherited socially ineffectual religious attitudes in which the Church is the vehicle for the soul's ride from this imperfect earth to an enchantingly dreamlike heaven as "extricationism." Our failure is in recognizing the truth of the words of our Lord who said, "Thou shalt love thy neighbor as thyself."

Cheers for your magazine's forthright policy of being more than a weary voice of tradition, for calling for, if I may use the term, Christian revolution.

* * *

MARTIN SCHLESINGER
Layman of Jamaica, N. Y.

Bishop Sterrett (WITNESS, Feb. 27) asserts a warm regard for the editors while at the same time commending the Christianity of those in strategic positions whose outlook, social and economic, is directly at odds with what is considered creative Christian thought today. In the early pre-war days the Christian groups who saw the portent of the use of fascism were dubbed subversive and atheistic. It was only when the shooting was over that the public learned that our most powerful industrialists had found it profitable to deal with the German industrialists up to the very eve of Pearl Harbor.

There may be wide agreement that much of the tragic past might have been averted had there been a fuller acceptance of religion as a criterion for action. The trouble is that there is a marked aversion to consider that phase of religion that has always served so well in lending respectability to the phonies. I am referring to the religion that lays all the stress on "reward in the hereafter." A religion, on the other hand, that places emphasis on "love God and thy neighbor" could not so easily be perverted, though it would be naive to assume that the powerful of this world would cease bending it to their purpose.

We know that vigorous campaigns were carried on, while men were fighting overseas, to break down the forty hour week in their absence. We know that industrial leaders saw no necessity for improving working conditions on the mass production belt when recourse to the threat of armed force is available.

And now we learn that a representative of the group that advocated restrictive legislation, together with a representative of a group that negotiated with the German banks that financed Hitler, have been appointed to the board of one of our largest seminaries. During the years when I was in close contact with a neighborhood Episcopal Church I was fortunate to meet a number of young clergymen who inspired me with the breadth of their social vision. And I marvelled at the soundness of American institutions that, in spite of the pernicious influence of big business, respected the seminaries where these men got their training and vision. We can only hope that this is not going to change.

We need men, like those who manage the affairs of the Church League for Industrial Democracy, who seek to bring religion abreast of the times; who will demonstrate a program that will make religion a significant factor in the affairs of our nation; who will have the courage to speak, in the name of the Church, for the common man.

We need too THE WITNESS, with editors free to express their minds fearlessly in the American tradition, without being made to feel hedged in—particularly by the very men who have such high regard for them. That is what hurts most.

* * *

MRS. DAVID SUMMEY
Churchwoman of New York City

I hope very much that the articles appraising the chapters in *Christianity Takes A Stand* will be published in book form. It seems to me really important.

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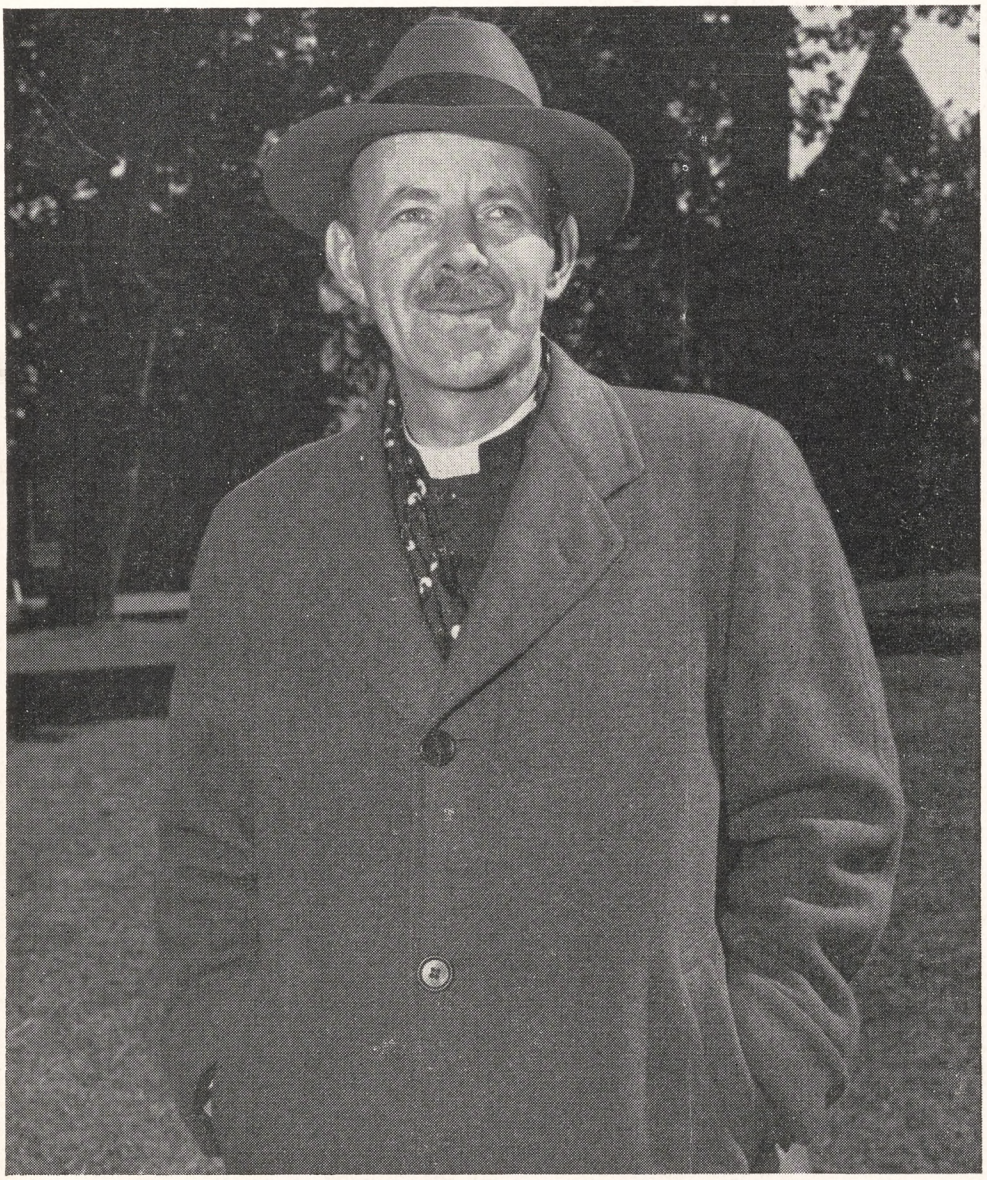

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10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS

For Christ and His Church

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MAY 1, 1947
Vol. XXX No. 20

Clergy Notes

BARBER, R. Y., has resigned as rector of St. Philip's, Laurel, Del., effective Dec. 31, 1947.

BRICKMAN, CHARLES W., is now the rector of St. John's, Tampa, Fla.

CHAPMAN, BENJAMIN E., is to retire as priest in charge of the Incarnation, Chicago, on June 1.

HADLEY, IVOR, assistant at Grace Church, Oak Park, Ill., becomes priest in charge of the Incarnation, Chicago, June 1.

LINES, STILES B., for the past two years a graduate student at Columbia University, becomes rector of Grace Church, Camden, S. C. on June 1.

MOORE, HENRY B., vicar of Holy Apostles, Ellsworth, Kansas, will be the vicar of St. James', Morenci and St. Philip's, Clifton, Arizona, May 31.

PLUMLEY, WALTER P., formerly of Haddon Heights, N. J., becomes rector of St. John's, Buffalo, N. Y. May 4.

RIDOUT, T. L., formerly of Mount Holly, N. J. is now rector of Stras Memorial Church, Tazewell, Va., and in charge of Trinity, Richlands, Va.

RIGHTMYER, NELSON W., rector of St. Peter's, Lewes, Del., has resigned to become a professor at the Philadelphia Divinity School.

ROBINSON, E. M., formerly the rector of St. Andrew's, New Castle, Me., is now priest-in-charge of churches at New Port Richey, Dunedin and Tarpon Springs, Fla.

ROWE, G. CHARLES, of Nova Scotia, is now in charge of the Church of the Redeemer, Niagara Falls, N. Y.

SAVAGE, ROBERT E., formerly vicar of Trinity Church, Solebury, Pa., is now rector of the Redeemer, Elgin, Ill.

WALKER, J. B., rector of the Holy Comforter, Sumter, S. C. is to retire from the active ministry on July 1.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
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2013 Apple Tree Street, Philadelphia 3, Pa.

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CHRIST CHURCH
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REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Saints' Days: 12 noon.
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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 20.

The WITNESS

For Christ and His Church

MAY 1, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

A Radio and Advertising Plan Approved by Council

Bishop John B. Bentley of Alaska Is Elected New Vice President of the National Council

By W. B. Spofford

New York:—A radio, movie and advertising campaign of evangelism, aimed at reaching the whole nation, was approved at the meeting of the National Council meeting here April 22-24. The plan calls for a half-hour radio program over a national hookup for forty weeks; full page color ads in mass circulation magazines and farm papers; two motion pictures annually, written and directed by experts, with professional actors. The campaign will cost approximately $1,200,000 annually ($600,000 of it for radio) and the plan is to raise this sum by asking each person who makes a pledge toward the grand total of $55,000,000 raised by the whole Church each year, to add 3% to his pledge during the every member canvass this fall.

An entire day at the meeting was devoted to a discussion of the proposal. Mr. Robert Jordan, head of the promotion department, opened the day by proving, by means of charts, that the Episcopal Church is virtually standing still. Various Council members then made speeches, with the following quotes indicating the trend:

"Our Church has pearls," said the Rev. Robert A. Magill, "but apparently we made up our minds long ago not to cast them before swine."

"The Church has great potential strength, particularly in its laymen," declared Mr. Clark Kuebler, "and they must be given work to do. They are ready to be trained for the task but we sit by while the world burns around our ears and do nothing."

"There is little sense in using the radio and advertising to urge people to join our fellowship when the quality of our spiritual life is so low," said Bishop Angus Dun. "They may come as a result of our pleading but they won't be convinced."

And in this he was supported by Treasurer Lewis B. Franklin who said that "There is little sense in adding another half million members if they are to be like the million and a half we already have. We are rotten in worship, in conviction, in sacrifice, with 70% of our present membership on the fringe of the Church. Why ask others to join us in our weakness?"



Bishop John B. Bentley of Alaska is the new vice-president of the National Council, in charge of the overseas division, succeeding the Rev. J. Thayer Addison who resigned in December because of illness

Mr. E. Townsend Look stated: "We need to present two or three big plans so that laymen will have something to do that is worthwhile."

The Presiding Bishop and Bishop Elwood Haines of Iowa each contended that it was not an "either-or" business; that we certainly should deepen the life of our present membership, but at the same time reach out for others in every way possible. Bishop Haines spoke particularly of the successful techniques of the Roman Church "whereby they are about taking over in the middle west."

Practically everyone had a say—Bishop Carpenter, Mr. Alexander Whiteside, Mrs. Harper Sibley, the Rev. John Heuss, the Rev. Horace W. B. Donegan, the Rev. Robert R. Brown, Mr. C. McD. Davis—after which the plan was approved as submitted by Mr. Jordan. A committee of experts in radio, movies and advertising is to be immediately set up; the money, it is hoped, will be raised as "an extra" to the every member canvass this fall; and the program will be launched in the fall of 1948. It is then expected that parish life will be so stimulated by the effort that no difficulty will be experienced in raising the funds in future years to enable it to be continued.

Bishop John B. Bentley of Alaska was appointed vice-president of the Council and director of the overseas division. He has not as yet indicated that he will accept, but it is assumed that he will since he had a long conference with the Presiding Bishop the week before the Council meeting. So it is safe to say that he will take up this new work in New York on January 1, 1948. He was elected suffragan bishop of Alaska in 1931 and was elected the successor to Bishop Rowe in 1943.

The Presiding Bishop announced that the 98 acre estate in Greenwich, Conn., had been purchased. To be known as Seabury House, the larger of two houses will be used as a conference center and hostel while the smaller house will be the home of the Presiding Bishop. Bishop Sherrill stated that it can become "the spiritual capital of the Protestant Episcopal Church around the world. It can be to the Episcopal Church something at least what Lambeth is to the English Church."

Announcement was made of the appointment of Robert G. Cook as assistant director of the promotion department. Following the war he worked for a couple of years as a radio script writer for a New York advertising agency and more recently has been the producer of a sports program on a nationwide network. He, presumably, will have a lot to say in connection with the radio-movie-ad campaign.

The request of the convocation of Puerto Rico that native clergy be paid the same as missionaries from

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the U. S. was turned down with one of those "intention-to-give-careful-study-to-the-problem" type of resolutions.

The Council also went on record as opposing the use of public funds for sectarian educational purposes, referring specifically to bus travel and text books. While not mentioning the Roman Church, the resolution was of course directed against the inroads that Church has made in recent years in securing public funds for these ends.

WORLD COUNCIL OF CHURCHES

Buck Hill Falls, Pa.:—The tremendous needs of people and of churches throughout the world, and efforts to secure the full participation of more Eastern Orthodox Churches, were the highlights of the four day meeting of the World Council's provisional committee, meeting here April 21-24. The Council represents 103 Church bodies in 32 nations, and they are represented here by about twenty-five high-ranking Church leaders from Europe, Asia, North and Latin America.

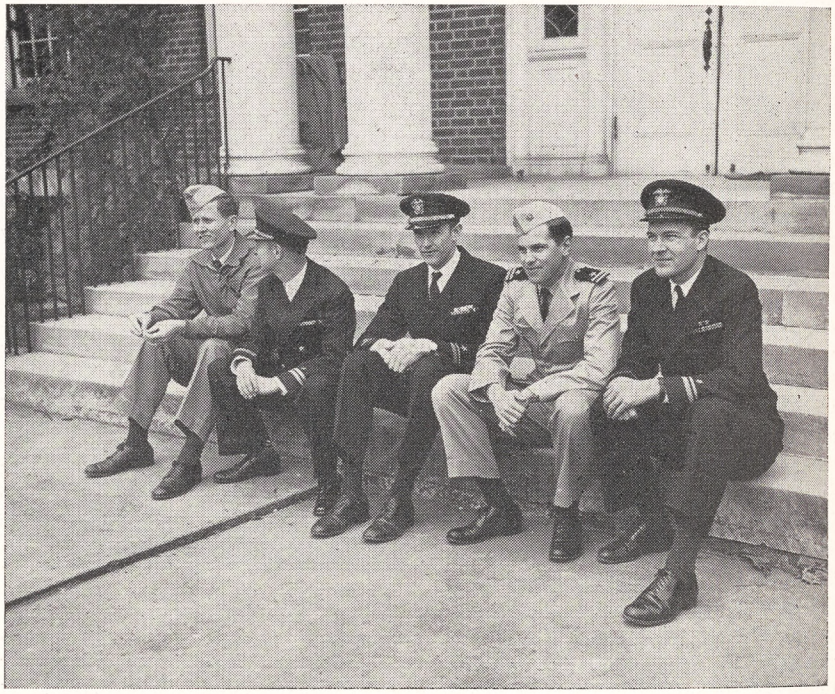
The Rev. W. A. Visser't Hooft, general secretary, reported that the Russian Orthodox Church is giving "serious attention" to the question of relationship with the Council, while the Greek Orthodox Churches have already indicated their willingness to participate as full members in the first world assembly of the Council, scheduled for Amsterdam next summer. He said that one of the major obstacles is the impression that the Eastern Orthodox Churches have that the Council is "largely a Western and more specifically, an Anglo-Saxon organization which identifies itself consciously or unconsciously with the concerns and interests of the western nations."

On the matter of European needs, the Rev. J. Hutchison Cockburn, formerly moderator of the Church of Scotland and now director of reconstruction and interchurch aid, presented a picture of great privation and suffering. "The slowness of economic recovery is affecting the Church life and for this reason it is necessary to help the Churches along many lines if they are to function at all and be able to help others."

He stated that anti-Christian forces are so strong in Europe today that the Christian tradition "no longer dominates the European scene," and he stressed particularly the need for religious work among youth, declaring that in a vigorous youth program "perhaps we would have the answer to the Communist ideology. Communism can't be argued down, it must be lived."

The Rev. Marc Boegner, president of the Federation of French Protestant Churches, expressed thanks to America for "your brotherly welcome in this lovely place" and declared that "in our world of uncertainty, violence, hate and despair only the Church of our Lord Jesus Christ can reveal to men the secret of true community life, built upon reverence for human personality, acknowledgement of minority rights and a sound note of social justice."

This meeting, called chiefly to plan for the Amsterdam meeting next summer, set forth the following as the principal functions of the first world assembly: to provide opportunity for thorough study of the main theme, "The disorder of man and the design of God"; to adopt the Utrecht constitution of 1938; to decide on the program and policy of the World Council; to provide opportunity for discussion of any matters of common concern to the Churches.



Among the many ex-service men studying at the Virginia Seminary are John Stevens, Prof. Heim, Tom Wright, Hank Seaman and Stan Powell

COLLEGE WORKERS CONFER

Princeton, N. J.:—Secretaries of college work and chairmen of college work commissions of the provinces met here April 16-22 to discuss their problems. There were addresses by John O. Nelson, director of the commission on the ministry of the Federal Council of Churches; Wilmer J. Kitchen, head of the World Student Service Fund; John Deschner, head of the United Student Christian Council and Ray Sweetman of the staff of the Student Christian Movement in the state of New York.

Attending were the Rev. Robert Rodenmayer and Miss Barbara Arnold, first province; the Rev. Stephen Bayne Jr. and the Rev. James Rockwell, second province; the Rev. Francis Craighill and Miss Katharine Duffield, third province; the Rev. Joseph S. Ditchburn, fourth province; the Rev. A. Thorp and the Rev. John Heuss, fifth province; the Rev. LeRoy S. Burroughs, sixth province; the Rev. John A. Winslow, seventh province; the Rev. Charles Neville, eighth province.

WORLD PROBLEMS CONSIDERED

Geneva, N. Y.:—Problems involving both the administration of the Church and its role in national and international affairs were considered by the bishops of the province of New York and New Jersey, meeting here April 28-30. Cooperation with other Churches was also considered.

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The Plight of the Seminaries Today Is Very Great

The Virginia Seminary Well Illustrates Needs Today of All Our Church Seminaries

By Robert O. Kevin
Of the Virginia Seminary Faculty

Alexandria, Va.:—It comes apparently as a shock to many lay people to learn that their gifts on "the red side of the envelop" do not subsidize the seminaries of the Church. This note of surprise is general and genuine. In congregation after congregation it has appeared as a characteristic reaction when people are told of the current effort of the Virginia Theological Seminary to secure funds with which to carry on its work.

Many assume that more efficient planning by the National Council is needed. Funds for the training of ministers, they say, should be part of the missionary program. They argue that nothing so important as the continuing supply of clergymen for the Church should be left belatedly to chance and to charity. It may be that they are right. But the probable truth is that few congregations in the Protestant Episcopal Church think much about the question of where ministers come from until they are driven to the necessity of finding a rector—in these days an increasingly difficult task. For although our communicant strength has tripled in the last fifty years, the number of clergy has only slightly increased.

Others perhaps give no more thought to the question than to assume that ministers are somewhat as babies

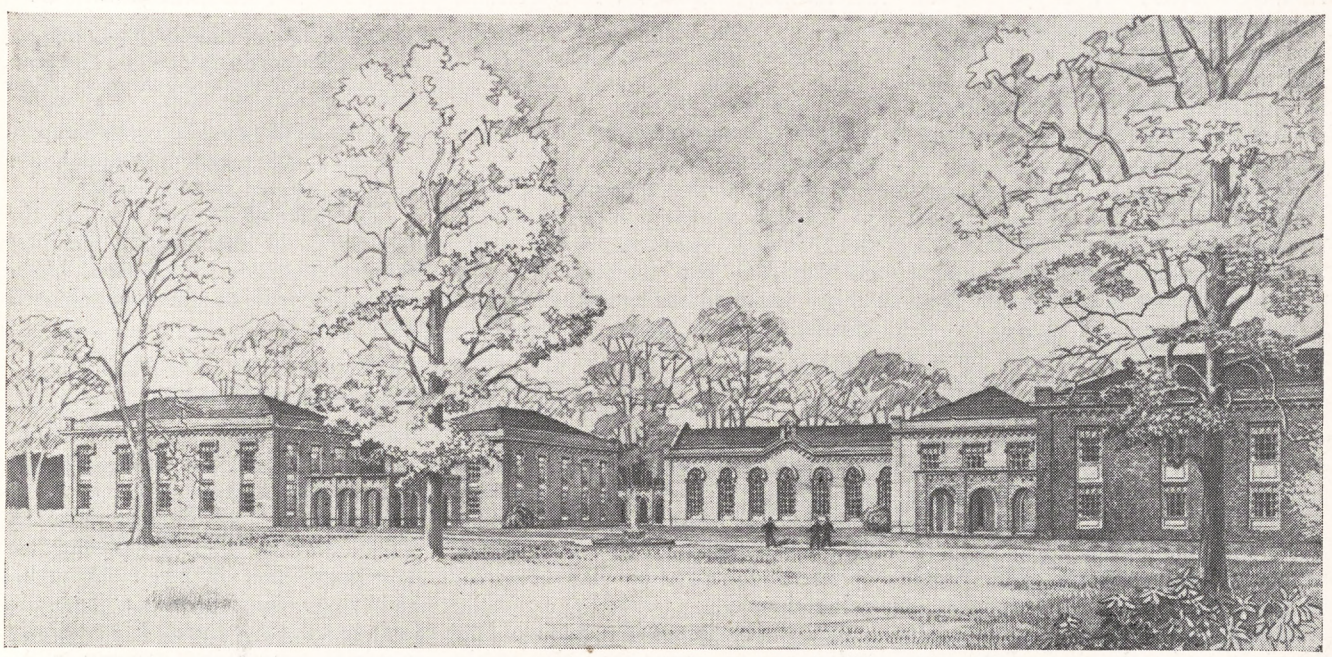
". . . not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

There is much in this notion to commend it. A man who is presented for ordination needs to have had an experience like that. But he also needs certain skills and equipment and knowledge and wisdom that only a Christian theological seminary can teach him. There are eleven of these in our Church with libraries, dormitories, faculties and staffs, and every one of them is in need of more lay support so as to carry on its work. Some of them are desperately in need of it.

The Virginia Theological Seminary is currently asking $660,000 with which to build urgently needed dormitories and a refectory, and to make certain repairs to its property. This sum, however, is only a part of its real need. To serve the Church as the Church of Christ ought to be served, the Virginia Seminary should have $2,110,000. Other seminaries face much the same problem. Their facilities are inadequate to the task of meeting the Church's demand for ministers.

One might ask why the seminaries are in this plight. A glance at their history tells the story. The Virginia Seminary was begun in 1823, with Francis Scott Key, author of the *Star Spangled Banner*, one of its founders. Others of the seminaries are approximately a century old. They were set in certain areas by devout men and women who believed that the religion of Christ should be finely taught and finely lived. The endowments they gave, their buildings and equipment, were intentionally made independent of purely local diocesan authority and control. For the sake of the freedom "wherewith Christ hath made us free," they were established so they could "seek the truth, come whence it may, cost what it will."

As Dr. W. Russell Bowie has written of our seminary in Alexandria: "The life and spirit of the Virginia Seminary are linked with a long past. The Seminary was founded, and has been nourished by men who breathed instinctively the atmosphere of reverent and simple piety which came to them from the Book of Common Prayer. Their religion was ardent and unafraid, and the reason was that it rested on convictions about Christ. He was and is Lord of the Church, and the



The Architect's drawing of the proposed new buildings for the Virginia Seminary

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worth of the Church in any generation depends not upon ecclesiastical claims but upon the measure of the spirit of Christ which its thought and life exhibit. This is what the Protestant Episcopal Theological Seminary in Virginia has always believed and witnessed to, within its own walls first, and then wherever its men have ministered and its missionaries have pioneered."

In the age of secularism, however, there arose a generation of Church people which failed to relate itself realistically to the task of helping to train men for the ministry. And now the seminaries are the bottleneck of the Church. Candidates are asking to be admitted, but buildings have fallen into disrepair and some of the seminaries' equipment has become obsolete. Expansion of plant facilities to care for the growing needs of Christ's flock has become almost impossible.

That is the situation we now face at the Virginia Seminary. Last fall at the beginning of the school year there were 101 undergraduates. Seventy-four of these men were lately in the armed services of our country. They had been offering their lives for the preservation of values in our inheritance we deeply cherish. Now they were seeking to give them again in the ministry that the world might be saved and men might live unto God.

But of these 100 or more students, only 52 could be housed on the campus. The others had to find lodgings elsewhere as best they could. At an unfortunate time, the old and loved St. George's Hall where Phillips Brooks once lived as a student, had to be torn down. It had stood for nearly a century. But building inspectors condemned it as no longer safe.

For the future, the Seminary must make provision for a continuing student body of 100 men on the Hill. Accommodations for them must shortly be made available or first-rate candidates will have to be turned away. To help house them a group of buildings which includes 4 dormitory units and a refectory has been planned. The group will cost $425,000 to build. These living halls will care for 48 men. Another $235,000 is needed to furnish the new buildings and to repair and restore the other property of the Seminary.

This is not the whole problem at Virginia, only the immediate one. As with all institutions, income from invested funds has declined while operating costs have arisen. Yet it is from an institution's endowment that scholarship aid is granted to students. To offset an anticipated loss of $8,000 annually because of decreased income, there should be an additional endowment of $260,000.

So with the need for capital endowment for other aspects of the school's life. Properly to maintain the new dormitory buildings when they are erected, an endowment of $350,000 should be available. To raise the salaries of full professors to $5,000 annually and to allow other departments of the Seminary's work to operate effectively requires endowment of $540,000.

In order to give a greater measure of clinical training and supervised field work to students, to add needed facilities for medical care, to secure an additional member of the faculty, and to open post-graduate opportunities of study for men who show promise as teachers, there should be further endowment of $300,000.

This is but a glimpse of the problem faced by one of the leading, honored institutions of the Protestant Episcopal Church, one whose spiritual contribution has been incalculable.

When the issues for human life today are so grave and the whole principle of a Christian world order is at stake, it is difficult to believe that consecrated men and women, in a position to help, will hold back the means whereby the ministry of Christ can be given to the Church.



THE VIRGINIA FACULTY: Kenneth E. Heim, Stanley Brown-Serman, Albert T. Mollegen, Clifford L. Stanley, Dean Zabriskie, Robert O. Kevin, Jesse M. Trotter. Absent when the picture was taken was Reuel L. Howe

BISHOP CLINGMAN URGES UNITY

Louisville, Ky.: — Bishop Clingman urged closer unity, even federation, between Churches in his address to the convention of Kentucky. "I am convinced that peace in the Church is a condition of peace in the world," he said. "Can we expect men and women whose chief interests are secular to find a basis of fellowship when those who profess that their chief interests are spiritual cannot achieve unity?"

The convention was told of the new wing of the Church hospital here, now under construction, where alcoholics will be given psychiatric treatment.

ORANGE COUNTY RECTOR DIES

Middletown, N. Y.:—The Rev. J. Holmes McGuinness, who served as rector of Grace Church, Monroe, N. Y. and St. Paul's, Chester, for fifty years died on April 4th in his 75th year. He had been a leader in Orange County Church life and also in social service and community affairs.

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EDITORIALS

The Virginia Seminary

IF THE only out from the confusion of the present world is the spiritual life, and if the only security offered to man is faith in God, then the opportunity before us now is to have a ministry of God's Church, strong in faith, deep in spiritual life, and keenly alive to the problems of mankind. That even the Church has neglected its training of the ministry is so evident that 99% of the Church hardly knows how or where its ministry is trained.

The Protestant Episcopal Theological Seminary in Virginia—to use its legal title—is a case in point. For almost 125 years, this great evangelical institution has produced clergy for the Church. It is significant that every mission field was founded by its graduates, until in recent years the Church has followed the flag into The Philippines, Cuba, Haiti, Panama, and Puerto Rica. Thirty per cent of the ministry of the Church was trained at this institution, and its alumni furnish the greatest number of bishops of any seminary group. As its own catalog states, "It has not felt a need to debate what was obvious: that it was good for it to be Episcopal and preserve the living continuity with Christ's Church Catholic from the beginning; and good to be Protestant, because that meant freedom in evangelical newness of life. Its religion was ardent and unafraid, and the reason was that it rested on convictions about Christ."

Yet seldom in its history have lay people left money for the endowment of this institution, and it has been rare even for its alumni to urge people to make gifts of any type as a thank offering for a ministry that has been effective in the past and becomes doubly important in the present confusion of today.

Fortunately, in this present moment, the Virginia Seminary still has the most essential things —a faculty of real power and skill in training men, and in addition a student body mostly just out of our armed forces, of young men of deep conviction who have had to go through the horrible experiences of war and have been matured by that spiritually. But it is like asking men to make bricks without straw to ask faculty and student body to work without equipment. One poorly built old dormitory had to be pulled down. Other older buildings are inadequate for present needs. In time, the lack of equipment could discourage the student from attending, and dull the zeal of the teacher. To those who have the eyes to see, the future of our world and its real security in religious foundations is pretty well wrapped up in what we do about such an institution as the Viriginia Theological Seminary.

Just goodness in a minister is not enough, if it ever was enough. Our Lord himself demanded that those whom he trained for the ministry be with him for three years. Today the necessity of skilled men, capable of reaching and meeting the cynical, faithless, war-disillusioned generation of the present time is an absolute must. A good man with just a clerical collar and an ability to push a doorbell can give the appearance of a hopeless cause. The same man, however, trained in a theology that recognizes the darkness of the present and the light of the eternal God, and who in practical training has had a clinical supervision where he has learned to know and meet and study the causes of maladjusted behavior, and is not shocked by the evil because he knows the goodness of the eternal, is a man capable of commanding the respect of any community and leading many to the God revealed by Jesus Christ.

That the Virginia Theological Seminary is asking for a sum far less than it cost to train a platoon of officer-candidates in world war two, in order that buildings might be erected fit for modern needs and that a faculty might be paid a living wage, is such a small demand that only the ignorant would refuse to face the need of the present time. There are many important calls to Americans these days, but this call is the call to answer

"QUOTES"

OUR Church is faced today with a challenge, a test, such as we have never had to face before. We have to think of that Church, and our spiritual loyalties, in terms of a world that is beside itself with fear and anxiety. Today all our thought of fellowship one with another in the life and service of the Church, our sense of mutual concern and corporate responsibility, has to be set over against a world that is divided against itself, a world torn with strife and conflict, a world in which many sinister influences, at home and abroad, seem to be arrayed against those ideals and principles of freedom and justice, of moral decency and human brotherhood which Jesus came to build into human life and human relationships. If, as we believe, the Church was instituted and ordained by our Lord to be the means through which his own saving purpose for our world should find fulfilment, then it must be evident that you and I as members of that Church have a job on our hands today, a task that is going to make heavy demands upon our loyalty and devotion and our capacity for genuine sacrifice.

—Charles K. Gilbert
The Bishop of New York

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the question of what kind of a world we are going to have in the future. To neglect such an institution now is to turn one's back on God's call.

"How then shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

—CHARLES W. SHEERIN, V.T.S. 1924

The Virginia Contribution

by Alexander C. Zabriskie

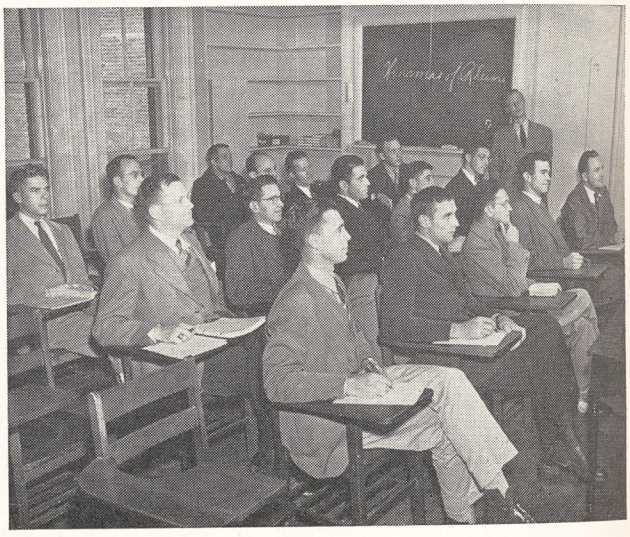
Dean of the Virginia Seminary

ON AN afternoon in June 1818, in a house in Georgetown, a few miles from the then raw, sprawling village of Washington, D. C., a group of men were in serious conversation. These were Francis Scott Key, Dr. Henderson, the surgeon-general of the United States army, and three clergymen. They were desperately concerned that Christianity should play a more effective part in the lives of their fellow Americans and in the life of the infant republic. They were Episcopalians, and they were anxious that their Church should do its part. How could their aims best be forwarded? Their discussion led them to the conclusion that a Church is as strong as its ministerial leadership; and that if the gospel of Christ were to have more effectiveness in America, the chief need was for an able, trained, devoted ministry. So they determined to give their time and energy and money to founding a school wherein such ministers might be trained.

At first this group re-established the chair of divinity at William and Mary which had lapsed for nearly forty years, but a brief experience with this device convinced them that proper ministerial education demanded a separate institution. So they bought property near Alexandria, and in 1823 established their professor and his few students there. Thus was the Virginia Seminary born.

The Seminary began to grow. Able teachers were brought in—Drs. Packard and Sparrow and others. Students came from both sides of the Potomac. New buildings were added through the gifts of St. George's Church, New York, of Mr. Bohlen of Philadelphia and Mr. Aspinwall of New York. By 1861 there were nearly seventy students and four professors. The war between the states ended the first era. The buildings were taken over by the federal army as a military hospital. The students scattered, most of them entering the Confederate army, some the Union, others going to other Seminaries. Dr. Sparrow moved first to Halifax, Virginia, and then to Staunton, where, despite the fact that he was known to be a staunch unionist and anti-slavery man, he ministered to Virginia congregations and trained some young officers who had been urged by their superiors to resign their commissions and qualify to serve as chaplains.

In 1866 the Seminary reopened in Alexandria —with a student body composed entirely of Confederate veterans. Soon men again came to it from the north. The painful effort to reconstruct its plant, and to provide adequate training for men who had not been able to secure much collegiate education in the bankrupt south, made it a relatively primitive place. But it turned out ministers like Peterkin and Tucker and Lloyd, men whose service to Christ and the Church were as significant, though less spectacular, as that of pre-war graduates like Leonidas Polk, Phillips Brooks and Henry Codman Potter. Its growth in number of students, in teachers and in equipment grew gradually but steadily through the latter part of the 19th century and the beginning of the 20th.



All eyes are focused on the lecturer in this classroom at Virginia Seminary

THE first world war interrupted it again. Some of its students and one professor entered the armed forces, and the student body shrank to a very small size. But after the war it began to grow

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again. A new library and dormitory were added. The student body increased to eighty, and applicants had to be declined all through the thirties for lack of space.

Throughout its history, the Virginia Seminary has had several marked characteristics. Born of the evangelical revival, it has always insisted that the first requirements of ministers were manliness, integrity, genuine devotion to Christ. Its religion has centered in him. It has gladly maintained the Episcopal Church's catholic heritage, with its stress on continuity through the centuries with the earliest Christians, on the sacraments, liturgical worship, on the corporate aspect of Christianity. It has championed the Church's reformation heritage, with the emphasis on the Bible as the final norm of faith and ethic, on salvation as the free gift of God, appropriated by faith alone, on the freedom and responsibility of the individual. It has proclaimed the orthodox faith of the Church with evangelical emphasis. It has been intensely missionary-minded, thinking that the Church must seek out and win people to Christ rather than wait for them to come to it. It has held that a Seminary must be a Christian brotherhood, and therefore it has fostered warm and intimate friendliness between students and between the students and the faculty. While never regarding intellectual attainment as the chief requisite of a clergyman, it has insisted upon high and rising academic performance. It has insisted on simplicity in life and in worship as incumbent upon the followers of the man of Nazareth.

The Virginia Seminary's contribution to the Church has been varied. Its sons have been conspicuous in overseas missionary work—founding the missions in China, Japan, Liberia, Brazil and Greece; taking large part in other areas—the Philippines, Alaska, the Caribbean islands. Other graduates have labored in frontier parts of the United States, missionaries to the scattered and lonely pioneers. Its alumni total 1,910; of these 117 have served overseas. Others have expressed the missionary spirit in specific areas of American life such as city missions and colleges (alumni founded for the Church Society for College Work, and the first three secretaries for college work in the National Council were all Virginia men). It has contributed its full share to the leadership of the dioceses at home, seventy of its men having served as bishops. It has provided the Church with a few great preachers, of whom Phillips Brooks and Alfred Randolph were the best known; a few theologians of note, especially Drs. Sparrow and Bell; a great many faithful pastors.

Life at the Virginia Seminary

by Kenneth E. Heim

Of the Virginia Seminary Faculty

THE Virginia Theological Seminary stands in a grove of oak trees on a hill looking out over Alexandria and the Potomac River towards Washington. It consists of dormitories, class-rooms, a dining hall or refectory, and a chapel. The buildings present an appearance of unpretentious dignity, to which their setting contributes. They have been used constantly since Civil War days, and they look that way. On one side of a dormitory there is a sign reading, "Notice. Tie Horses at the Stable." There is no stable. A winding road leads up a hill from the seminary gate to the school itself. The seminary can be located for miles around by the tower of Aspinwall Hall, the main dormitory. From some of the students' rooms in Aspinwall one can get a fine view of Washington, with the Capitol showing impressively in the distance. Scattered through the oak grove are faculty homes.

Here, on the Hill, a life goes on, into which men come with their peculiar gifts, and from which they go out after three years to preach the gospel. When they leave here they carry the same gifts with them, but something else has been added, and it is this something else which makes their gifts useable in the service of Christ and his Church.

As a newcomer to the faculty who is not an alumnus of the school I have been experiencing freshly what it is that seminaries do for men, and in particular what this seminary is doing for its students. I wish I could tell it so that laymen could understand. They would then know what the Church owes its seminaries.

It would have to start with the students, with what they bring with them to the seminary. There are over a hundred of us here, who mingle with each other every day. We get to know each other pretty well in this way. There have been great

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men in the seminaries in the past. Today, though only God knows who they are, one feels that the material for greatness is here. This is an exciting student body. These people are mature, they are intellectually wide awake, they have the war behind them, many have successful careers in business, law, teaching, the army or navy behind them, and all of course have the ordinary college equipment. As people they are impressive. And with all their interesting diversity of background, they bring one uniting element: their common Christian background; their decision, sometimes a costly one, to dedicate their lives to the ministry.

Every morning these hundred students come to the chapel. They come from their apartments where they live if they have wives and children, or they come from the dormitories if they are unmarried. This is the first act of the day. The service may be morning prayer, which will be shared by a student and a faculty member, or it may be the service of holy communion, celebrated by a member of the faculty.

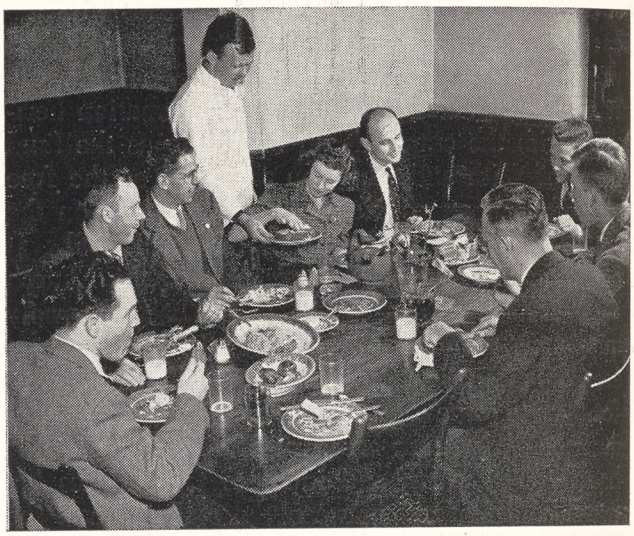
THE quality of the worship is the quality that you get when people with a common faith and intense purpose draw together for help which they know they need and which they believe God will give.

It appears most obviously to the outsider in the singing. Many of the voices are fine, trained voices. The whole student body, singing together a strong well-known hymn such as *A Mighty Fortress Is Our God* or *Glorious Things of Thee Are Spoken* is an unforgettable experience. The remembrance of it will pursue these men into their parishes later on.

After chapel, four solid hours of class. Old Testament, New Testament, liturgics, Church history, pastoral theology, Church music, Christian ethics, systematic theology, homiletics, apologetics, public speaking. "How dull," someone may say. Say rather: intensive, perhaps shattering to previous notions dearly held, always touching basic attitudes and beliefs about people, their relationships with each other, their destiny in the world; but not dull, though sometimes difficult for the former engineer or naval officer.

Here, the Bible is allowed to speak in its authentic voice for the first time. Cleared of obscurities of translation and misinterpretations, it becomes the record of God entering human history and acting powerfully within it. So too, the study of history becomes a viewing of events seen in a new light, with the Church and all human organizations, nations, classes, races, seen as the arena into which God enters to create, to judge, to redeem.

One could go on. Three years is a long time. But so much must be covered. The field of God's activity is so vast, His ways of working are so manifold, and our secular education has been so inadequate. The men write papers and read books, study long hours, take examinations. They sometimes get confused and worried and go to a friend on the faculty for help. They go out to missions on Sundays, conduct services, preach, teach Sunday school classes, do parish calling. In the summer they go to mental hospitals, jails, institutions of all kinds, work under supervision.



All the students seem to be extremely interested as a student-waiter passes the bread to the wife of a G.I. student at Virginia

After lunch on school days, dispersion. Home, to the library, sometimes tennis, volley-ball, or soft-ball, the demands of families. Evenings: study, serious or light conversations, prayers.

Out of the common purpose, out of the common study and worship, out of the friendships, gradually, the life emerges. It acquires quality, tone; it becomes the spirit of the body, and it stamps each individual in the body, indelibly. It is, I believe, of God, for there is great joy in it, and we could never have guessed it possible. We feel grateful, and we want to communicate it.

New Books

***Excellent **Good *Fair

****It's How You Take It.** By G. Colket Caner. Coward-McCann, $2.00.

Popular psychiatry is a dangerous thing, being founded upon a "little knowledge." But here is a book by an expert, written in popular language, and designed for boys and girls of 16-17 (or latter years of high school). It is by a teacher of

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neurology at the Harvard Medical School, who for twenty years has been on the staff of the Massachusetts General Hospital. It is written with a great deal of insight into human character and its problems, especially at the age contemplated, and with much sound sense. —F. C. G.

* * *

****At All Times and in All Places.* By Massey H. Shepherd, Jr. Church Congress (207 Farmington Ave., Hartford 5, Conn.), 25c.

If this little book had been published in smaller format and bound in cloth and sold for a dollar, it would have been hailed as one of the "religious best sellers" of the year. Instead, it is in paper covers, and the price is within everybody's reach—25 cents—thanks to the Church Congress. It is a series of pictures drawn by a historical expert, showing how the Communion Service was observed in A.D. 150, 500, 1400, 1830—and how it *may* be celebrated at "the parish communion" in the year 1960. The "teaching value" of this little book, as well as its devotional value (it was published for use in Lent) is apparent on every page.

—F. C. G.

Playing Fair with the Veterans

by W. Barton Murdock

A Student at the Virginia Seminary

OF THE students preparing for the ministry at the Virginia Seminary, seventy-four are veterans. This story is about the men for whom the road that led back from war to peace, led also to the Seminary campus. For some of these men, the decision to enter the ministry was made before or during college, for others it was made in the business and professional world, and for still others it was a decision that came as a result of war service, either during or after the war years.

A poll recently conducted of the student body showed that 39 had served with the army, 24 with the navy, 7 with the marine corps, and 1 each with the coast guard, the office of strategic services, the American Red Cross and the American field service.

Our roster includes an army colonel, a navy commander, a marine major, a half dozen or more army captains, a navy carrier pilot, an infantry platoon sergeant, a marine artillery battery commander and three chaplain's assistants. All branches of the army seem well represented including the signal corps, chemical warfare service, ordnance, the quartermaster corps and proud representatives of the army air force.

A tabulation of awards would include a distinguished service medal given to an army battalion commander in the ETO, an air medal to an eighth air force navigator, a bronze star to a marine platoon commander at Iwo Jima, a legion of merit to a marine signal officer at Okinawa, and several purple hearts.

The greater part of the veteran contingent is married. Single men find themselves outnumbered, 34 to 28. Of the married veteran couples, 15 have one youngster, four have 2 and one—champions in this regard—have three children. All of this, one may be sure, has had a salutary effect on the department of pastoral theology. When the subject of child psychology is discussed in the classroom, a professor is assured of an audience of proud fathers who have more than an academic interest in the subject.

No report on seminary undergraduate life today would be complete without a bow in the direction of the wonderful seminary wives. They are as much a part of the campus scene as is Aspinwall tower. Some add to the family income, others have a full time job looking after "Buster" and "Suzzie" and all are getting a seminary education by remote control.

Many of the married group would have found the expense of three years of seminary training utterly beyond their means had it not been for the G. I. bill of rights. In normal times there are a number of aids for the aspiring seminarian in the form of scholarships, grants from a sponsoring diocese, or from organizations for the propagation of the ministry, but these resources never approached the kind of aid available to veterans under the G. I. Bill.

Why did these men enter the seminary? When did they decide? These were questions asked in the poll of the student body and from their replies, it was discovered that 33 of the veterans made their decision before or during college, 8 as a result of experience in the business and professional world, and 26 decided in favor of the Church during, or as a result of, war time experiences.

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Typical of the eight who determined to enter the ministry as a result of experience in the business and professional world there is the story of Harry Frownfelter. Before the war he was the manager of a New England branch office of a large commercial credit corporation.

"I came out of college into the business world in the middle of the great depression," he said. "In my business I had to do a certain amount of counselling. It consisted of listening to the other fellow's troubles. Far too often there was nothing I could do, for I was working on an impersonal level as my firm's representative. I began to feel more and more a sense of obligation to my fellow man. Just before I was inducted into the army I asked my bishop to make me a postulant after it was all over. My experience as a "non-comm" in Italy served to confirm the wisdom of this move."

Of the 33 who made up their minds about the ministry before or during college, the case of Bill Williams is somewhat typical. To begin this story one must go back to the year 1937. That was the year Bill graduated from high school. It was also the year his father was injured, and a college career had to be postponed. Bill took a job as an accountant in his home town and for two years attended a university extension school in the evenings. It was during this period that he became active in the work of the Church.

As an officer of the local and later of the diocesan young people's fellowship, he travelled extensively along the eastern seaboard. This broadened his view of the work of the Church, and he decided then and there to make the ministry his life work. At college he worked at nearby Episcopal chapels, wrestled, was active in student government and graduated with honors and a Phi Beta Kappa key. After this campus interlude, he dashed off for a 33 month tour of duty with the infantry, eighteen months of which were spent in Europe chasing Germans across the lowlands.

ONE of the 26 who decided in favor of the ministry as a result of the war is Henry Rightor, an air corps captain, a graduate of Harvard Law School and a former member of the House of Representatives of his home state. Once an active layman, he represented his diocese at three General Conventions. He had been mildly attracted to the ministry for some years, but having an established law practice, it was a decision not easily made. Along came Pearl Harbor, and the Japs helped him to take a step long contemplated. "Actually, the important break with the past came when I closed the law office and entered the service. My coming to seminary was just like going from one post to another."

Other men say that their decision to study for the ministry came as a result of having a few close calls, of thinking of the meaning of their own lives and the meaning of the lives of those lost and still living, and another said that he was influenced by having to deal with the problems that his men brought to him as a company commander. A battle-scarred veteran says he made his decision after he was wounded in action.

Four students are back at seminary finishing their course after a lengthy interruption due to war. Sid Goldsmith, one of this group, left seminary in his middle year and skippered LCI's and LST's in the Pacific as a two-striper. He had some prior business experience as well, having represented a wholesale importing house during his 4 years at Williams College.



The Virginia Seminary Library is one of the busiest places on the Hill

When Virginia opened her doors last fall a record enrollment of 101 students was registered, and this at the very time of an acute housing shortage on the campus occasioned by the razing of ancient St. George's Hall. The seminary's actual housing capacity is only 52, and it should be a sobering thought to a Church short of clergy to realize that had there not been a preponderance of married men, almost half of the record enrollment would have been turned down. A backlog of men who had decided on the ministry and who have had their college careers interrupted by the war will shortly be knocking at our doors. College men, most of them young single veterans, are offering themselves for the ministry in unprecedented numbers. The answer that this seminary will be able to give them depends greatly on the kind of support our laymen give to the Seminary at this critical time.

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Barton Deals With Live Issues In Convention Address

He Hits at Truman's Policy for Near East And Move to Make Communist Party Illegal

Edited by Sara Dill

Pendleton, Oregon:—Bishop Lane Barton, in his first address to the convocation of the district of Eastern Oregon, stated that the present situation in the United States "is alarming because we are attacking Communism without dealing with the conditions which breed Communism."



"It is further alarming," he stated, "because we seem to be following the same pattern the German people followed under Adolph Hitler. Witness our effort to suppress the Communist party and the elimination from the air of such commentators as William L. Shirer, and the irresponsible and hysterical talk about war with the Soviet Union. Have we never learned that ideas cannot be suppressed and that to try to drive them underground is to make them difficult to trace and counter? Since when are we afraid of honest comment in this country and what is dangerous about it?

"There is no denying that the Soviet Union is proving difficult in this post-war world. But would we be easy to handle if Russia were to threaten to move into Central America or the Caribbean with military power and four hundred million dollars in economic power? It would be disastrous to let Russia have her own way, but who thinks it would be less disastrous to foment war with Russia? Is there no middle, firm, reasonable course?

"In community relations there happily is a middle course. When anti-social people in the neighborhood threaten the peace of the community we neither let them dominate the scene, not move in on them with weapons of death. Our methods of handling unsocial nations is not as far advanced, but they deserve a trial. We have organized the United Nations in the hope that the way to peace may be worked out. The principle of cooperation through the United Nations deserves a trial. If it is argued that the United Nations is weak and inexperienced, it can be answered that it is bound to be weak and inexperienced when it is bypassed by the world's most powerful nation. Furthermore, when we go in for unilateral action, we destroy the principle of one world and have no grounds for complaint when any other nation also resorts to such action.

"As Christians we have rejoiced that for much of our history our influence has been potent because it has been an influence based upon moral power. We cannot view with complacency this new swing to a policy based upon naked military and economic power. God give us the wisdom to regain our moral influence. Let us feed the hungry because they are hungry and not because we want to use these people against an alien ideology. God help us regain our leadership in uniting the world in cooperation toward the securing of peace and security for one world."

Bishop Barton, in his convention charge, pleaded for a strong laymen's movement; for the use of publicity in letting the people of Oregon know about the Episcopal Church; for support of missions and world relief and for unity of the Churches, both on the national and community levels.

Bishop Gilbert Installed

New York:—Bishop Charles K. Gilbert was installed as Bishop of New York with an impressive service at the Cathedral of St. John the Divine on April 26th. Attended by civic and religious dignitaries, with the reading of formal documents certifying to his election, declarations were heard, solemn promises made, prior to the Bishop being ceremonially seated in his cathedra, or official seat, which signified his complete possession of his diocese. Bishop Manning, for 25 years the bishop, invested his successor with the pastoral staff thus marking the transfer of spiritual jurisdiction from one bishop to another. Presiding Bishop Sherrill declared that Bishop Gilbert was rightly "admitted to all the honors, dignities and rights" of the bishopric of New York, after which he imparted to him his blessing.

The canons of the cathedral, who form the cathedral chapter, led Bishop Gilbert to the cathedra, after which he delivered his address. Several processions, formed of different groups, entered the cathedral from various points, and all officers of the diocese, both clerical and lay, participated, together with clergy and laity representing all the parishes and missions of the diocese.

Admission to the service was by ticket only and the great edifice was overcrowded. The whole service was marked by a dignified pattern of ecclesiastical symbolism, replete with historic interest.

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Religious Lobby

Washington (RNS):—Prof. Liston Pope of the Yale Divinity School, speaking at a dinner for Congressmen, said that a "religious lobby is emerging in the nation's capital which will represent the welfare of all men." He pointed out that several Protestant Churches have established legislative offices here with the dual purpose of presenting the views of Church bodies to Congress and the executive agencies of government, and of keeping Church people informed of political and legislative developments. He cited interdenominational agreement on support of the United Nations, on preservation of religious and civil liberties, on labor's right to bargain collectively, or no discrimination-in-employment legislation. Fifteen senators and representatives, with their wives, attended the dinner which was given by the Rev. Douglas Horton and his wife, Mildred McAfee Horton, former director of the WAVES.

Execution of Tiso

Rome (wireless to RNS): — The execution of the Rev. Joseph Tiso, Nazo collaborationist who was made the puppet president of Slovakia by Hitler, was a cause of "deep distress" to Roman Catholics everywhere, Osservatore Romano, semi-official Vatican newspaper declared. The paper did not discuss the guilt or innocence of Father Tiso but said his execution showed a complete disregard of his "sacerdotal calling and for that reason was particularly distressful to the Catholic faithful."

Low Sunday Crowd

Atlanta, Ga.:—There was of course a large congregation at St. Timothy's Easter. Notices had gone to all of the communicants; special music was prepared by the choir; notices of the service were in all the papers. But for Low Sunday no special effort was made in any way by Rector C. B. Lucas. Yet the attendance that day was 15% greater than on Easter Sunday, with 40% of the congregation composed of young people and children.

Pastor Gets Threats

Chapel Hill, N. C. (RNS):—Members of the Presbyterian Church here have received anonymous phone calls threatening to burn the church as a result of the interracial activities of Pastor Charles M. Jones. Two Negroes and two whites, said to be representatives of the Fellowship of Reconciliation, were recently arrested here when they tried to establish Jim Crow test cases. Mr. Jones took all four into his home. So he also got phone calls threatening to burn his home, and a visitor leaving his home was stoned.

Negro Delegates

Summerville, S. C.:—The convention of South Carolina, meeting here, voted to give representation to Negro priests and lay delegates. To become part of the constitution of the diocese the action will have to be approved at the next convention. A proposal to allow women to be delegates and to serve on vestries was defeated.

Bishop Carruthers in his address reported that the diocese set a new high in confirmations last year.

Editors Take Stand

New York:—Editors of Protestant magazines, meeting here as the Associated Church Press, passed resolutions opposing "the assault upon organized labor's rights" and expressing opposition to "the current drive to regiment public opinion through censorship of the press and radio and intimidation of citizens by investigations on the part of the Thomas-Rankin Committee." A resolution was also passed urging higher salaries for school teachers, and endorsed federal aid for education with the proviso that federal funds should not be diverted to parochial schools. Continued support of Church overseas relief programs was urged with the statement that it "should have a first claim on the conscience of prosperous America."

Students Discuss Freedoms

Annandale, N. Y.:—Students from 25 nations inquired into "what has happened to the four freedoms" at a conference held at Bard College. Delegates from countries as distant as Burma and Australia presented first hand information of the situations there. The USSR was represented by American citizen, Neal Burroughs, who returned to the U.S. in February after having lived in Russia since he was eight.

Keynote addresses were given by Isador Lubin, economic advisor to the late President Roosevelt and a delegate to the 1945 Moscow conference, and Ferdinand Eberstadt, member of the Baruch atomic energy commission.

Phillips Brooks Voice Lessons

By Ralph M. Harper
Author of the "Voice Governor" and "G-Suiting the Body"

A reprint of an article, recently telling of the 100-odd voice lessons of America's preacher, will be sent you with the compliments of the author on receipt of three cents postage. Address: St. John's Episcopal Rectory, Winthrop 52, Mass.

Based on a somewhat similar problem of Phillips Brooks, the author wrote a paper two years previous to the death of Wendell Willkie, stating that without technical counsel disaster awaited the voice and health alike of America's "apostle of One World."

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North Dakota Easter

Fargo, N. D.:—Bishop Atwill started out from here by bus Easter Eve expecting to hold Easter services at Oakes and Guelph. Four hours were spent trying to make 45 miles west of Wahpeton, with the snow four feet deep, and drifts much deeper. All service stations were closed. All telephone and telegraph wires were down. The Bishop spent the night in the bus with the rest of the passengers. They were dug out Easter when the Bishop returned home without completing his trip.

Prison Chapel

Spokane, Wash.:—The district of Spokane at its convocation on April 14 voted to participate in a cooperative project to erect a chapel at the state prison at Walla Walla. It will be built within the prison enclosure and will provide facilities for all types of religious services. The prisoners have volunteered their labor for construction and have contributed $2500 from their welfare fund toward the cost.

The convocation also heard plans for the construction of a student center at the University of Idaho at Moscow.

Addressing the convocation was Bishop McElwain, retired bishop of Minnesota, who delivered a forceful appeal for recruits for the ministry and for financial support for the seminaries.

Catholic Students Meet

Toledo, Ohio (RNS): — Delegates from 107 colleges in 25 states and representing 200,000 members of the National Federation of Catholic College Students, held their first postwar congress here. Highlights were addresses by Archbishop Cushing of Boston and Bishop Karl Alter of Toledo, with the latter cracking at the Soviet Union and declaring that "there is no hope in continuous appeasement or in compromise."

Free Speech

Hartford, Conn.: — A hospital which limits free speech on medical matters by members of its staff should not receive support from public funds, the Plainville, Conn., Council of Churches declared in a statement. Issuance of the statement recalls that six physicians charged recently they were ousted from Catholic hospitals in the state for ex-

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pressing support of a pending bill favoring dissemination of birth control information.

The statement follows: "We believe that no hospital which limits the right of free speech of staff members in regard to their convictions on medical matters, such as birth control, should be eligible to receive financial support from either the public treasury or from funds received from general public subscription."

Bishop Enthroned

Bombay (wireless to RNS):—The Rt. Rev. A. N. Mukerjee, of the Church of India, Burma and Ceylon, formerly assistant bishop in charge of the Archdeaconry of Delhi, was enthroned as first Bishop of Delhi on Monday, April 21. The ceremony took place in the Church of the Redemption, which will become the diocesan cathedral. Bishop Mukerjee is a native Indian.

Evangelization

London (wireless to RNS):—One of the biggest efforts ever made in the evangelization of London began here when 3,000 commandos opened a ten-day Christian commando campaign at Albert Hall. During the ten days the commandos will preach the gospel in clubs, public houses, movie theatres, workers canteens and open air gatherings. Every branch of the Protestant Church is represented in the evangelistic teams. They will work in 34 London districts.

Nearly every outstanding Protestant church leader was present on the Albert Hall platform, including J. Arthur Rank, movie producer. The demonstration concluded with a dedication service conducted by the Anglican Bishop of Rochester.

The Christian commando campaign is the culmination of four years' planning of a drive to take the Christian faith to the people. The commandos will meet the average Londoner at home, at work, and at play. The 34 evangelistic teams are made up of clergymen, church officers, deaconesses, students, businessmen, doctors, journalists, workers, politicians, sportsmen and many others.

Laymen Confer

Geneva (wireless to RNS):—Doctors, lawyers, politicians, journalists, and other laymen—all members of leading Protestant laymen's organizations in 13 countries—met here for the first international conference of lay leaders sponsored by the ecumenical institute of the World Council of Churches. The conference heard reports on activities being conducted by laymen's groups in Holland, Germany, and France.

A. W. Kist, a lawyer, director of the Church and the World Institute at Driebergen, Holland, said his organization plans a summer conference of laymen actively concerned with atomic energy. Dutch scientists, politicians, union leaders, economists and others will examine the cultural and religious aspects of the employment of the atom at that time, Kist said.

"There are 80 full-time students studying at the Dutch Institute to become modern evangelists, not the old-fashioned type," Kist stated. "They spend half their time in studying social and cultural questions, and the other half in practical religious study. They will live not as clergymen, but as laymen, after their graduation."

Preaching Mission

Savannah, Ga.:—The Rev. Tollie L. Caution, secretary of Negro work of the National Council, conducted

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a preaching mission here March 16-20 at St. Matthew's, where his brother, the Rev. Gustave H. Caution is rector. While here he also conferred with Bishop Barnwell about Negro work.

Mr. Caution also was one of the leaders at a conference of Negro young people which was held at Fort Valley College Center, March 14-16. Other leaders were the Rev. Hamilton West, rector of St. Paul's, Augusta, who is chairman of the provincial college department and a member of the National Council; Miss Ellen Gammack of the national staff of the Auxiliary; Miss Ann Brown and Miss Doris Wilson.

Simple Funerals

Detroit: — Lavish floral displays, eulogies, open caskets and expensive funerals are discouraged in a brochure on "Christian Burial" issued by Bishop Creighton and Bishop Emrich of Michigan.

Purpose of the statement, they said, is "to combat some of the newer customs connected with death and burial."

"It is fitting to place flowers on the altar, and to have one or two other baskets of flowers in the chancel, but do not crowd the church with a lavish array," the bishops declared. "We say this because simplicity better symbolizes the Christian life, and because we desire in Christian and democratic spirit to avoid anything approaching competition in funerals. Those who desire to pay tribute to the deceased should be encouraged, either as individuals or as a group, to give some lasting memorial to the church or to some other good work in which the deceased was interested.

"Eulogies at church funerals are unnecessary and out of order. The people assembled in the church know the deceased anyway, and it is certainly not necessary to give information to him 'unto whom all hearts are open and all desires known.'

"Since 'we brought nothing into this world and it is certain we can carry nothing out,' and since simplicity again should be a mark of the Christian life, we urge our people not to lavish their money upon expensive caskets or funerals. A pall may be placed over the casket to add to the simplicity and to preserve the teaching that, since God looks upon the heart, he is not impressed by caskets. . . . Flowers should not be placed upon the pall or the casket. The casket should be closed from the time it leaves the home or funeral parlor. If the body lies in state, or friends desire to view it, this can be done before the church service. The casket should never be open in any part of the church building. During the service our thoughts should rise to God, our eternal home, and not dwell upon the physical aspects of death or the art of the undertaker.

"The burial service of the church is complete in itself, dignified and brief, and should not be combined with the services of any fraternal or military organizations. Fraternal groups may, of course, attend the church service in a body, but if the family desires the rites of a lodge, those rites should take place at the funeral parlor before the church service."

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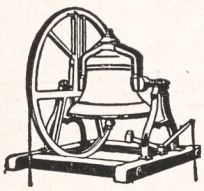
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the United States, Alexander McCurdy, head of the organ department of the Curtis Institute of Music, Philadelphia, and one of the world's great organists, is making a transcontinental recital tour featuring the use of organ music and Schulmerich and Carillonic Bells. Under the auspices of the American Guild of Organists, this distinguished musician will appear in churches of all Protestant denominations.

In addition to his work at the Curtis Institute of Music, Dr. McCurdy heads the organ department of the Westminster Choir College at Princeton, N. J., and is organist at the First Presbyterian Church in Philadelphia. He is recognized as a foremost recitalist, teacher, and director of oratorios.

Dr. McCurdy has described the Carillonic Bells he will demonstrate during his recital tour as "the answer to every organist's dream." "Formerly," he said, "the use of percussion with organ was limited to tubular chimes and because of their limited volume, they were inadequate for use in combination with any mass of organ tones. Tubular chimes also were lacking in the brilliance and fullness desirable in a bell tone.

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Memorial Church

Spearfish, S. D. (RNS):—Observances of the 60th anniversary this year by All Angels Episcopal church here recalls the fact that the church was built as a memorial to Alexander Hamilton, financial genius of the Revolutionary War. A granddaughter, living in New York City, not only donated the money needed to erect the little pink stone church, but supplied the money for its repair when it was gutted by fire. She furnished Christmas gifts for Sunday school children and on her death she left a substantial bequest. Miss Hamilton, described as a little old bachelor girl, was prompted to sponsor the church as a memorial to her distinguished grandfather after hearing a talk in New York by Susan J. Weare, founder of a Sunday school in a pioneer Black Hills community.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

JAMES G. BLAND
Layman of Philadelphia

I am told that THE WITNESS forwards donations to the Rev. Kimber Den to help him with his great relief work in China. I would be glad to know if this is correct.

ANSWER: The Church League for Industrial Democracy has for years collected funds for the work Mr. Den is doing and which is considered by many to be one of the finest jobs being done anywhere by the Church. Checks should be made to "Treasurer, CLID" and sent to the CLID, 155 Washington Street, New York 6, N. Y.

* * *

REV. KENNETH W. HANSEN
Rector at Marshall, Minnesota

In regard to the article on Fasting and the letter about it (April 10) may I ask:

How would the Anglo-Catholics deal with the problem faced by one of our high church ministers when he asked three of the young men of his parish why they had been absent from church lately. They replied: "We have been attending the Roman Catholic Church instead of this struggling Protestant Episcopal Mass House." He admitted that he had gone too far in Roman doctrine and ceremonial.

As a small town rector I have found a vital, living and courageous Protestant Episcopal fervor among the laity. I teach the precepts of the Protestant Episcopal Church and believe that it would be disloyal to ape Rome and thus confuse the faithful.

* * *

MR. J. REESE WHITE
Layman of Millsboro, Delaware

I have been a subscriber to THE WITNESS for several years and in the past have thought the magazine one of the best Church publications in the country. Your recent issues have, to my mind, been so pro-Russian that I now believe your editorial staff must consist largely of Communist sympathizers.

ANSWER: Our policy on international affairs was stated clearly in our issue of December 12, 1946. We believe that war must be avoided if mankind is to continue to live on this earth. And the way to avoid war is to work for understanding between this country and Russia. We are fully aware that Russia has plenty of faults, as that editorial stated. We also know that the United States has plenty of faults, and we believe it to be a far better Christian practice to confess our own faults than those of the other fellow.

* * *

MR. JAMES REESE
Layman of New York

May I congratulate THE WITNESS for the excellent numbers devoted to the Church Congress and the Church Society for College Work. Both give us valuable information about two important Church agencies. I hope that there may be other numbers devoted to agencies of the Church. I want also to take this opportunity to praise THE WITNESS for the most unusual series of articles based upon the book *Christianity Takes a Stand*. I am sure it has been a long time since any religious journal has offered readers articles by such a notable group as Harold Stassen, Dr. Foerster, Prof. Ridenour, Carey McWilliams, Philip Murray, Max Yergen, Harry F. Ward, Bishop Emrich, Dr. Bayne and Dr. Grant. Certainly a noteworthy performance on the part of WITNESS management.

* * *

F. K. HOWARD
Priest of Berkeley, Calif.

Thank you for the unusual amount of special articles urging right thinking and action on vital matters concerning the welfare of the Church and the world. The Church Congress articles (WITNESS, April 10) give an encouraging picture of the Anglican Communion of a really liberal-catholic view of our Christian heritage. The article by Carey McWilliams, based upon Bishop Parsons' contribution to *Christianity Takes A Stand*, shows the test of believing aright resulting in doing right to the wronged Japanese. Now if our Christian forces will prevent our latest hysteria in regard to the communist scare, worse than after the first world war, from blotting the pages of history by the suppression of communism—always the worst and futile way to combat error—we may take steps toward one Church and one world. I appreciate THE WITNESS very much for its fight for both liberty and authority by putting each in due proportion.

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The WITNESS

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MAY 8, 1947



GILBERT DARLINGTON RECEIVES AN AWARD FROM NAVY ADMIRAL

(*story on page three*)

The American Bible Society

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For Christ and His Church

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MAY 8, 1947
Vol. XXX No. 21

Clergy Notes

BUTLER, FRANK N., formerly vicar of Thankful Memorial Church, Chattanooga, Tenn., is now rector of St. Paul's, Batesville, Arkansas.

DAVIS, ROY B., JR., formerly assistant at St. John's, Ames, Iowa, is now assistant at St. Augustine's, Santa Monica, Cal.

DENNEY, L. CURTIS, formerly rector of Zion Church, Morris, N. Y., is now in charge of the Redeemer, Watertown, N. Y.

FALL, RALPH E., formerly rector of Grace Church, Cleveland, became rector of St. Matthew's, Cleveland, on April 13th.

HALLETT, LESLIE D., assistant chaplain at University of Minnesota, is now in charge of St. Bartholomew's, Bemidji, Minn.

HAWORTH, FREDERICK F., Boonville, N. Y. is now rector of St. Paul's, Oxford, N. Y.

JACKSON, ELLSWORTH B., chaplain of the Seville Homes Project, Cleveland, became rector of All Saints', Toledo, Ohio, May 1st.

KLEIN, ARTHUR, rector of St. Thomas', Pawhuski, Okla., becomes rector of the Messiah, Gonzales, Texas, June 1.

LEE, M. DENNIS, formerly rector of Christ Church, Jordon, N. Y., is now rector of Trinity, Seneca Falls, N. Y. and in charge of St. Stephen's, Romulus.

PEARSE, MAX M., assistant at Grace Church, Grand Rapids, Mich., is now assistant at St. Columbia's, Detroit.

PERRY, CHARLES H., formerly assistant at St. James', Pasadena, Calif., is now rector of St. Stephen's, Hollywood, Calif.

STIERWALD, GEORGE C., formerly curate at St. Paul's, Syracuse, N. Y. is now rector of Christ Church, Hornell, N. Y.

WALKER, EDGAR R., formerly rector of St. Mark's, North Tonawanda, N. Y. is now associate rector of All Saints', Worcester, Mass.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
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9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
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11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
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Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 21. **The WITNESS** MAY 8, 1947

For Christ and His Church

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The American Bible Society Is Honored by Navy

It Receives a Certificate of Achievement In Recognition of Services to the Sailors

By the Rev. James V. Claypool

New York:—There was the noisy clicking of motion picture cameras on the second floor of the Bible House here recently. The floor was strewn with equipment. The blinding glare of spot lights shone on three figures, two navy chaplains and the third, the Rev. Gilbert Darlington, treasurer of the American Bible Society. Camera men, in the uniform of the signal corps, were making a permanent record of a unique distinction being conferred on the Society.

The crisp accents of Rear Admiral Robert D. Workman rolled on to the sound track as he presented to Dr. Darlington a certificate of achievement, from the bureau of Naval Personnel, in recognition of the Bible Society's outstanding services to the naval personnel during World War II."

The event is pictured on the cover, with Chaplain (Commander) Joshua L. Goldberg, left, who is the acting district chaplain of the third naval district; Dr. Darlington, and former chief of chaplains, Rear Admiral Robert D. Workman, making the presentation.

If one could see the activities behind the facade of parchment, and follow the paths taken by the books it represents he would travel into many strange places. Chaplains of the navy distributed hundreds of thousands of these copies, directly into the hands of young men eager for a copy of the book that brought to them a message of hope and faith; he would find himself behind the barber wire of prison camps, where Scriptures in Japanese and German were supplied whenever requests came through the chaplains of the naval forces; to our allies in China, the Philippines, Korea and many a Pacific Island, and to our fighting brothers in Europe, went Scriptures in their own languages.

Ever on the alert to meet new conditions, the Society developed a water-proof envelope, in which was sealed a New Testament. This was a part of the standard equipment, along with Red Cross supplies and foods, to be found on all liferafts, lifeboats and navy transport planes.

Impressive as this picture is, it is only a part of the war service given by the Bible Society during a six-year period ending June 30, 1946. Over 14,500,000 copies of the Scriptures, in more than forty languages, were distributed. During the peak period a record run of 10.000 copies a day poured from the presses of the printing plant. And with the urgency created by this war emergency program, the regular work of the Bible Society went on. Annual circulation of the Scriptures, starting from a total of more than seven million copies rose to over twelve. Work was going on, wherever possible. In the forty countries where the Society operates, Scriptures were being distributed in well over one hundred languages. Even in our own country there were calls for Scriptures in 78 different languages.

The ending of the war brought new problems for the Society to solve. Much of the Scripture distribution in Europe had formerly been carried on by the British and Foreign Bible Society and by the national Societies of the various countries. The Nazi-controlled fighting machine had taken its toll from all of them. Printing plants had been smashed, printing plates destroyed, and paper had become almost an unknown commodity. Never had the need for Scriptures been greater. Thousands and thousands of Bibles had been war casualties. Refugees lost their Scriptures on their forced marches. Europe faced a real famine of Bibles.

In May 1946 representatives of Bible Societies from 13 countries met in England to discuss the Bible in the remaking of Europe and appraise the measure of Europe's need of Scriptures. It was estimated there was a shortage of five million English Bibles in the British Empire alone. But the conference agreed that Germany presented the greatest area of need. There had been no printing of the Bible there for ten years. Nurtured on the great German Scriptures, of Luther's translation, there were many who still owned and read their Bibles. What of the new generation with their great moral and spiritual confusion? For them the Bible should be provided.

To the American Bible Society fell the great opportunity of getting such a program underway. The Society



Two hundred crates of Scriptures awaiting shipment from the Bible House to Paris

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published in the United States, and shipped to Germany, during 1946, hundreds of thousands of Bibles, Testaments and Gospels at a cost of about $262,500. Even a quantity as large as this in total is very small in proportion to the need. The Society's representative from Geneva, on a trip through Germany, reported that the most frequent phrase used other than those of gratitude was that the Scriptures sent were "like a drop of water on a hot stove."

Further production in this country is continuing for Germany until a second project of prime importance, the publication of Scriptures in her own country, can be gotten under way. In Germany there are paper mills, presses and workmen. But a variety of materials goes into the making of a Bible and it is the furnishing of these raw goods that now engages the attention of the Society.

A list of the necessary materials was submitted to Dr. Darlington and probably no one ever faced a shopping list that presented greater difficulties in these days of shortages. Three hundred and sixty-one tons of cellulose for paper making, additional tons of paper, tons of binders board, yards of binding cloth and over a million yards of thread! From rayon to Bibles is quite a transformation and yet this actually occurred in one of the factories in Stockholm. A request for fifty tons of cellulose reached the factory, from the American Bible Society, to be delivered to Germany and to be used in the manufacture of Bibles! The factory executives pondered. They had never been faced with such a decision before. What to do? What they did was to divert from the manufacture of rayon the needed tons of cellulose that paper might be made on which the precious words of God would later be printed.

Bulgarian, Czech, Danish, French, Greek, on through the alphabet of European lands runs the need for Scriptures. The Society is publishing more than a million volumes in these languages.

To Japan, where the Christian forces are in an evangelistic campaign for 3,000,000 new Christians in three years, already the Society has sent many thousands of Testaments and Gospels. So great has been the call for the books that by the end of last year only 200 copies were left in the Japan Bible Society's office. There is no possibility of production in Japan because of the destruction of presses and lack of paper. So the Bible Society is working on a program of production in this country that extends to 150,000 Bibles and 1,100,000 New Testaments.

This partial picture of the Bible Society's accelerated program, a direct result of the war, must not black out its regular work to which, through its 131 years it has been committed—the furnishing of Scriptures to "every man in his own tongue." Translations, in languages never before published, are coming from the press, are sent on their way to readers, new in the ways of Christianity, who find in the printed word the precious promises they have learned from the missionary.

Fast as the presses turn out the Scriptures, carefully as they are distributed, more and more books are required to fill the demands that come to the Society. Last year nearly three million Scriptures were sent to Latin American countries, and still the Society's agency in Rio de Janeiro wrote that if it might have 50,000 copies of the Portuguese Bible on their shelves, every one could be placed. Nearly four million copies were distributed in this country last year—but there are still many areas that have never heard of this book. One of the Society's colporteurs tells of a trip back into the mountains of Pennsylvania where he came upon a tiny settlement. He asked the people if they had Bibles. He noticed that they seemed confused. Then he asked if they had heard of Jesus. "Jesus," they asked. "No, we have never heard of Jesus. But," they added, "very few strangers pass through here, and we feel sure no one by the name of Jesus has gone through."

Help with the translation of the Scriptures, publication in many languages and dialects, and the distribution of these books, has been the big business of the American Bible Society for 131 years. At the celebration of one century and a quarter of service, the president of the Society said, "We have only just begun." That is the watchword the officers of the Society hold before them as they consider, in these trying days, the immense possibilities and opportunities the Society faces, knowing it dare not fail, for in the Bible are found the precepts and principles on which a world of safety and sanity may rest.



Mr. and Mrs. Dyck, shepherding a group of Mennonites in Berlin, unpacking a box of Bibles shipped from the United States

SUMMER SCHOOL AT SEWANEE

Sewanee, Tenn.:—The school of theology at the University of the South is to have a summer session, July 28 to August 30. The faculty will be the Rev. R. K. Yerkes of Sewanee; the Rev. M. Bowyer Stewart of General; the Rev. Massey H. Shepherd Jr. of Cambridge and author of The Living Liturgy in THE WITNESS, and the Rev. A. Haire Forster of Seabury-Western.

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The Guild of Saint Barnabas For Nurses Fills Need

The Chaplain General Presents Its History And Relates the Services That It Performs

By John Goodridge Martin
Superintendent of the Hospital of St. Barnabas and for Women and Children, Newark, New Jersey

Newark, N. J.: — Garden lovers are continually intrigued by the miracles they witness. Mother nature teaches us many lessons and not the least of these is the love of beauty. From the humble earth, enriched with very unlovely fertilizer, there rises a life from a previous death. The seed perishes and decays and its germ of life resurges into another growth bearing beautiful blossoms to delight us all. Thus life persists, a constant wonder of God's creation.

We read in the Bible of the beauty of holiness. Somehow I like to relate that phrase to the service rendered by nurses in behalf of their stricken brethren. By their daily acts they enrich life. They express in a very tangible way the Christian virtues which may be compared with the sweet and beautiful flowers of Paradise—the "beauty of holiness."

It is quite natural for us to think of flowers when we behold a group of student nurses rounding out their course of instruction wherein they have learned the intimate lessons of life. We have watched them budding forth in their pre-clinical period and anxiously attended the unfolding process of trial and experience until the time arrived for the full-blown blossoms to rejoice in the possession of diplomas. The climax of growth arrives and the period of service begins. Now come the glow and radiance of life—the pouring it forth, lavishly, for the benefit of others. A life given in service for the afflicted takes on a new beauty, and a new power of freedom of soul is its reward.

The Guild of Saint Barnabas for Nurses is dedicated to the development of Christian character in the life of the nurse. While incentives are not lacking in the profession itself, still the association of kindred souls, who freely and of their own accord assemble periodically to express their spiritual aspirations, is a stimulating means of achieving mutual enrichment of soul. To emphasize the spiritual aspects of the service of nurses is a most important function. The Guild offers nourishment and refreshment of soul for its members to support them for the important duties which are essential in the task of restoring human life.

The benefits of the Guild should be extended to many more nurses. Especially is there a need for its ideals and aims to be presented to student nurses so that from the early days of their professional training they may enjoy the privileges which membership offers. The seed should be planted early. The nourishment should be constant and of a satisfying nature. The plant should grow and the flowers unfold in beautiful splendor.



The Rev. John G. Martin is the Chaplain-General of the Guild of St. Barnabas for Nurses. He is also the Superintendent of the Hospital of St. Barnabas and for Women and Children in Newark, N. J.

The Guild of Saint Barnabas for Nurses was founded in 1886 in Boston, by the Rev. Edward William Osborne, who later became the Bishop of Springfield. It had been started ten years earlier in England in response to the need for an organized effort to promote the principles which underlie the Guild. In this country it has become national in extent with branches in all sections of the country.

The Guild may be compared to the fraternity and sorority movements among college students. Similar social and entertainment features are found in both. Methods of selection of new members, while not identical, still follow related patterns. The Guild is purely a voluntary body, depending for its extension chiefly upon the character and enthusiasm of those who have enjoyed the benefits of membership.

The fact that its ideals and aims fulfill the requirements of good Christian conduct explains its natural association with the churches of the several communities in which it operates and the large dependence upon clergymen whose interest in wholesome social and religious activities leads them to give special attention to the needs and desires of nurses.

The practice has been found desirable for each branch of the Guild to have its meetings and other activities at the church of which its chaplain is the pastor. Many advantages of this arrangement are immediately apparent to those who are aware of the exacting and confining features of nursing service which lead to the desire to get away occasionally from the scenes and atmosphere of hospital and sick rooms.

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The Guild has a three-fold program. Its aims include spiritual, social and cultural activities. Through its nation-wide organization it is able to exert a sisterly influence among those who go from place to place. It promotes friendliness among all nurses and it makes definite provision for contacts with women outside the nursing profession in its policy of including associates in its membership. Lay women, as associate members, cooperate with nurses in achieving the objectives of the Guild, both local and national in scope, to effect a useful, constructive and altogether commendable society. The inspiration to attain these ends is the peculiar privilege and duty of the chaplain of the branch. Local conditions control the activities of each branch.

In Cleveland, where an admirer of the work left a large legacy, a Guild House is in use for housing guests and post-graduate students of the University. A fund is in use by a scholarship committee providing financial aid either for missionary nurses who have returned from the mission field on furlough and who are anxious to fit themselves still further for their work, or for nurses who desire to prepare for the mission field. Other scholarships are available for post-graduate work in the Frances Payne Bolton School of Nursing of Western Reserve University.

When Miss Grace Crosson, a graduate of St. John's Hospital School of Nursing in Brooklyn, N. Y., went to the Hudson Stuck Memorial Hospital in Fort Yukon, Alaska, several branches sent boxes of supplies to aid in the activities of that missionary hospital.

For a number of years the stipend of a nurse director of a hospital in Puerto Rico was provided by the Guild.

About a quarter of a century ago the late Rev. Charles Thomas Walkley invited all nurses to be the guests of the Orange, N. Y. branch, of which he was chaplain, at a memorial service in honor of Florence Nightingale and all other nurses in Paradise. Similar memorial services are now held annually all over the nation on a Sunday near the birthday of Florence Nightingale, May twelfth.

Other activities of the Guild include inspirational addresses by speakers of note on various subjects; talks on the opportunities in the several fields of nursing interests; gathering of sick benefit funds and visiting of sick nurses; formation of glee clubs; holding suppers, teas, picnics, bazaars, entertainments, dramatic readings, travel talks, monologues, plays, etc.

The national organization is especially interested in the expansion program of the Guild. Through region and local committees it seeks to offer the benefits of membership to all nurses everywhere. It is also concerned with the program of securing financial aid for the support of nurses who give themselves to missionary activities in connection with our Christian churches. It also endeavors to be of real service in securing nurses for such purposes. Another interest of the national office is its desire to cooperate with nursing organizations in securing suitable young women for schools of nursing.

Graduate nurses and student nurses enrolled in recognized schools of nursing may become members. They form the active membership group. Interested women who are not nurses but who desire to take part in the Guild program are welcomed as associate members. Clergymen and physicians are welcomed as associate members and their interest and assistance are greatly appreciated.

While the Guild has been the favored child of the Episcopal Church it has rightly become interdenominational in its activities. It aims to help nurses everywhere. In a recent message Dr. Walkley wrote: "The glory of the nursing profession is indicated in its ministry to personality. What a glorious profession! To be trained and able to minister to motherhood, and then the child, sanctified in the mystery of life in God's gift of personality. To be the angel of comfort at a birth, to give assurance of sight, life and light to a child, to be a minister of comfort from birth to the end of living is the blessed privilege of the trained nurse. From the manger to the descent from the Cross loving hands blessed the Christ. May you see him in your every ministration. God give you his grace to minister to his Son. Where he is, is home."

SUFFRAGAN FOR NEW YORK

New York:—Bishop Gilbert announced on April 28 that a majority of consents for the election of a Suffragan Bishop had been received to enable the annual convention on May 13th to act upon the matter. There have been three clergymen mentioned prominently in the press for the position; the Rev. Louis W. Pitt, rector of Grace Church, New York; the Rev. Horace W. B. Donegan, rector of St. James', New York, and the Rev. Ross Greer, rector of Grace Church, Millbrook. Mr. Donegan is also one of four men whose names will be put before the convention of Western New York a few days later for Bishop Coadjutor.

SUFFRAGAN BISHOP OF JAMAICA

Kingston, Jamaica:—Canon P. W. Gibson was consecrated Suffragan Bishop of Jamaica at the cathedral here on May 1. He is a Jamaican and is the first West Indian to be elected to the episcopacy. Bishop C. Alfred Voegeli of Haiti represented the Presiding Bishop and the National Council at the service.

INTER-COMMUNION IS URGED

London (wireless to RNS):—Full communion between Anglican and Free Churches, on the basis of the proposal of the Archbishop of Canterbury for a mutual exchange of ministries, was urged here by the conference of Evangelical Churchmen.

CIVIL RIGHTS COMMITTEE

Washington: — President Truman's committee on civil rights, of which the Presiding Bishop is a member, were told last week that race discrimination here should be investigated. With Bishop Sherrill presiding, Walter White, top man of the National Association for the Advancement of Colored People, told them that "We are in danger of being looked on as a nation of hypocrites until we do something about discrimination in the capital." He urged that the committee should ask for legislation which would make it possible to end a filibuster by a majority vote; should recommend a strong anti-lynch law; outlaw the poll tax; establish a permanent FEPC; abolish Jim Crowism in every phase of American life; set up a presidential agency to end discrimination in government hiring and end discrimination in the armed forces.

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EDITORIALS

Seed Time and Harvest

THE importance of seed time and of harvest not only to the United States but to the future of the whole world is a subject that does not need to be stressed before any thinking American. Unless good seed is freely available and is generously sown, there cannot be a prosperous and happy economy. In an age of miracles, the miracle of the tiny grain of mustard seed that grows into a large plant is still unsurpassed.

On the 8th of May 1816 in the Garden Street Dutch Reformed Church, near what is now called "Exchange Place," the American Bible Society was founded to translate, publish and distribute the good seed of the Christian gospel. For the past 131 years over 366 million separate packages of seed in the form of Bibles, Testaments and separate books of the Bible have been published and distributed by it throughout the world. In scores of languages and versions, it has perfected and multiplied the varieties and species of the good seed of the gospel. Through the whole recent war period it has done the greatest work in its history, 9 million copies published for the army and navy, and a grand total of 14,229,525 published or ordered for the entire war emergency program, which included service to prisoners of war, displaced persons, liberated areas and other regions where the war had created a dearth of Bibles. The demand continues, and indeed is increasing as the doors open to the impoverished countries of Europe and the Far East. It is not possible today to supply all of the demand for the Scriptures that is coming to the Bible House in New York.

To finance this world-wide organization specializing in producing and packaging the most powerful seeds known to man, less than sixty million dollars has been contributed in the past 131 years. This is much less than the cost of the battleship U.S.S. Oklahoma. The Oklahoma was sunk at Pearl Harbor in a few moments, raised and repaired at great cost, and then sold for junk a few months ago. On the other hand, some copies of the American Bible Society's packages of seed dated 1816 are still readable and the vitality of their message is unimpaired.

Gifts to the American Bible Society come from individuals, from churches, and to a less extent nowadays, from auxiliary Bible societies. The total amount that has come from investment income is less than 10 per cent of the 130-year grand total. The current 1947 budget of the Society calls for $1,282,400. Income from invested funds amounts to only 9.3 per cent of this total, but the Society also must raise an additional million dollars to carry on the postwar work of supplying the packages of seeds known as Bibles, Testaments and Gospels to the war-torn and desolated areas of the world. None of this comes from invested funds. Without generous donations the seed cannot be grown or sown.

"QUOTES"

FOR our many forms of exploitation of peoples weaker than ourselves, we pray. Exploitation of industry with its low wages. long hours of work, cheap labor, unsanitary and low standards of living; exploitation of intellect where masses of many lands live in ignorance and superstition because the light of knowledge has not reached them; exploitation of the natural resources and markets of a country for the grab of rubber, oil, cotton or coal; exploitation of people's freedom for self-expression, politically, culturally, economically or religiously. For this great sin of ours, our Father, forgive us.

—The World Day of Prayer, 1947

Must We Stay at the Bottom?

WE ARE glad to devote this issue of THE WITNESS to a presentation of the great and far-reaching accomplishments of the American Bible Society, as well as a consideration of its present needs. Through the Society American Christians have carried on a far-reaching ministry of the Word for 130 years. Yet it must be said that American Episcopalians have by no means given their full and fair share that the Gospel might reach the hands and hearts of all nations.

Let us look at the figures which show the contributions of the Protestant Episcopal Church to the regular work of the Society since 1941: 1941, $1,609; 1942, $1,723; 1943, $4,032; 1944, $3,513; 1945, $3,724; 1946, $6,144.

This is an average gift per member, in 1946, of 3/10 of a cent, and in comparison with the gifts of other Churches, puts us at the bottom of the list. This poor showing is doubtless due to the fact that the work and needs of the American Bible Society have not been very widely presented to our people.

It is true that the Episcopal Church can show a better record in giving to the war emergency fund of the American Bible Society, and through grants made from the Presiding Bishop's and other funds, a total of $74,570 was given during the years 1941-1946. But this was emergency giving, and is still $12,000 less than one Christian Church

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gives annually for the regular work of the Society.

These are days when the regular work of the Society must increase and prosper. It is our hope that WITNESS readers will wish to do something to enable our Church to play a more important part in this vital ministry. It is our opportunity for a practical demonstration of our real interest in Church unity. We need compromise no convictions in spreading abroad the Scriptures from which we boast that our convictions are derived.

The Miracle of Literature

by Francis C. Stifler

Secretary of Public Relations, American Bible Society

IT HAS never been difficult for me to believe in the miracles of the Bible because I have witnessed the miracle of the Bible itself. The Bible is the miracle of literature. I rest my extravagant appraisal on four pillars of well established fact.

In the first place the Bible has outlived all other books. It is the oldest book that most people know anything about and yet it is the best known book in the world today. The oldest portions of the Bible were written not less than 4,000 years ago and its final compilation as we know it was made at least 1800 years ago. Well, can you name any other book as much as 500 years old?

There are many fascinating angles to this subject of the Bible's age. It was written in languages that are no longer in common use. The death of ancient languages usually means the death of everything written in them. But the Bible was snatched from this death trap even before its original tongues had died. By the time the revival of learning in Europe in the 15th Century had brought Ancient Greek back into the curricula of the universities, the Bible had already found its way into 22 European languages. But that was only a beginning. With the invention of printing which meant more demand for books and cheaper production, the figure began to climb. By the year 1800 the number of languages possessing the Bible had reached 81. Then came the opening up of Christian missions in India, China, and elsewhere through the marvelous work of William Carey and others. In the first 30 years of the 19th Century the figures for all the centuries before were more than doubled, 86 languages, spoken by a total of more than 300,000,000 people being added in those three decades. But fresh wonders were to follow. Today some useful portion of the Bible, if not the whole book, has been translated and published in 1072 languages. At present—now listen carefully to what I am going to say—at present and for the past 40 years the Scriptures have been passing into a new language at the rate of one a month.

But that is not all. Languages are always changing. The English I am writing at this moment is very different from that of Chaucer. I would find it hard to write Chaucerian English and you could scarcely understand me if I succeeded. Because languages change, Bible texts have to be constantly revised and that is just what is going on all over the world. We got a new English Revision of the New Testament last year. Japanese scholars are in the midst of revising their Old Testament and missionaries are working on a hundred other revisions. The Bible has outlived other books because men have kept it up to date.



Sewing Testaments—three Books at a time

And that suggests my second pillar that upholds the Bible as the miracle of literature. Men

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have kept the Bible alive because it outteaches every other book. The Bible tells every man on earth, no matter where he lives or what his social status or nationality, the answers to the most important questions he ever asks. No matter whether he be a Gypsy or an Eskimo, a Finn, or a Patagonian, here is a book that tells him of the kind of God he has always wished he had, and so much better than he ever wished. The Psalms express his own heart's longings, the stories of Jacob and Joseph, of Elijah and Daniel and Job are all unforgettable stories of men who dealt with God. But when he comes to Jesus—ah, who could ask for more than Christ. The theologian may make his teachings difficult—but his appeal to plain untutored men the world around is instant and transforming. Where the Bible has gone, men have turned from savagery, women and children have been emancipated, homes have been beautified, villages made clean, disease reduced, songs have been sung—that abundant life which the Master promised has begun to appear.

Yes, the Bible has the answers to the deepest questions of the human heart and when men hear them and heed them, life begins anew. The Bible outteaches every other book.

THE miracle is further supported by the fact that the Bible outsells every other book. No other books can hope to overtake the Bible for at least three reasons, and there are many many more. First, no other book is obtainable in so many tongues. The Bible is available in the speech of possibly 2,000,000,000 people. A book even in English, the world's most widely read language, could be read by only 600,000,000 people. In the second place, no other book can ever hope to compete with the Bible in its sales organization. Who sells the Bible? The Christian Church. Of course "sells" is hardly the right word because those who distribute God's word, for the most part, look for no financial return. Their satisfaction is in seeing still another human introduced to God in Christ. Even if there were another book in everybody's language, who could finance its worldwide sale?

And the third reason why no other book can ever outsell the Bible is that it has so enormous a head start. There were 25,000,000 copies of the Scriptures sold last year throughout the world. For a few years before the war the figure approached 30,000,000. In the coming years this figure will mount sharply, not only because the channels of trade are opening again, but because of the irrestible wave of literacy programs that are sweeping across the backward nations. In another few decades it is apparent that there will be not 900,000,000 literate people in the world but more like 1,400,000,000. Among many who are now learning to read, the Bible is already their first reader. No book will ever outsell the Bible.

And the fourth pillar on which I base my appraisal of the Bible as the miracle of literature is that it has outdone every other book. Maybe I had better say "outwrought." To begin with it has preserved the Hebrew people to whose fathers God spoke the words of this book. But although its origin was confined almost wholly to this one people, it has become the civilizing agent of the whole world. You cannot explain, apart from the Bible, all the good things that Europe has given the world in art, in music, in literature, in science, and in architecture. The story of England's supremacy is the story of the Bible's influence, through King Alfred, Wycliff, Tyndale, Milton, Wesley, and a hundred other Bible bred leaders. You cannot explain America and her peculiar genius for harmonizing people who elsewhere have been natural enemies, for resisting the temptation of imperialism, for hating war, for loving democracy and decency and self rehabilitation. America is paradise to most of the world today and it all roots back to the fact that for 150 years during the colonial period, five generations of Americans were schooled principally in the Bible. America is a Bible born nation, the only such among the great nations of the world.

And the Bible is going right on outdoing all other books in its influence upon the nations of men. China is today the most promising of the giant peoples of the East and it is largely due to the Bible's influence. Her government leaders, her students, her newspapers, her authors, and millions of her common people, honor, respect, use and love the Bible, and have done it in a rapidly expanding way for the last 35 years.

What Japan becomes may depend upon the Bible. Just now Japan is turning to the Bible with avid interest. Tokyo government middle schools are asking for missionaries to teach the Bible. One minister has been invited to give a series of lectures at the Ise Shrine. Tokyo University, a major Buddhist school, has asked Christian leaders to provide six lectures on Christianity during the current term. Bibles are selling as fast as they can be printed in this country and shipped to Japan. If history means anything it means that if we supply Bibles to Japan today, she will be the better nation for it tomorrow. What a book!

The miracle of literature that has outlived, out taught, out sold, and outdone every other book. How explain it? There is only one way. Take it on its own testimony—it is the word of God.

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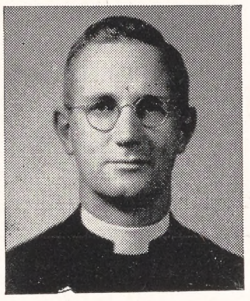
Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

ONE criticism of the Church which is, in general, true is that it does not reach out to touch men where they are — rather it waits to have people come to it. The seriousness of the situation is pointed up by the following statement: "F was convinced of the necessity of the Church's finding new means of ministering spiritually to many eager 'seekers' who are willing to listen but had inhibitions about actually coming to Church. They have been so remote from the Church that so much as to pass through a church door would by them be going a long way. He said that he was certain that many of the youth really wanted to know about Christianity." The quotation happens to come from "Report on Germany" by John Baillie but F's observation certainly holds true for our country.



I think it can be said, in all fairness, that the Church is aware of its failure in this respect. Furthermore, it has tried to correct the situation. The Church has used newspapers, the radio, pamphlets and other mediums. Sometimes this effort is on the level of a barker outside a sideshow, but more often it represents an honest, and sometimes successful, attempt to reach men where they are. The Church has gone into many hospitals, schools and prisons, and a few men like Frank Sayers, are trying to develop a ministry to those in industry. Nevertheless, when measured against the task to be done, even the cumulative effect of these efforts is not very great.

It seems to me that in our talk and in our action along these lines we are missing our best bet. We are making the old, and disastrous, error of thinking of the Church as its clergy. Obiously, if the job is left to the clergy, the Church will never reach very far. But laymen are also members of the Church and because they are the Church reaches everywhere in almost every community of the land. The hand of the Church, so to speak, is in everything but the hand is badly paralyzed and accomplished little.

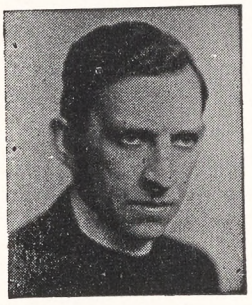
That hand of the Church will remain paralyzed until laymen themselves are willing to allow new life to flow through it from worship, study, and Christian fellowship. The Church has made a good start in bringing before its members the importance of lay work. The effort should be broadened, deepened and intensified in every possible way. We need to cut loose from tradition. The senior warden of St. . . . Church handing out literature in front of the local movie theater would cause quite a stir. When people were sure that he had not lost his mind, they might take some of the literature and read it. If the members of the same church could talk to their fellow workers about religion with the same conviction and knowledge that they do about baseball, the Church might once again become truly apostolic in its outreach.

Talking It Over

By

W. B. SPOFFORD

A CHAPLAIN ENDED up a Major. Before the war he was a good parish priest. He is healthy, in his thirties. He has personality and a fine family. He thinks we were way off the beam in that editorial of March 27 called "The Clergy Shortage." He thinks Dean Taylor was off too in his article in that same issue. He writes: "Maybe you know whereof you speak. So maybe does Dean Taylor. But I still maintain that the ex-chaplains have had a raw deal. Where are all these needs for clergy? What about some of the institutional work? It surely doesn't look as if the needs are so great if I'm a curate and other chaplains I know have not yet found parishes. I'm enough of an egotist to say I'm not a misfit, and I know these others are not either. Either somebody knows a lot we don't know, or being a chaplain disqualifies a man in the eyes of the Church. How about it?"



That I'll pass on to the seminary deans for answering.

SOME haven't liked what we have said about John Foster Dulles, which of course is ok—there is plenty of room for disagreement in the Episcopal Church. And Mr. Dulles is a Church matter inasmuch as he remains chairman of the Federal Council's Commission of a Just and Durable Peace. So I ask these Be-Tough-With-Russia people what they think the Christian attitude

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should be when an on-the-spot American journalist can write from Moscow: "Time and again Molotov agrees to the American point of view to the embarrassment of Secretary Marshall, who did not expect agreement and who then insists upon thinking over his own proposals. In short, Marshall, pushed by Dulles, will not take yes for an answer."

That, I think, requires some careful thinking, and perhaps penitence, on the part of American Christians. Are there powerful Americans who are hell-bent for war, regardless? Pastor Niemoeller tells his American audiences how he indicated his opposition to German fascism by pausing, in reading the Ten Commandments, after "Thou Shalt Not Kill." May I suggest to those who have been kicking THE WITNESS around for what we have said about both Mr. Dulles and Pastor Niemoeller, that the time has arrived for them to find some effective means of indicating their opposition to the rising tide of American fascism? After all their defense of Niemoeller is that, in their judgment, he proved himself to be a militant anti-fascist. The way things are going some of his champions in the U.S.A. might well follow his example in this regard.

God Speaks to You

by Angus Dun

The Bishop of Washington

THIS is about the Bible. I am going to begin by asking you to do a little supposing. Suppose you were sitting in your room or in your home, and there came a knock at the door. And suppose that when you opened the door, there was someone standing there holding an envelope with a name written on it. If the name on the envelope were your name, you would open it and read what you found inside with a special kind of interest. Of course after reading a little you might decide that some mistake had been made. You might decide that this was not really meant for you. You might say, "I don't know anything about this: it does not say anything that could be meant for me." But we all read with a special kind of interest what we know is meant for us.

Suppose again that in the corner of the envelope there was printed an address. If the address were that of our father or our brother or of a dear friend, we would open the envelope with a special interest, because we would expect to find inside a message from someone who meant much to us. If the address on the outside of the envelope happened to be The White House, Washington, D. C., we would again open the envelope with some excitement, because anything coming to us from such an address might be important. Again, in reading what we found inside, we might decide that it could not be from the person it claimed to be from, because it did not say the sort of things which that person would say. We might decide that someone was trying to play a trick on us.

From these simple illustrations, I conclude two things. The first is that it makes a big difference in reading or in hearing words, whether we believe they are menat for us. We judge in part whether they are meant for us by the way they fit our case. Secondly, it makes a big difference in reading words from whom we believe they come. So when we receive a letter or a message, we look at the postmark or the handwriting or the signature; we want to discover whether it comes from home or from someone who is important to us. If we are in any doubt as to who is sending us the message, we try to decide whether they are in character.

All this is preparatory to saying something about the book we call the Bible. There are two very remarkable things about this book. The first is that it is addressed to you. It has your name on it. It is not addressed to you alone, but to everyman, to every man personally and so to you. If you do not read it or hear it or take in what is said there, you will miss something that is meant for you. It brings you an invitation to meet the most important person you could possibly meet. It brings warnings that are meant for you. It brings instructions that are meant for you. It won't do any good to say, "I didn't bother to open it and read." You will be like a person who received an invitation to meet someone very much worth meeting, and who never took the trouble to find out where or how you could meet him. Or you will be like a person who received a valuable instrument and never bothered to read the instructions that came with it. If you make a mess of it, it will do no good to say that you did not bother to read the instructions. The Bible contains the instructions that come with the most valuable gift

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any of us receives, the gift of our own life and of our own relationships.

The second remarkable thing about this book is that the heart of what it has to say to you is from God. You remember what Christ said: "The word which ye hear is not mine, but the Father's who sent me." This is what the prophets were constantly saying; they said that the words which they uttered were a message from God to men. This is what all the men who wrote the Bible were constantly saying.

The really important things in the Bible are postmarked "Heaven." They come from headquarters. They come from home, from every man's home. "The word which ye hear is not mine, but the Father's who sent me."

That is the word of God which bears God's thought to us, shares God's life with us, making him present.

OF COURSE the words of the Bible are human words. They could mean nothing to us if they were not. But they have it in them to be more than that. Above, beneath, within the human words those who have ears to hear can hear God's word to them. You may be reading or hearing read the old words of Isaiah from a time 700 years before Christ; "In the year that King Uzziah died, I saw also the Lord sitting upon the throne, high and lifted up, and his train filled the temple. Above it stood the seraphim . . . and one cried unto another and said, 'Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of his glory.' And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, 'Woe is me, for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts.' Then flew one of the Seraphim unto me having a live coal in his hand which he had taken with the tongs from off the altar, and he laid it upon my mouth and said, 'Lo this hath touched thy lips and thine iniquity is taken away and thy sin purged.' Also I heard the voice of the Lord saying 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.' "

If you listen or read in the spirit, God may take those old words and speak to you through them of His majesty, of your littleness, and of his claim on your life.

You may hear the minister read words as dulled by familiarity as the Beatitudes. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the peacemakers, for they shall be called the children of God."

Perhaps your only response will be, "They are beautiful old words, aren't they?" or, "He read them well," or "He read them badly." But it can be that in them the Lord speaks to you, telling you with an authority that compels your sense; "Your standards are upside down. You wish to be served and to rule; those who serve are the truly blessed. You like to possess and hold on; those who share and give are the real inheritors of life. You are a contentious person, quick to resent, harboring old dislikes; the peacemakers are the people of God."

That holy presence that spoke to Isaiah and in Christ can speak to you. He has things to say to you we know not of; old familiar things, new things, words of rebuke, of forgiveness, of command, of consolation.

It is worth everything to sit patiently through many words of men, listening to hear one word of God to you.

To read or hear the Bible rightly is to look for what God is saying to you. In it there is one who is speaking to you; what is he saying to you? I cannot tell all that he says to you, for he says something different through the Bible to every person; but I do know some of the things he is saying to you, because he is saying them to all of us personally.

He is saying, "I made you. You belong to me. I know you through and through; better than you know yourself or better than any of your friends know you. I know the best in you, that you sometimes try to hide, and I know the worst in you, that you often try to hide. I have a purpose for you, better than any purpose you have yet found for yourself. I have hopes for you, that are higher than your own hopes for yourself. I care greatly for you. But I care just as much for the man next to you, whoever he is. I have showed you what is god: to do justly, and to love mercy, and to walk humbly with thy God. If you think the wrongness in the world is someone else's wrongness, and not yours, you are greatly mistaken. The first wrongness for you to deal with is your own, and after you have dealt thoroughly with that, you might possibly be in a position to do something about somebody else's wrongness. If you think that you can do quite well without me, you are greatly mistaken. I give power to those that wait upon me; even when you forget me, I remember you. My way is the way of forgiveness. If you would know me better, listen often to my Son, whom I have sent and who bears my word to you."

That is the kind of speaking we are to listen for in the Bible. "The word which you hear is not mine, but the Father's which sent me." "If any man hath ears to hear, let him hear." "Blessed—very happy—are they that hear the Word of God and keep it."

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Bishop Scarlett Urges Church To Be More Daring

We Must Be More Specific About Concrete Situations Than We Have Ever Been in Past

Edited by Sara Dill

Brooklyn, N. Y.:—"The function of the Christian Church is not just to make men good but by changing their environment to make it likely they will be good," said Bishop Scarlett of Missouri at Holy Trinity here. The sermon was preached at one of the services marking the centennial of the parish.

"We cannot be content," said the Bishop, "simply to maintain and extend the very same pattern of life which has had war as its center, war as its logic, war as its only answer to the problems set by the primacy which our world places on self-interest, by the undue individualism which thinks in terms of its rights and not in terms of its obligations, by the prejudices and intolerances of race and nation and class which divide us, by the terrible inequality of racial and economic circumstance which bears down too cruelly on too many people, and by the wide divorce which we tolerate between our ultimate beliefs and our conscious aims.

"Vague generalizations, nebulous aspirations after human brotherhood are no longer of any value whatsoever," declared the Bishop. "We shall have to run the risk as a Church of being much more specific about concrete situations than we have ever dared to be in the past. We shall have to undertake what the great Archbishop of Canterbury, William Temple, called 'the heroic intellectual task of giving to our spiritual faith a living content as over against the extremely effective this-worldliness of the Marxists and secular humanists; while absorbing the elements of truth which these movements have often perceived more clearly and emphasized more strongly than Christians in recent times have done.'

"In the center of modern life," concluded the Bishop, "amid all the conflicts of group interests of race and nation and class, stands ideally the Christian Church. It is the bearer of the greatest tradition which has ever dawned on the mind of man; the tradition of man's dignity and sacredness as an object of God's concern; the tradition of equality of all men in the sight of God; the tradition of man's accountability to God for the use which he makes of his life; and, if man is accountable, the necessity of his freedom. Into the Church we come as group men, clad in the rags of our group interests, and here within the Church we enter into this great tradition, become inheritors of it, and, since God has no other tools, responsible for it. We kneel at the Communion Rail, group men, reaching out hands for the satisfaction of our common need. And then out of the Church we go, still group men, but surely with a difference, having caught some vision of our essential unity transcending our differences. Surely with a compelling sense of community, world community, community toward all peoples in all lands. And surely under an enormous ethical obligation to think out our problems together and to stand together to mitigate the tensions and conflicts of groups, and to reshape the structure of our society more after the pattern of God's will for his children. That is our task."

At the start of his sermon, the Bishop paid a warm tribute to the rector of the parish for the past forty-three years, Rev. John Howard Melish. "In the Church at large," the Bishop said, "there is a multitude of men and women to whom Dr. Melish has become a symbol of all that is noblest and highest in the Christian ministry. This church has risen above custom. It has been a city set upon a hill! With its open communion, and its wide hospitality to men of all churches and none, it has risen above denominationalism. It has transcended racialism in its membership, and that in this segregated land is worth talking about. Any discrimination in the Church of God is a shocking thing. The people of this parish have seen his worth, caught his vision, given him a free pulpit and a free hand, and have backed him and worked with him to accomplish his great goals. A great people as well as a great minister make a great parish."

There were 25 ministers of various denominations in the procession at this final service of a full week of celebration. The service was opened by the Rev. Charles C. S. English, rector of St. Augustine's, a parish which was aided in its beginning by Holy Trinity. The lesson was read by Rabbi S. S. Tedesche of the Union Temple; the benediction was pronounced by Bishop Ludlow of Newark. Seated in a special pew were the consul general of the USSR, Yakov Lomakin, and the vice consul, Pavel Fedosimov and Mrs. Fedosimov. Holy Trinity has worked for years for greater understanding and amity between the U.S. and the USSR, particularly through the activities of the associate rector, the Rev. William H. Melish, who is the chairman of the National Council of American-Soviet Friendship.

Hit Discrimination

Montreal (RNS):—Racial discrimination in all its forms was condemned in a resolution adopted at the synod of the Church of England in Canada, meeting here. It called upon churchmen to "repudiate racial animosities and to promote in every possible way the spirit of harmony and good will in the community."

The meeting refused to approve an item in the report of the social service council that "anti-Soviet propaganda has reached new heights of infamy" and that "a large stockpile of atomic bombs exists in the U.S.A. under monopoly control." Instead the synod adopted a resolution deploring "any form of publicity which tends to sow hatred, fear or distrust of the Russian or any other people."

Hit Hartley Bill

Chicago:—More than 400 industrialists, union officials and clergymen, all members of Reform Jewish Congregations, favored a resolution which condemned the Hartley bill, restrictive labor act, which was passed at the close of a two day conference on religion and economic problems, sponsored by several national Jewish organizations.

"We strongly condemn the excesses of the Hartley bill, which

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among other things have the vindictive purpose of crippling the labor movement of this country by eliminating the closed shop and industry-wide bargaining," the resolution declared. "We deplore all legislation which would liquidate the improved status which labor has enjoyed since the passage of the Wagner Act. It is our belief that management and labor unions should peaceably resolve their differences without the necessity of Congress attempting to club the unions into submission."

Ask Reinstatement

Waterbury, Conn. (RNS) : — Dismissal by St. Mary's Hospital here of three Protestant physicians for their public support of birth control legislation was deplored in a statement signed by 17 Protestant ministers, two rabbis and a social worker. The statement said the doctors were exercising a constitutional right and "a principle of conscience."

Press Relations

Buck Hill Falls, Pa.:—How the press is to be handled when the World Assembly of the World Council of Churches meets in Amsterdam next summer caused lively discussion at the meeting of the provisional committee here. Bishop Oxnam, New York Methodist, said that the pronouncements of the assembly can be brought before Church people only "by the use of the mass media of communications, such as the press and the radio. The press can create an atmosphere congenial to the respect of the Council and to the financial support of the Council, but the press must have full opportunity to hear and to interpret. The press can be relied upon to deal fairly with difficult issues and to hold in confidence off-the-record statements. The only way to dissipate darkness is to let in light." He therefore proposed that the press should be admitted to all sessions, including closed sessions.

Delinquency Reduced

Louisville, Ky. (RNS) :—The committee on institutions of the Council of Churches here was given a substantial share of credit for the reduction of juvenile delinquency by 47% in the past two years. Captain William Kiefer of the crime prevention bureau of the police department, speaking at a dinner of the committee, said that "most of the credit must go to you and people like you who have shown those kids a better way of life." The committee on institutions was founded by Layman George Stoll and has enrolled several hundred church members who work in hospitals and other institutions. Cooperation and not criticism is the basis of the program.

Receives Large Grant

New York:—The Bishop Payne Divinity School received a grant of $192,000 from the Reconstruction and Advance Fund, by action of the National Council at the April meeting. The money is to be used in a rebuilding program.

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There are many in the Church who believe the School should not exist, contending that to have a theological seminary exclusively for Negroes is discriminatory. The latest group to take this position was the Episcopal college students of North Carolina, meeting at Chapel Hill earlier this year, who passed a resolution recommending that the seminary be abolished "and that Negro candidates for holy orders be admitted to the regular southern theological schools of the Church." (WITNESS, March 27).

Courses on Labor

Geneva, N. Y.:—Hobart College, in its eight weeks' summer program, is offering seminar courses, aimed at developing junior executives for industry and up and coming labor leaders. Those accepted for the course will be carefully selected by their industry or by their labor organization.

Goes to China

Philadelphia:—Dr. Henry P. Brown, Jr., professor of surgery at the University of Pennsylvania and chief surgeon at two hospitals here, goes to Kunming, China, this month to serve as a medical missionary. He is to take his own medical library and up-to-date surgical instruments and is now busy buying drugs to use in his work.

Choir Festival

Charleston, S. C.:—A chorus of 250 voices gave a choir festival at St. Michael's here. There were 17 choirs taking part, representing Episcopal, Baptist, Lutheran, Methodist, Presbyterian, Greek Orthodox and Jewish congregations.

Convention Address

Boston:—Bishop Norman B. Nash, in delivering his first address before a convention of the diocese of Massachusetts, strongly urged a modification of the laws of the state so as to permit planned parenthood (birth control); urged an increase of clergy salaries to take care of increased living costs; and stated that "our own country's vast power lays on all her citizens a solemn responsibility for the use of that power not to make America mightier yet, but for the good of all mankind. Right now the fear of Russia as our chief rival for world leadership threatens to warp all our thinking and to increase the likelihood of the very war we dread. We need a Moses to remind us, 'Sirs, ye are brethren,' that we may together build a durable world order."

The convention, meeting April 22-23, urged President Truman to have the government take immediate steps to provide a haven in America for displaced persons in German and Austrian camps; urged support of Massachusetts legislation for housing for low income families; opposed the establishment of a legislative committee on un-American activities; opposed the returning to America of the bodies of persons killed in the war. It also called for the amendment of the state law so as to permit welfare agencies to offer counsel for planned parenthood "to those married persons who need and seek it."

Addressing the convention was Igor I. Sikorsky, aircraft designer, who told the churchmen that "the Soviet government is undoubtedly an adversary, therefore a most cautious and firm position in regard to this adversary is dictated by necessity."

Reports on Alaska

Seattle (RNS):—The Rev. Mark A. Dawber, head of the Home Missions Council, described Alaska as "the most irreligious and overchurched territory I have ever been in" when he arrived here by plane following a survey of the territory. He said that there "is the terrific problem in the matter of organized vice" and that Alaska is "overchurched" through a racket being conducted by independent groups who go "outside with sob stories" to raise money. He declared that a Council of Churches probably will be organized but that it would be independent of the Federal Council of Churches.

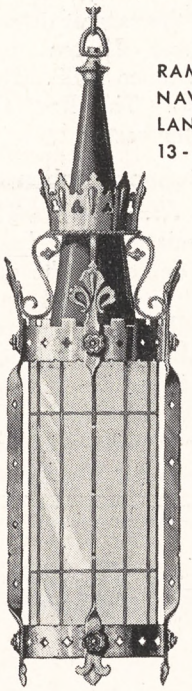
U. N. Support

Providence, R. I. (RNS):—A program to train lay and clerical leaders in presenting international questions was urged at an institute on world order strategy, held here under the auspices of the Rhode Island Council of Churches. It was attended by 150 representatives of eight denominations.

"The United Nations is no stronger than the will of the people of the world," said the Rev. Richard M. Fagley, secretary of the Federal Council's commission on a just and durable peace. "The churches should be in the forefront in shaping the will of the people. We must recognize that the world situation is not hopeless, that world war three is not inevitable and the possibility of losing the peace can be overcome."

Hit the Military

Paterson, N. J. (RNS):—The increasing military influence in the United States was protested in a resolution approved by the executive committee of the Greater Paterson Council of Churches. "The education programs announced by the navy which will give to the military



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an increasing role in the schools and colleges and will drain off from civilian professions thousands of young men," was given as an example. Opposition was expressed particularly to the "proposal of universal military training in peacetime" which was characterized as a betrayal of "our American democratic way of life, and a threat to the moral and spiritual life of our youth."

Record Again

Albany, N. Y.:—It is getting to be a habit with the children of St. Paul's here. They have won the award for the largest offering in the diocese from Lenten mite boxes every year since 1908. This year it was $1,000. The Rev. George A. Taylor is the rector.

Support Robeson

Peoria, Ill. (RNS):—The ministerial association here has gone on record as deploring the denial of a public hall to Paul Robeson because of his alleged Communist sympathies. Mayor Triebel had refused to give Robeson use of the assembly hall in the city hall for a talk. Previously a scheduled concert by the noted singer at Shrine Mosque had been cancelled when the sale of seats turned out to be negligible due to a campaign directed against Robeson. The ministers stated that "the denial of a right to a citizen of a public expression of his views is a disservice to democracy itself."

Funds for Schools

Washington (RNS): — A nationwide poll of officials of schools and colleges belonging to the American Council on Education has disclosed that 91.5 per cent are against allowing federal funds to be used by private schools. Private school officials voted 75% for the use of such funds and 25% against. The figures were presented at a hearing before a subcommittee of the Senate that is considering various aid-to-education bills.

Good-Natured in Pubs

London (wireless to RNS):—The Christian commando campaign, a drive in which 3,000 trained leaders are seeking the evangelization of London, has reached a peak, with more than 1,000 meetings being held every day in all parts of the city. Teams of evangelists preaching in factory canteens have been invited to pay return visits, and campaign organizers hope that hundreds of additional factory chaplains will be appointed in the London area as a result of the drive. Commandos visiting night-clubs and public houses report audiences there are "good-natured" and apparently receptive to their gospel message.

Pusey House

Oxford, England:—Pusey House, which exists to carry on the work of the famous Dr. Pusey, is to celebrate its diamond jubilee on May 31, postponed from October, 1944. At the service the sermon will be by Bishop Kenneth Kirk of Oxford, and it is expected that the Earl of Halifax will be the speaker at the luncheon which will follow. The announcement, received from the principal, A. Frederic Hood, presents a long list of preachers and speakers at Pusey House in recent years, with but one American on the list, the Rev. Bernard Iddings Bell of Chicago.

Funds are now being sought to maintain the work.

Questions Asked

New York (RNS):—Should the church give detailed sex instruction? How does modern theology explain supernatural elements of religion? What is the role of prayer in pas-

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toral counseling? Is God a personal God of individual interpretation and experience?

These are some of the questions asked by a group of 83 college students from New England and the Middle Atlantic states at a three-day conference here to study opportunities afforded by the Christian ministry as a career. The conference was sponsored by Union Theological Seminary.

Other questions put to religious experts and laymen on hand to sell the ministry concerned opportunities for religious radio, definitions of sin, and the position of the Church on controversial issues.

Charles P. Taft, Episcopalian, of Cincinnati, told the group that the Church has its greatest opportunity in the study of human relations.

"Laymen in responsible positions," he said, "are now looking to the Church for leadership in this field, but get only theories and easy answers."

Pastors Buy Space

Colorado Springs, Colo. (RNS):—Twenty-four pastors here bought space in a local newspaper to express their disapproval of the paper's editorial policy. They declared that they had acted "in view of the stand taken by the Gazette-Telegraph against organized labor, the public school system and the Federal Council of Churches." The pastors said they believed "in the rights of both capital and labor to organize," insisted that a "wholesome, prosperous community is promoted by an adequate public educational system" and pointed out the value of the church in the community.

Bishop Enthroned

Cairo (wireless to RNS):—Bishop Geoffrey Francis Allen was enthroned as Bishop of Egypt at a service at All Saints' Cathedral. Among those attending were Sir Ronald Campbell, British Ambassador, Bishop Stewart of Jerusalem and Bishop Gelsthorpe of Sudan.

Inter-Marriages

London (wireless to RNS):—Legislation making it a punishable offense to deny or cast doubt upon the validity of any lawful marriage contracted outside the Roman Catholic Church was demanded by the Free Church Federal Council here. The Council, which represents Protestant non-conformist Churches in England, also called for penalties against any-

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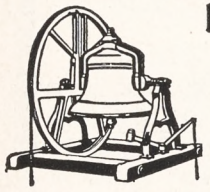
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one denying or questioning the legitimacy of children born of such unions.

Warning against marriages between Protestants and Catholics, the Council said, "spiritual unity is essential to successful married life, and vital differences in religious conviction tend to mar the peace and happiness of the home."

The Council also opposed mixed marriages because "the Roman Catholic Church insists that the Protestant party to such a marriage must allow any children of the marriage to be brought up as Roman Catholics, thus depriving the Protestant husband or wife of the spiritual liberty which is the lawful right of British citizens."

Give Fur Coats

Durham, N. C.: — Church women at Tryon, N. C., recently offered to give their best fur coats for overseas relief in distressed war areas, it was announced here by the North Carolina Council of Churches, which has decided to sponsor a state-wide campaign for collection of relief items for war-torn countries.

The Rev. Ernest J. Arnold, executive secretary, said "there is widespread interest in the work of relief" and that collection of goods already is going ahead in many towns.

Protests Boycott

Durban, South Africa (wireless to RNS):—The Rev. Michael Scott, Anglican clergyman who was recently fined by a Johannesburg court for residing in the Orlando Negro section in defiance of racial taboos, has protested in a letter to Prime Minister Jan C. Smuts against "racialistic tendencies" in the boycott imposed upon Indian traders in the Union of South Africa.

Mr. Scott, who conducts a mission among non-Whites, declared the boycott was organized as a reprisal for the Indian government's trade embargo against South Africa, which was declared after the Asiatic land tenure act was passed by the Union government. He submitted statements from Africans charging they are subject to violence and dismissal from employment for having bought from Indian traders. According to reports from country districts, Indian merchants have lost a great deal of European business because of the boycott in the Transvaal. The Indian Congress has asked General Smuts to intervene and stop the boycott.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. R. B. LAWSON
Churchwoman of Chapel Hill, N. C.

I received the April 17 WITNESS and I fear it has fallen on barren ground. Being in a college town and my husband teaching in the University of North Carolina, I see too much of college students and am heartily disgusted with ones I see in our church: what they do and how they talk to us old ones. I would rather help some poor old Negro who knows how to appreciate kindness and is polite. I am sorry I have lived this long to see our youth so changed and not for the better.

* * *

MISS PEARL BLISS
Churchwoman of Boston

The editorial *A New Strategy* (WITNESS, April 17) is timely. It was my privilege not long ago to sit in on a conference for college men and I was distressed to hear speaker after speaker talk as though the ministry was the only way to serve the Church. As a matter of fact what our Church needs primarily is consecrated lay people, both men and women, who will witness to their faith not only through parishes but everywhere else.

* * *

THE MARY FAWCETT CO.
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The price reductions offered in our new ad (page 18) represent a genuine effort on the part of our small firm to help reduce high prices. Advices from Belfast show a firm to higher tendency in linens and no over-supply. Our own government's farm price policy and the huge demand tend to keep cotton up. We have been receiving plenty of business at current rates but feel that unless mark-ups and profits are generally cut down we shall not be able to overcome threatened inflation. Therefore we voluntarily offer our little contribution. As we see it the principle is: salaries and wages have been cut by rising prices; therefore mark-ups and profits must be cut also to help check the spiral until production catches up and does it naturally.

* * *

THE REV. KIMBER H. K. DEN
Priest of Nanchang, China

I hope and pray that you will hold fast to our heroic fight against reactionaries. The Lord, I believe, will always be with the editors of THE WITNESS and give the courage and strength for the great tasks ahead.

I am pleased to know that you have on hand a few hundred dollars in U. S. Currency which has been collected for my work. Recently I had a request from the village people of the Great Pond Village, one of our rural service centers near this city where the Marcia Spofford Memorial School is located, for helping them to start a small handicraft weaving and spinning factory on a cooperative basis. It needs, at least, a capital fund of one thousand U. S. dollars. I will start it as soon as this donation reaches me.

ANSWER: Donations that have been made for a total of $750 have been sent to Mr. Den. If there are others who wish to aid in this kindly make checks payable to "Treasurer, CLID" and send to the Church League for Industrial Democracy, 155 Washington Street, N. Y. 6, N. Y.

* * *

MARY CORNELIA LEE
Churchwoman of Manhattan, Kansas

I should like to tell your correspondent, Mrs. Summey, whose letter appeared in THE WITNESS for April 24 that the articles on *Christianity Takes A Stand* are published in book form. The book is in an attractive stiff cover and the chapters in the book are well worth reading.

ANSWER: THE WITNESS, 135 Liberty St., New York 6, still has copies available which may be purchased at 30c each.

* * *

ALEXANDER M. RICH
Clergyman of Baltimore, Md.

I would like to add my little tribute to my dear old friend, Bishop Johnson. He was truly a great character. May I also say that THE WITNESS is my idea of a really excellent Church paper.

* * *

STILES B. LINES
Rector at Camden, South Carolina

Let me congratulate THE WITNESS on its continued interesting interpretation of current problems which are so vital to the Church.

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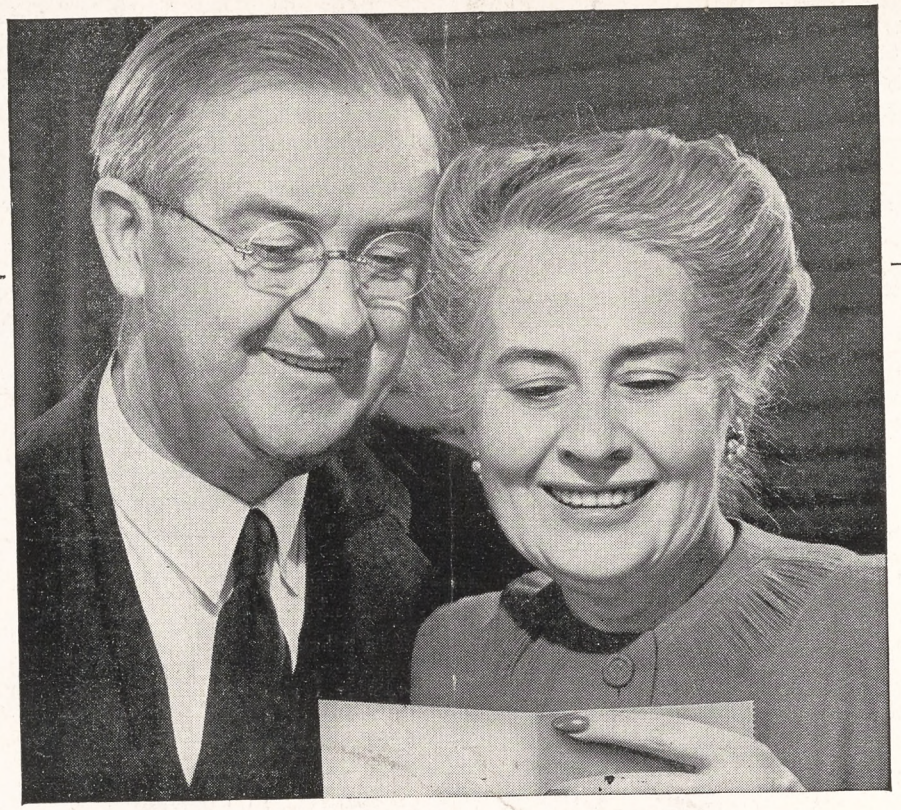

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The WITNESS

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MAY 15, 1947

REV. MALCOLM G. DADE AND THREE RECRUITS FOR THE MINISTRY . . .

(*story on page four*)

Notes on a Visit to England

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11 a.m. Morning Prayer, Sermon.
[illegible] p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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This Church is open [illegible] day and all night.

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Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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MAY 15, 1947
Vol. XXX No. 22

Clergy Notes

BAXTER, WILLIAM C., non-parochial clergyman of the diocese of New York, is now the rector of Calvary, Americus, Ga.

BEARDSLEY, ARTHUR H., formerly rector of St. George's, Texas City, is now in charge of St. Paul's, Navasota, Texas.

BULLEN, Alvin S., former army chaplain, is now in charge of St. Simon's, Fort Walton, Fla.

DANIELSON, HENNING O., was deposed on April 15 by Bishop Pardue of Pittsburgh under the provisions of canon 60, section 1, after a formal renunciation in writing.

DOREMUS, FRANK S., formerly assistant at Christ Church, Houston, is now rector of St. George's, Texas City, Texas.

DOWTY, W. E., formerly rector of Grace Church, Alvin, Texas, is now rector of the Holy Communion, Angelton, Texas.

GOODRICH, WILLIAM L., formerly assistant at St. Thomas', Washington, is now rector of St. Matthew's, Seat Pleasant, Md.

HAYNSWORTH, W. R., formerly in charge of churches at Summerton, Pinewood and Eutawville, S. C., becomes rector of the Advent, Marion, S. C. June 1st.

LEATHER, JACK, formerly navy chaplain, is to be the assistant minister of Christ Church, Cambridge, Mass., effective June 15.

MOTT, JOHN C., formerly rector of Emmanuel, Chatham, Va., is now rector of Holy Innocents, Henderson, N. C.

TAYLOR, JOHN S., has announced his retirement as rector of the Nativity, Crafton, Pa., effective September 7th.

THATCHER, THOMAS R., rector of the Advent, Indianapolis, Ind., has accepted the rectorship of the Ascension, Montgomery, Ala., effective June 15th.

WILLIAMS, F. RICHARD, was ordained priest May 1 at the Epiphany, Washington, by Bishop Dun. A former Presbyterian minister and a chaplain, he has been on the staff of the Epiphany as lay reader and deacon since Jan. '46.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

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CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector

8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 22

The WITNESS

For Christ and His Church

MAY, 15, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Organized Religion in Decline According to Survey

Episcopal Church Failed to Grow as Rapidly As Other Churches According to the Study

By Religious News Service

New York: — Religion faces the prospect of holding a "small and declining" place in American life unless existing trends are reversed, according to a Twentieth Century Fund survey of "America's Needs and Resources." The survey indicated that "the war has been a depressing effect on the growth of the church," and that contributions to the church amount to little more than $1.50 out of every $100 spent by consumers.

Explaining the war's effect the report observed that "millions of young men were drawn from their homes and from normal lives at the very time when they might have been forming church-going habits. The manpower demands of war industries drew workers from their home communities and broke church ties, while the pressure of over-time work often interferred with church attendance."

It was noted that "the trend of Sunday school membership over the past few decades does not promise a substantial future growth in church membership." The survey also found that the trend of adult church membership in relationship to adult population "has been slightly but definitely downward since the 1920's."

In the period between 1926 and 1941-42, the biggest membership gain was reported by the Roman Catholic Church, according to the survey. The Catholic increase was set at 4.3 millions.

"It is interesting that the 43 larger Protestant denominations," the survey added, "showed a combined rate of growth of nearly 24 per cent from 1926 to 1941-42—almost identical with the percentage gain of the Roman Catholic Church."

A few of the largest Protestant denominations, "notably the Presbyterian bodies and the Protestant Episcopal Church," it was stated, failed to grow as rapidly as average church membership, or as population during the 15-year period.

The Fund study also revealed that: "There are about 250,000 churches in this country, affiliated with over 250 denominations, and they claim close to half of the population as members. These churches are conducted by about 137,000 clergymen, or about 104 for every 100,000 of the population. This compares with a ratio of 137 clergymen per 100,000 persons in 1900.

"The churches are housed in buildings valued at about $3.5 billion. In the pre-war decade, churches spent between $25 million and $60 million per year on new buildings, compared with expenditure of over $150 million a year toward the close of the 1920's."

The survey noted "an apparent slackening in some of the more socialized aspects of the church program" in the ten years preceding world war two. This was evident, the study explained, from the shrinkage in church expenditures for benevolences and missions. It observed that "this reflects a trend in recent years toward intensification along the more traditional lines of church activity."

The study said that "on the whole it appears that organized religion as an institution has barely held its own since the 1920's—indeed, some claim that it has lost ground. In spite of this, however, many individual churches have grown or maintained themselves and have continued to be an important influence in the lives of those whom they have touched."

HEADQUARTERS FOR CHAPLAINS

Washington (RNS): — The commission on army and navy chaplains has voted to purchase the former home of the late Senator Hiram Johnson here as a headquarters and as a memorial to the chaplains who lost their lives in world war two. The announcement was made by Presiding Bishop Henry K. Sherrill, chairman of the commission, who presided at a luncheon here last week. He declared that it would be necessary to go to the various Churches represented on the commission to get the necessary money "but we do not anticipate great difficulties along this line."

Robert E. Van Goethen, Protestant chief of chaplains for Belgium and the Belgium Congo, told those at the luncheon that people in his country do not have any fear of war with Russia and that there is no longer any great concern that western Europe will turn Communist. He did say however that western Europe has already turned Socialist — moderately Socialist. He further declared that while America has freed his nation from the bondage of men that the United States still has a great responsibility to free Europe of fear and of pronounced nationalism.

BEN MINIFIE TO ORANGE

Orange, N. J.:—The Rev. Benjamin Minifie, rector of the Good Shepherd, Corpus Christi, Texas, has accepted the rectorship of Grace Church, Orange, New Jersey. The parish has been without a rector since Lane W. Barton was consecrated Bishop of Eastern Oregon.

MISSIONS FESTIVAL SERVICE

Boston: — About 2,000 Church school pupils and their teachers filled Trinity Church here on May 4 for the annual missions festival service. Junior choirs, each in distinctive vestments of black and white, purple, red or blue, led by crucifers and banner bearers, were in the procession, 950 strong. Bishop Nash preached, and the offering topped $16,000.

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THE PICTURE ON THE COVER

Detroit:—The Rev. Malcolm G. Dade, rector of St. Cyprian's, wrote THE WITNESS recently to congratulate the editors for the April 19th number devoted to the Church Society for College work. The letter informs us that the parish he serves has three men preparing for the ministry, all of whom are pictured on the cover. On the left is Samuel Williams, lay chaplain at the juvenile court of Wayne County and a candidate for a masters' degree at Wayne University. His work was highly commended at the last convention of the diocese of Michigan. He has also been a lay reader at St. Clement's, Inkster, and is to be ordained this spring.

Beside him is Capt. Richard T. Brown, recently separated from the army where he served as a chaplain. A minister of another communion, he saw larger opportunities in the Episcopal Church and was recently confirmed at St. Cyprian's by Bishop Creighton. He is at present in charge of St. Augustine's, Detroit, and is to be ordained this year.

At the right, with Rector Dade seated, is Robert Christman, in charge of the acolytes at St. Cyprian's, who is studying for orders under Mr. Dade's direction and who, because of the discrimination against Negroes which he saw in the war days, plans to devote his life ministering to Colored people.

The bust on Mr. Dade's desk will be recognized as that of the late President Franklin Roosevelt.

Back of Mr. William's call to the ministry is a rather dramatic story. A successful business man, he served his parish as a Sunday school teacher. Connie Ross, one of the pupils in his class, died suddenly. She had been one of those youngsters whose lives give so much of promise. She was engaged to one of the finest young men of St. Cyprian's. The young people of course were tremendously moved by her sudden death. So at the funeral service Mr. Dade challenged them to give a practical demonstration of their love for Connie Ross.

After the service Mr. Williams came into the Rector's study and said, "I want to do something with my life that is useful and meaningful for others. What would you advise?"

It happened that St. Cyprian's had just taken charge of the mission, St. Clement's, so Mr. Dade asked him how he would like to see what kind of a job he could do there. Sometime later he gave up his business and decided to study for the ministry. The mission, incidentally, is flourishing.

QUAKERS REVIEW THEIR WORK

Philadelphia:—The 30th anniversary of the founding of the Friends Service Committee was observed here on April 30th, with a Commemorative program at Haverford College on May 10th. Brought into being during the first world war, the committee has administered $60,000,000 in relief and rehabilitation in 22 countries. About 4,500 persons, many of them volunteer workers, have served on its domestic and foreign programs. An estimated 1,800 of these operated in the foreign field. Some 6,000,000 persons in foreign countries are estimated to have received help under the committee's programs over the 30 years.



The committee now numbers 597 workers in this country and abroad, of whom 32 per cent are Friends. More than 85 per cent of its support comes from non-Quakers.

Under the committee's current program, for which it has budgeted $8,000,000 this year, there are three main sections: foreign relief, social and industrial work and peace education.

During and since world war two, the committee again has emphasized foreign relief, its original activity. As governments have permitted, the Quaker group has brought food, clothing and shelter to the suffering in foreign lands until it now operates in 11 countries, besides the United States and Mexico. These are Austria, Germany, Hungary, France, Poland, Italy, Spain, Finland, India, Japan and China.

In addition to distribution of milk and hot food to thousands of children in Europe and Asia, the committee's relief and rehabilitation program includes operation of neighborhood centers in several European cities; distribution of clothing and blankets; voluntary work camps to help reconstruction in Italy and Finland; transport assistance in Poland and France; medical assistance in China and in many other needy areas, and industrial cooperatives in India.



One of the thriving parishes in Los Angeles is St. Alban's which ministers to the students of the University of California. The parish, whose rector, the Rev. John A. Bryant, is pictured above, has over 1,200 members and an active student club

ELECTED TRUSTEE OF PENSION FUND

New York:—Richard K. Paynter Jr., executive officer of an insurance company, was elected a trustee of the Church Pension Fund at a meeting on April 30. He is also a director of the affiliated companies. He is junior warden of Trinity, Princeton, a member of the finance committee of the diocese and a trustee of the diocesan investment trust.

Gordon Fearey was elected secretary of the Fund and of the Church Life Insurance Corporation. He is a grandson of the late Bishop William Lawrence of Massachusetts.

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Groups Agree on H. W. B. Donegan As Suffragan Bishop

Election Held May 13 Will Probably Result In His Election on the Very First Ballot

By W. B. Spofford

New York:—Unless old Mr. Cup-Slip-Lip steps in the Rev. Horace W. B. Donegan will be elected Suffragan Bishop of New York when that convention meets at the synod house on Tuesday, May 13th. You will have read all about it by this time if the papers outside this city show the interest in the election that has been shown by the dailies here.

Needless to say there has been a good deal of to-do over the business, with various groups holding conferences, separately and together. The first result of it all was for the two leading candidates, the Rev. Horace W. B. Donegan, rector of St. James', and the Rev. Louis W. Pitt, rector of Grace Church, to issue a joint declaration on May 3 announcing that neither of them were candidates "in the interest of harmony and unity in the diocese." This of course threw everything into great confusion, with ten or a dozen names bobbing up like Halloween apples as possible candidates. Huddles were quickly formed. The Anglo-Catholics met at the University Club on Fifth Avenue, the Liberals in the parish house of St. Bartholomew's on nearby Park Avenue. Later they got together, after which a group of prominent leaders, representing both groups, declared themselves unitedly for Donegan. When he was informed of this the St. James' rector agreed to withdraw his May 3 statement that he was not a candidate.

The statement was signed by twenty-five men, including the following who are generally considered Anglo-Catholics: the Rev. F. S. Fleming, the Rev. Randolph Ray, the Rev. Grieg Taber, the Rev. Joseph S. Minnis, the Rev. Leicester C. Lewis, the Rev. Leslie Lang, the Rev. Gerald V. Barry, the Rev. Charles T. Bridgeman. Liberals to sign were the Rev. Louis W. Pitt, the Rev. Paull Sargent, the Rev. Roscoe T. Foust, the Rev. Samuel M. Shoemaker, the Rev. Hugh D. McCandless, Judge Edward R. Finch, senior warden of St. Bartholomew's, and Mr. Charles G. Proffitt, a vestryman of Grace Church.

Others to sign the document were the Rev. Roelif H. Brooks, the Rev. Frank D. Carruthers, the Rev. F. J. H. Coffin, the Rev. B. A. Hemsley, the Rev. Arthur V. Litchfield, the Rev. Lunde E. May, the Rev. Worcester Perkins, the Rev. Raymond G. Rogers and the Rev. Alan H. Tongue.



The Rev. Horace W. B. Donegan, rector of St. James', New York, is the choice of leading churchmen to be suffragan bishop of New York when the convention meets this week

The statement declared that "two major groups of clergy and laity in the diocese now have unanimously agreed to support Dr. Donegan and have pressed him to allow his name to stand. This, after careful and prayerful consideration, he has consented to do. Such being the case, we, representatives of these groups, strongly commend his name to the clerical and lay delegates to the forthcoming diocesan convention."

Mr. Donegan, forty-five, came to St. James' fourteen years ago from Baltimore where he was the rector of Christ Church. He is president of the standing committee of the diocese of New York and a member of the National Council. He is unmarried.

Bishop Gilbert has let it be known that he wishes to have the new suffragan live in the northern part of the diocese and to devote himself largely to rural work and to the opening of new missions there.

Final word: don't interpret this story to mean that this election is in the bag. That's what I mean by "Mr. Cup-Slip-Lip" and I can say that the diocese of New York is buzzing as I send this off to the printer. After all there are more than these 25 delegates to the convention of the diocese of New York so anything may happen, and probably will.

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DEAN FOSBROKE IS HONORED

New York:—A service marking the completion of thirty years as dean of the General Seminary by the Very Rev. Hughell E. W. Fosbroke was held in the Seminary chapel on May 7, and was followed by an informal dinner in the refectory that was attended by a large number of distinguished churchmen.

The sermon was preached by Presiding Bishop Henry K. Sherrill, a former student of Dean Fosbroke's at the Episcopal Theological School.

"We are met," he declared, "to thank God for all that he has meant to the Church and to us. I am here in no conventional or official capacity but as one of his students who many years ago came under his influence as an inspiring teacher and friend. Ever since I have turned to the Dean for never-failing help, guidance and spiritual insight. This experience of mine could be multiplied many times among the graduates of Nashotah, the Episcopal Theological School and the General Seminary where, for almost fifty years, he has given himself to the ministry of theological education. Dean Fosbroke is a truly great scholar and teacher. . . The Dean is not only a scholar and a teacher; he is in himself and in his outlook, an example of that sometimes greatly abused but none the less significant word—a churchman. He has given his life to the Church. As a result of this deep conviction he has emphasized those truths and practices which are vital and central. . . . Soon the Dean lays down administrative responsibility but we may confidently believe that this freedom will increase the scope and the breadth of his ministry. . . . So tonight we, of many points of view and from varying positions within the Church, meet to thank God for all that has been given us because there is a man sent from God whose name is Hughell Fosbroke."

Among those attending the dinner which followed the service, in addition to the faculty and students of the General, were the trustees of the Seminary and a number of professors of other seminaries and colleges. Among them was Dean Lawrence Rose of the Berkeley Divinity School who is to succeed Dean Fosbroke at the General this summer.

The Bishops present included Bishop Gilbert of New York, Bishop DeWolfe of Long Island, Bishop Washburn of Newark, Bishop Lawrence of Western Massachusetts and Bishop Ludlow of Newark.

UNITED CHURCH OF CHRIST

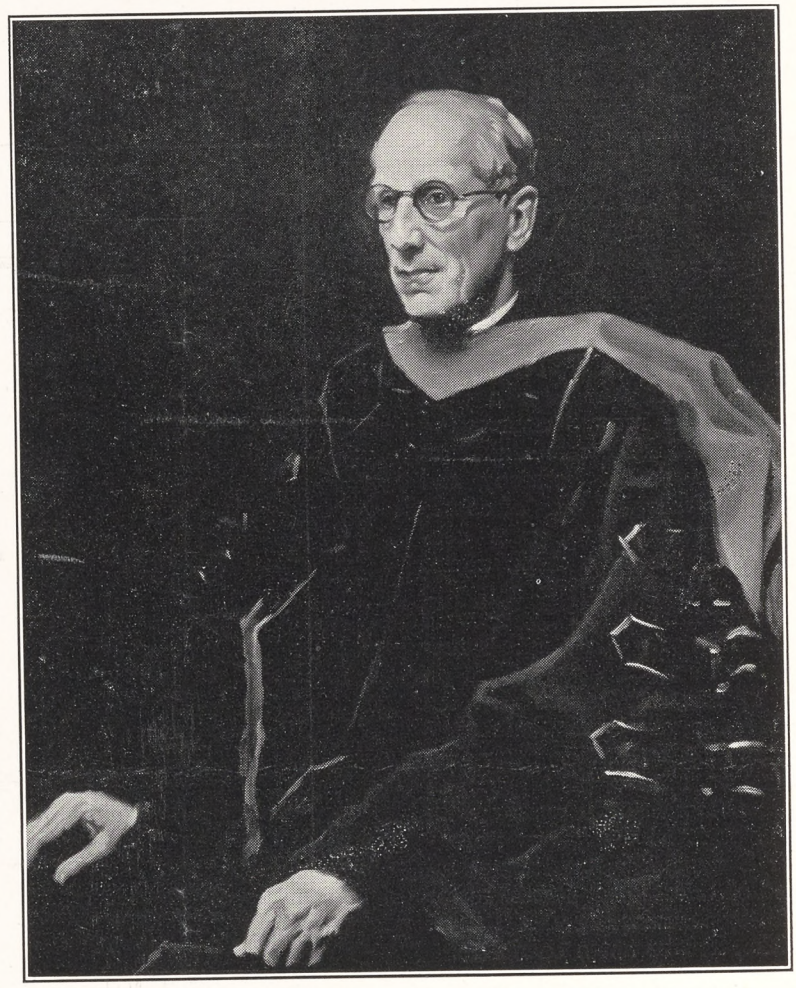
Columbus, Ohio:—The executive committee of the Congregational-Christian Churches, which is itself the result of a merger of two denominations, voted to submit the proposed basis of union with the Evangelical and Reformed Church to all members of their fellowship. Should 75% of those eligible to vote favor union, final action will be taken at the biennial meeting of the general council to be held at Oberlin in June, 1948. If the merger goes through the new denomination will be known as the United Church of Christ and will have a membership of about two million.

WARREN KEARNEY HONORED

New Orleans:—Warren Kearney, for 47 years the secretary of the Church Club of Louisiana, was made a life member at the meeting on April 30. Mr. Kearney is a former member of the National Council and was in charge of the arrangements for General Convention when it met in this city.

DIOCESE TO HAVE SECRETARIES

Philadelphia:—The convention of the diocese of Pennsylvania adopted a plan for reorganization whereby each of the four departments, missions, social service, religious education and finance, will have a full time executive secretary. A resolution was also passed calling for the expansion of the department of social relations because of "the need for a more vital program of social education and community welfare." Suggestions laid before the convention called for more active promotion in such fields as race relations, the family, delinquency, industry and labor, world order, and closer contact with the 25 social agencies, hospitals, homes and schools that are related to the Church in the diocese.



Dean Hughell E. W. Fosbroke of General Seminary, who is to retire this summer, was honored at a service and dinner on May 7th

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EDITORIALS

Basic Stipend

WORDS pile up telling us that we must recruit men for the ministry because of a clergy shortage. Much of the talk misses the mark. There are large dioceses where the "no vacancies" sign is up. Some bishops see no sign of a shortage even though they have had no ordinations recently. They can always choose from a list of available clergy when they need a new man. There is no clergy shortage from where they sit. Yet it is undoubtedly true that the Church needs more clergy —certainly there are many bishops saying that they need men.

The smallness of salaries is a part of the problem. One diocese, in convention this week, seeks to meet this by considering a resolution which would make $2,750 a year the minimum salary for every clergyman in the diocese. There is no clergy shortage there now and, if this resolution passes, it is good insurance against any in the future. But is this a just solution?

The Pittsburgh conference on the Church and economic life called attention to the fact that the employment practices of the Church should be a pattern for the rest of society. Actually it is the other way around: the Church uses the practices of present-day society in determining salaries. If a clergyman is an able administrator and executive his salary is likely to increase. If he is in a small parish or mission where he, more often than not, has to be also janitor, choir director, secretary, director of religious education, then worrying about keeping his family alive on a meager salary is added to his other burdens. The pattern is that of the business world.

This should not be in a fellowship which is supposed to have a concern for each member; that professes to believe that when one suffers, all suffer. Setting a minimum salary throughout the whole Church might help but we doubt it. That ugly question, "Where's the money coming from?" would be asked. Larger and wealthy parishes would be expected to give more in order to raise the salaries of men in the smaller and poorer ones, and they are sure they are doing all they can right now. A minimum salary in dioceses with many independent parishes would turn out to be just another pious resolution—a goal accepted but quickly forgotten—except by those whose hopes were raised that they might now be approaching a living wage.

The answer, we believe, will be found in accepting brotherhood and rejecting the way of the world which we have so slavishly followed in this matter of employment. This approach is found in the idea of Basic Stipend. In this salaries are determined by the specific need. It is the method widely used for our missionaries in foreign fields. There is a basic salary paid, with additional grants for years of service, size of family, education of children, doctors, and varying cost of living.

If our Church is seriously to face the matter of clergy shortage then we would do well to go into the economics of the matter. A study of how basic stipend could be put into operation would be an admirable project for committees created by diocesan conventions. We don't say that it would end clergy shortage but it would, we think, remove one obstacle by meeting the economic problem squarely.

"QUOTES"

IF THE VET was pro-labor, he was disillusioned by the behavior of some of labor's bosses. Or maybe he had faith in his bank and was a good conservative. It was a shock to find that the bank, which sent him Christmas cards while he was overseas, had become more interested in collateral than character, and his GI Bill of Rights loan wasn't what it was cracked up to be. Whatever form his disillusionment took, it wasn't pleasant. He wanted a surplus truck. Maybe he has some sort of moral priority, but unless he represented a big dealer and talked in terms of dozens, he was usually out of luck—unless he wanted to buy retail from the dealer. He found himself being bombarded with the idea that maybe he had spent the war helping his worst enemies kill his best friends. If he praised a Russian or criticized Franco he was a Red. He found that his war record and a dime would get him on a crosstown bus. Very confusing.

—Bill Mauldin
Atlantic Monthly, April

The United Jewish Appeal

A NUMBER of parishes have made a nice gesture in having offerings for the United Jewish Appeal. Part of the $170,000,000 being raised goes to the various Jewish agencies to maintain their work in the United States, but by far the larger part of it is for the relief of suffering Jews throughout the world. That they have suffered as no other people in the world have suffered is a simple statement of fact. That the massacres, gas chambers and concentration camps were in coun-

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tries that are at least nominally Christian is also a fact for which all Christians must be thoroughly ashamed.

We therefore wholeheartedly agree with the *Southern Churchman* which recently urged parishes and Sunday Schools to contribute to UJA, and also suggested that the Church World Relief and our own Presiding Bishop's Fund make an offering. "It would say to the world in a way that the world understands," says our contemporary, "that in America, Christian and Jews stand side by side in common understanding; in concern to help the needy and against all hatred that would divide us."

Notes on a Visit to England

by Joseph F. Fletcher

Professor at Episcopal Theological School

ENGLAND is very tired and impoverished. Englishmen know (as Americans don't) that the war did not end when the shooting stopped—only the first stage of it. Fatigue leads to selfishness, self-regard, and pessimism about politics. The Labor Party is saddled with all the backwash of the war—poverty, destruction, deprivation and despair. The Labor government is the people's choice but it does not seem to have the capacity to inspire them with much sense of destiny or determination. Slogans like "Extra Effort Now Means Better Living Sooner" don't work any too well. Nevertheless they all show a fine spirit of patience and fair play under severe rationing and overtime labor—of the sort that our people have never seen. It's tough to have only one egg every five weeks, two and a half slices of bread daily, few cigarets, no fats in your food, and so on, indefinitely. No homes—bombed out and not enough labor or materials to replace them. No furniture hardly; permits required to buy what there is. No fuel—of the four essentials, food, shelter, fuel and clothing, only the last comes near the minimum in supply. Itma, a BBC fun program, said one night, (and here lies the story of humor and hard times) "She sat before her empty fireplace, like all the rest of us, in her utility rags, like all the rest of us, thinking how much warmer she'd be in a fish queue."



Social ethics: England lost her shirt in the war. She hasn't got near rehabilitation, to say nothing of reconstruction. We finally lent her a niggardly less-than-five-billion to buy basic necessities like wheat, then quit all rationing ("the war is over now"), skyrocketed prices and thus cut what they had borrowed to two thirds of what they had been promised. All for "free" enterprise. They tie themselves to us and our economy kicks them in the teeth. So—they mutter more and more about just accepting a much lower standard of living from now on and going back to the pre-war Ottawa system of preferential tariffs within the Commonwealth. They exist in near poverty, and self-denial, trying to ship things to America to buy a few things we have in abundance here. A lesson in One World diplomacy? How to treat your partner? How to strengthen the Anglo-American bloc? But when Truman offered Atlee the coal going to Europe, he declined it on the score that Europeans need it more than the English.

When I think of Europe now I think of queues. People stand shivering in them everywhere, for everything.

Nobody in England seriously expects to see free enterprise again. Their fear is that their effort to build a democratic kind of socialized economy won't be tried on its own merits—that their lack of self-sufficiency makes them too dependent upon the USA and that the USA doesn't care. The result of their failure will be leftward sympathy. If Americans want a "middle way" they had better begin transcending greediness, selfishness, isolationism. Englishmen are more afraid of the Colossus of the West than the Colossus of the East.

Further ground of fear: the history of our economy is one of periodic breakdown. We increased our production potential enormously during the war. Will we increase wages and salaries to raise purchasing power 30-40%, for full employment, or will we seek to sell the surplus abroad, scrambling for world markets? This will intensify the crisis in other, less self-sufficient economies.

Perhaps the Labor government is trying to inaugurate a socialist economy with a nineteenth century trade union mentality. TUC insists, for

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example, on closed shop agreements for all employees of the public authority—whether they want to belong to unions or not. Here are unions regarded as ends, not as means.

Labor strikes against a Labor government: absurd? But the distance between rank-and-file officials and leaders and the top officialdom is very great. To close it they would have to consult more intimately with shop stewards and local officers, a great many of whom are communists—who get jobs because they work at it! To consult with them would be to raise their prestige. What are the TUC officials to do—as in a union like Bevin's Transport Workers?

Family life: penalized at all points. If you eat in a restaurant you save points. If you go out for the evening, or don't come home, you save fuel. There are no homes for the new families trying to get a start. Young people try bravely to build families under impossible conditions, and fail. See the divorce rate—one out of every three marriages. I saw a Wayside Pulpit sign in front of a bombed church, "This is the Lord's doing, and it is wonderful in our eyes." Homeless and hungry people don't believe. The Bishop of Durham uses only two rooms in Aukland Castle—he and his wife put on their coats and *run* from one room to the other.

CONFLICT of foreign and domestic policy: a big army (plus universal two-years military training), soldiers all over the world, while there is a dangerous labor shortage at home for export production. The Labor Government is working fast to liquidate an imperial network, but it's easier decided upon than done. American critics are too self-righteous about this and unrealistic. Should Britain, for example, get out of Egypt, and the Sudanese be left to Cairo's exploitation?

Rationing is always just. You can always get what your coupons call for. It has levelled living standards and habits. Brings the poor up to a decent standard of diet. A symbolic scene in Sydney Place, Kensington: a long chauffeur driven limousine with a toff in the tonneau, and a bucket of coals (black diamonds) tied on back! It's all tightly controlled: I had to surrender my ration book before I could leave the country. And hosts of people at Christmas time gave up their month's sweet ration for the children in Germany.

I said that England fears America (all of Europe does). The strongest ground of fear is the intensive anti-Soviet campaign that goes on here. Europe will be the battlefield of another war. Europe can't take it again. Englishmen of all classes are simply appalled at what Americans say and write. Their view is that Russia was worst hurt of all in the war and doesn't want any more—that she has everything to lose by one and nothing to gain. They put our bellicose antagonism down to a combination of political naivete, distance from the reality situation, ideological hatred, and unilateral control of a growing stockpile of atom bombs. The Colossus of the West—with gaiters and a chin beard.

The Church: never has attendance been so low, never has there been so much secularism in English culture. It grows, quite apparently. The people are idealistic, but humanist. The Church is not attacked, which would be better from its point of view. It is tolerated. Its "clientele" quite patently upper and middle middle-class. General feeling that the Church is either conservative or outright reactionary. To wit: a delegation of ecclesiastics protesting the loss of 200,000 pounds per annum through the socializing of railway shares (not confiscated, note). Various journals (not "red" ones) point out that the communicants could make it up, without troubling themselves or the nation, by a contribution of ¼, or about 26 cents, per head per year. They also comment further that the Churchmen are worried because they don't think the people would contribute that much. Temple must weep in heaven over things of this kind. The people furious. Indifference to religion seen in these figures: a few decades ago 80% of the clergy were Oxford and Cambridge men, 20% were not. Today, the figure is exactly reversed. This does not, fortunately, mean that it is becoming a people's church.

I *must* stop. Most of these things are papers in themselves. Put it this way: England is hurt, perhaps mortally. American indifference (the Luce line, much mentioned over there) is stupid and shameful. Shameful because we ought not to abandon our mother to destitution. Stupid because England is trying so hard and generously for a middle way between capitalism and One-Party Socialism. Europe watches to see whether she succeeds. If she does, Western Europe at least will follow her down that path. If she fails, they will move into the security of Russia's orbit. If we can't see the importance of helping England, then our policies (such as they are) are in the end doomed along with Britian's.

Just before I sailed home I talked again with Tawney. He said, "The people of England now have the power, as they do all over Europe in one degree or another. But the question is: what will they do with it? The lack of morale, of clear and accepted and *sound* values and beliefs, is an Achilles heel. A spiritual revival is vitally necessary. But such a religious movement cannot come from the Church. I don't know where it will come from, but if it does it will be a people's movement, not institutionalized, just as political developments are." This is a bitter pill to swal-

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low. I find a little comfort in the existence of small groups like the Christian Frontier, and in some ecumenical elements. They may be a saving remnant, but they touch pitifully few people.

Editor's Note: This article came to us as a memorandum written in terse, almost shorthand, style. With the author's permission it has been summarized even more. Another article dealing with the situation in Europe, particularly France and Germany, will follow.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Two Proposals for Revision

THE monumental work of Dom Gregory Dix, *The Shape of the Liturgy* (Dacre Press, 1945), which is being widely read and discussed, has now provoked two attempts at suggested revisions of the Prayer Book Eucharist based upon the findings and interpretations of Dom Dix's learned study. This is all to the good, and it is to be hoped that others will be stimulated to similar efforts. For whatever may be the mind of the Church as a whole, both in England and America, with regard to the advisability of revision of the liturgy in the near future, careful proposals for its revision keep us alert to fundamental liturgical problems and needs. In teaching liturgics to seminarians preparing for the parish ministry I have discovered that one of the best ways for them to learn the Holy Communion service, both as regards its theological meaning and its liturgical structure, is an assignment of an essay in its improvement.



One of the proposals before us comes from England—called to my attention through the kindness of Canon Demant during his recent visit to this country—and is the work of a parish priest: W. S. Porter, *The English Eucharist, An Essay in Revision* (Dacre Press, 1946). The other is by our well-known scholar and librarian at Washington Cathedral, Mr. Stephen A. Hurlbut: *An Order for the Celebration of the Holy Eucharist in Accord with Early Tradition and the Book of Common Prayer* (The St. Albans Press, 1947). Both little books have brief and concise introductions and notes to their texts. If in comparison of the two revisions Mr. Hurlbut's seems more rich in content and flexible in its use we must remember that he has the advantage of starting from the American rite, which is more close to primitive, Catholic tradition than is the present English form. Fr. Porter's task is as much one of recovery as it is of revision.

Some points of agreement between the two revisions are not surprising, but rather were to be expected. Both put the *Gloria in excelsis* back to its original position after the *Kyrie* and allow for the singing of the *Kyrie* in Greek. I dare say that it would not take our people long to get the same feeling for the 'acclamation-character' of the Greek *Kyrie eleison* that they have for the Hebrew *Hallelujah*. More important is the restoration of the Fraction to its proper place after the Consecration and before the Communion. And with the Fraction both revisions have revived the primitive, indeed apostolic, giving of the Peace. Our present imitative rather than functional ceremony of the Fraction in connection with the Words of Institution is an Anglican novelty dating from the 1662 Book. Surely, however, the solemn breaking of the Bread should have its own significant place in the 'shape' of the liturgy, as Dom Dix calls it, and not be a ceremonial appendage—and often a misleading one at that—to a section of the Consecration.

Both revisers have broken up the Prayer for Christ's Church into a litany form, rewritten the petition for the faithful departed to make it more in accord with sound doctrine, and added (what should never have been dropped from this great prayer) the "high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints." Interesting, too, is the fact that both revisions have placed this prayer before the Offertory of the bread and wine, thus making its position as well as its form more nearly akin to the ancient 'Prayers of the Faithful.' Of course, both revisions make room for the Offertory procession of the elements by representatives of the people. Actually this is permissible under our present rubrics, and my guess is that it will not be long before it will 'take' in many of our parishes.

The revision of the Consecration Prayer will seem to some perhaps the setting of violent hands upon holy things. But the changes proposed deserve careful study. One is the extension of the thanksgiving to include creation and providence as well as redemption. Mr. Hurlbut does it by expanding the Preface; Fr. Porter does it immediately after the *Sanctus*. And both forms have restored the reference to the heavenly altar where our prayers and oblations are taken up into the perpetual intercession and offering of our High Priest. Shall we ever make these improvements? Yes, when we get up enough courage to bury the ghosts of Bishop Seabury and his non-juring Scottish friends.

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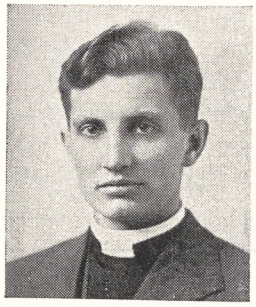
Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

THE educational value of documentary films is becoming increasingly recognized all of the time. The use of such films, of course, received a noticeable boost during the war when the armed forces commandeered the best professional talent to turn out pictures dealing with everything from A to Z. Today we find labor unions, corporations, governmental agencies, social agencies and churches having budgetary allocations for the production and use of such films. Some of them, dealing with contemporary social issues, are surprisingly good and should be of immense value to any parish. An important thing to remember, however, is that a film, alone, can't do the educational job. Every picture has to be followed up with discussion and projects.



Four particularly fine documentaries dealing with race relations can be rented cheaply from most film distributors in your area or from Award Films, 115 West 44th Street, New York 18. They are:

1) *Man: One Family* ($2.50 rental)—a scientific account of race prepared by the British scientists, Sir Julien Huxley and Prof. J. B. S. Haldane, exploding widely accepted beliefs on racial distinctions, emphasizing the fact that many so-called national characteristics are common to all mankind. Has a lively commentary delivered by Mr. Huxley. Runs 16 minutes.

2) *Brotherhood of Man* ($3.00 rental)—a cartoon, done by ex-Disney artists and with script by Ring Lardner, Jr., which is based on the Ruth Benedict and Gene Weltfish pamphlet, *The Races of Mankind*. It is particularly excellent for children and young people. Runs 10 minutes.

3) *Whoever You Are* ($3.00 rental)—documents the organization and operation of a New York community's project to fight intolerance. Runs 20 minutes.

4) *Teamwork* ($2.50 rental)—a dramatic record of the Negro soldier's contribution to the European invasion, in all branches of the service. This important factual data is given broader significance by being contrasted with the lies of Nazi propaganda. Runs 16 minutes.

Documentaries dealing with the reality of atomic power are, likewise, coming to the fore. Recommended are:

1—*A Tale of Two Cities* (Free rental from Army Signal Corps. Hdqrs. in your area)—dramatic photographs of Hiroshima and Nagasaki. Runs 20 minutes.

2—*Operations Crossroads* (Free rental from Navy Dept., Washington)—joint Army-Navy Task Force film of the Bikini experiments from start to finish.

3—*One World or None* ($2.00 rental from Film Publishers, Inc., 25 Broad St., New York 4)—the official production of the National Committee on Atomic Information which combines pictures and cartoons to show the real destructive nature of the bomb. Runs 9 minutes.

4—*Atomic Power* ($3.50 rental from March of Time, 369 Lexington Ave., New York 17)—traces the development and history of nuclear fission. Runs 17 minutes.

All the pictures mentioned are 16 mm. sound films.

Strategy and Tactics

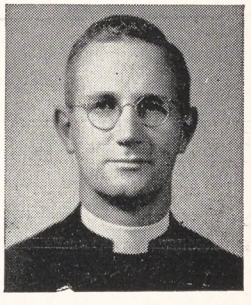
by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

IT IS seldom easy to determine what the Christian Church as a whole thinks about any issue of current importance; but it can be said in general that advance has been made in some phases of our job of interpreting the social order in terms of Christian truth. We do recognize more and more the family as an essential and primary unit of the Christian society which is our aim; and we are at least giving time and effort to discovering ways of building or of re-building a strong family life. We must recognize humbly that much remains to be done, but there is real reason for encouragement. Despite the difficulties clear to all of us, we can know with joy that in this and related fields, the Church has entered with enthusiasm and vigor into the essence of a tough problem.



Unfortunately, however, there are issues with

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which the Church has done little or nothing; and this deficiency is nowhere more evident than in our parishes. It is feasible here to mention briefly only two of these: work and the profit motive in our economy, and the increasing disintegration of social life outside the family.

There are few errors in dealing with a Christian society more devastating than that of trying to isolate and treat its factors as independent; yet that is what, unwittingly perhaps, we are doing. Unless, for example, we succeed in dealing effectively with the two problems of the profit motive and the social disintegration, it is clearly impossible for us to bring about any substantial improvement in the Christian family. For the two issues we are talking about here have both a real existence themselves, and are derived from, and contribute to, the enrichment or the abolition of the family as the basic social unit.

The extent to which the profit motive has entrenched itself in the mores of our civilization is evident; and its relation to the whole problem of work is scarcely less so. None of us could deny that it is a major factor in choosing a career; one has consciously to deal with it, even in order to reject its claims. But we must face squarely the fact as it stands today: the motive of profit is more than a determinant to the individual in his choice of a career. Income is often the criterion of social worth, and of inclusion in, or exclusion from, a given social group.

As a Church, we speak glibly enough about what we like to call the "Christian doctrine of work"; and for all of us, if we have done so in what we consider a sufficiently "liberal" spirit, it is easy to escape the practical implications of what we have piously and devotedly affirmed. Yet if we enlarge our view of the profit motive, we see that its almost complete universality in economic terms makes any realization of our Christian doctrine of work quite impossible. It is not easy for us to push to their conclusion the implications involved in a situation where a grown man of physical, mental, and moral maturity is employed eight hours a day in fitting red caps securely on the cases for ten-cent lipsticks; and this because a given rate of profit must accrue to those whose money controls the financial structure on which his life depends. It is easy for us to speak of all work as being the service of God; yet how can ours be a complete witness to what we profess, unless we are capable of bringing our theory with power into the sphere of the actual?

Another factor on which the Church has failed to make herself sufficiently clear is that of the social disintegration of our culture. This is vividly seen in the lives of our parishes; few of us escape the feeling of being torn by demands from every side which make us almost incapable of responding effectively to any of them. Even our services of worship are no longer Sunday morning's main concern; we must compete with the golf course, the trip to the country, or the "morning after." Some of these things are good, indeed necessary; but that they should vie with the Church on more or less equal terms is symptomatic of something deeply wrong.

Our young people can have a better dance at the juke-box joint, if nothing worse. The boys can have a livelier game of basketball at the nearest gym or boys' club. The arguments multiply ad nauseam, but the pitiful thing is that the Church of Christ not only cannot compete with better equipped secular institutions, but is content to let the challenge go unanswered, and in this respect to let its ministry fail increasingly.

The simplification in any such hypothetical illustrations as these is perilous. But behind them lies the urgency to speak out with courage and with assurance if we are to go ahead or even to keep our captured positions. We must examine courageously and take a stand; for how can we long hope for a Christian family life, unless the moral and spiritual implications of the alien forces attacking it are clear?

SANCTUARY

conducted by W. M. Weber

Christ: Proletarian and God

IF WE ask how, in fact, God's will can be done on Earth as it is in Heaven, the answer, given in the technical language of theology, is that the omnipresence of God involves His immanence in This World and in every living soul in it, as well as His transcendent existence on supra-mundane planes. In the Christian conception of the Godhead His transcendent aspect (or 'person') is displayed in God the Father and His immanent aspect in God the Holy Ghost; but the distinctive and crucial feature of the Christian Faith is that God is not a Duality but a Trinity in Unity, and that in His aspect as God the Son the other two aspects are unified in a Person who, in virtue of this mystery, is as accessible to the human heart as He is incomprehensible to the human understanding. In the Person of Christ Jesus—Very God yet also Very Man—the divine society and the mundane society have a common member who in This World is born into the ranks of the proletariat and dies the death of a malefactor, while in the Other World He is the King of God's Kingdom, a King who is God Himself.

—Arnold J. Toynbee,
A Study of History, Oxford, 1947.

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Religious Revival in Russia Reported to Council

World Council Leader Says Collaboration With Orthodox Church Is On the Horizon

By Sara Dill

Geneva (by wireless): — There are "strong indications" that the Russian Orthodox Church is friendly to the idea of linking itself closely to the World Council of Churches, W. A. Visser 't Hooft, general secretary of the Council, declared here.

Visser 't Hooft's statement was made after a series of conferences here between World Council leaders and Father Seraphim Rodinoff, representative of the Russian Church in Paris, who recently returned from Moscow where he discussed with Patriarch Alexei proposals for some form of understanding between the Russian Church and the World Council.

"Collaboration between the two groups," Visser 't Hooft asserted, "is on the horizon, in fact, actually closer than the horizon." He added, however, "there is nothing definite at this time" concerning the possibility that the Russian Church may send delegations to the World Council's first assembly at Amsterdam next year, or to the World Student Christian Conference to be held at Oslo this summer.

Father Seraphim, who was prominently identified with negotiations which led the late Metropolitan Eulogius of Paris to return to the jurisdiction of the Moscow Patriarchate, told the World Council he had not discussed with Russian Church leaders the question of cooperation with the Council's program of church reconstruction.

He also stated that "it did not occur to me as fitting to discuss political or social questions." He added, however, that his observations while in Russia showed that the Church "enjoys liberty in the religious sphere."

During the last six months, the priest reported, 3,500 parishes have been established in the Soviet Union, making a total of 25,500.

"I was impressed," he said, "by the great spiritual forces of the Russian clergy. One must emphasize their difficulty in ministering to thousands who come for confessions. At one church I saw twelve marriages being performed on a single Sunday, one of the couples being a young Red Army officer and his bride, who wanted the priest's blessing. The Russian churches are filled at every service. When Patriarch Alexei holds a service, it is impossible to accommodate all the people who want to attend. Worshippers have to stand at Orthodox services, but crowds of from eight to ten thousand nevertheless attend services in the Moscow cathedral which last four hours, including two hours devoted to preaching."

Father Seraphim declared it is impossible to estimate how many persons in Soviet Russia are church members, but he said that "half the population of Moscow are touched by religion, and there is a strong spirituality in the Russian Church."

Bayne Consecration

New York:—Chaplain Stephen F. Bayne Jr. of Columbia University is to be consecrated Bishop of Olympia on June 11 at St. Mark's Cathedral, Seattle, Washington. Presiding Bishop Sherrill will be consecrator, with Bishop Huston of Olympia and Bishop Gray of Connecticut the co-consecrators. Mr. Bayne will be presented by Bishop Block of California and Bishop Lewis of Nevada. Bishop Quin of Texas will preach. The attending presbyters will be the Rev. John V. Butler Jr. of Providence and the Rev. John P. Craine of Washington, D. C. Bishop Stevens of Los Angeles will read the litany.

The Rev. Frederick C. Grant of THE WITNESS will attend as the representative of Union Theological Seminary.

Cowley Fathers

Chicago:—The Cowley Fathers, with headquarters in Boston, are to establish a community here in June, according to an announcement made by Bishop Conkling at the diocesan convention. The Bishop also announced that the diocese is opening a student center at Northern Illinois State Teachers College and that a campaign for $300,000 will be conducted to open student centers at the University of Chicago and Northwestern University. Thirteen new parishes have been established in the past five years and parochial debts of a million dollars have been reduced to less than $85,000.

New Parish House

Denver:—St. Thomas' Church is raising $125,000 for a new parish house. In announcing the drive the Rev. Robert M. Redenbaugh, rector, announced that $25,000 had already been raised. Since the parish was founded 39 years ago a tiny cubicle in the basement of the church has been the only meeting place for organizations. The new building will make it possible to extend the activities of the parish in the Park Hill neighborhood and particularly youth activities.

Church Club Elects

New York:—The Hon. Robert McC. Marsh was unanimously re-elected president of the Church Club of New York at the annual meeting on May 5th. Other officers elected were Vice-Presidents, Allen Davies, J. Ralph Jacoby, Edward N. Perkins; secretary, Douglas M. Moffat; treasurer, Hall E. Shepherd; trustees, class of 1950: G. Forrest Butterworth, J. Horton Ijams, Clifford P. Morehouse.

Intolerance Growing

San Francisco: — "Racial intolerance and discrimination are on the upswing on the Pacific coast," according to Carey McWilliams, noted author and newspaper man whose article on Japanese Americans was featured in THE WITNESS for April 10. He made the statement after a survey along the three coast states.

Particular hotspots, he said, are Portland, Oakland, and Los Angeles

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where ex-war workers are losing their jobs and are continuing to hold down living space.

"It's as simple as that," McWilliams said. "Increase the pool of labor, aggravate an already serious housing shortage, and things will go from bad to worse. During the prosperous war years there was a minimum of racial unrest. Today in Portland, 50 per cent of the Negro population is out of work. They're restless and old inhabitants resent their being there. Los Angeles is in better shape if only because the civic groups are attempting to educate the public to the situation and its potentialities. The recent race strike of Fremont High School students, however, was an open demonstration of feeling. And rumors are being spread that Negroes and Jews are responsible for the housing shortage."

The seeds of trouble in Oakland are still dormant. But tighter employment conditions and the housing shortage are prime ammunition for an explosion, he said.

McWilliams urged citizens to bear in mind there can be trouble and prepare themselves to meet it calmly and sensibly. He spoke under the auspices of the San Francisco council for civil unity.

This situation on the west coast was called attention to in THE WITNESS as early as May 31, 1945 in an article by Mr. Lawrence A. Oxley who then pointed to factors that would result in riots and bloodshed unless speedily corrected, and who then called upon the Church to "send an expert investigator to the coast to do a thorough job on America's number one domestic problem—minorities."

Evangelicals to Meet

Kirkwood, Mo.:—Plans for a southeastern regional conference of evangelicals to be held in Atlanta, in May, 1948, were made as a result of a visit to several southern dioceses of the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship. On the trip he met with groups in Houston, Texas; Baton Rouge, La.; New Orleans; Birmingham, Ala.; Sewanee, Tenn. and Atlanta, Ga.

Parochial Schools

Washington:—Appropriation of funds for public education but not for parochial schools was urged by the Rev. Samuel M. Cavert, head of the Federal Council of Churches, in testifying before a Senate sub-committee. "To provide federal funds for parochial schools would be to encourage segregated educational systems and thereby threaten our democracy by fragmentizing our culture," he declared.

Divorce Rise

Washington (RNS): — Unless the Church makes a determined effort to stem the rise in the nation's divorce rate, there is grave fear for the future of the American home, Warren D. Bowman, chairman of the Washington Federation of Churches' committee on marriage and the home, warned here. In a statement marking the inter-faith observance of national family week, May 4-11, Dr. Bowman said: "The American home is disintegrating and we must put forth every effort to preserve it."

Bowman, who is pastor of the Washington City Church of the Brethren and a former moderator of his denomination's general conference, blamed "hasty marriages made during the war and other unstabilizing factors engendered by the war" as largely responsible for the rapid rise in the number of divorces in the United States.

In 1945, he pointed out, more than 502,000 marriages ended up in the divorce courts of the nation, an average of one out of every three. "This all-time record represents a gain of more than twenty-five per cent over 1944, the next highest year, and is nearly twice as high as nine years ago."

He urged that churches, high schools and colleges provide courses for youth on "the ideals of love and marriage," and also advocated premarital conferences between couples and the minister who will perform the marriage to discuss adjustments necessary for a successful married life.

Marriage Guidance

Montreal: — Establishment of a marriage guidance council "as an instrument of the Church's ministry of reconciliation" was approved by the synod of the Montreal diocese of the Church of England in Canada. The synod also endorsed collective bargaining and declared that the field of human relations in industry "is the area where there should be the keenest and most practical application of Christian principles."

Dom Gregory Lectures

Evanston, Ill.: — Dom Gregory Dix, monk of Nashdom abbey, England, temporarily stationed at the Benedictine priory, Three Rivers, Mich., delivered two series of lectures at Seabury-Western seminary. In the introductory lecture, he elaborated on the cultural setting of Christianity out of which the apostolic ministry evolved. He described the ultimate conflict which arose when Christianity, a fundamentally Jewish religion, was brought into a Hellenistic world.

The second lecture of this series brought out the relation of the prob-



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lem to the ministry. Since the Christian ministry grew up as a Jewish institution, its transference to a Hellenistic world forced an adaptation to the social and political framework then existing. Dom Gregory concluded that to the Christian Church the apostolic succession was a fact before it was a doctrine.

In the first lecture of the second series, "A Study of the Liturgy," the eucharist was discussed. Looking back into the second century, Dom Gregory pointed out that there was no set form of the eucharistic prayer. For the early Christians, the eucharist was something done, not said. Then, as now, liturgy is the offering of life to God, not setting religion aside as a department of life. The whole of human life is offered in the eucharist under the forms of bread and wine.

"The Liturgy of Initiation" was the topic of the second lecture in this series, in which the speaker traced the history of baptism and confirmation. Originally, the two sacraments were administered together but since their separation in the Western Church, they have undergone startling changes. While both are still believed to convey the Holy Spirit, the emphasis now placed on baptism is that of initiation.

Dom Gregory Dix will return to Seabury-Western on June 11 to deliver the alumni day address.

Cooperation Urged

Montreal: — Cooperation between Anglicans and Roman Catholics was urged by Bishop John Dixon of Montreal in addressing the annual synod here. Calling for a study of proposals for a mutually acceptable ministry of the Church of England in Canada and the United Church of Canada, he added that since "in this province it is natural that leadership in many matters of public good should be taken by our Roman Catholic brethren, I make bold to ask them to call upon us for cooperation and support."

Hit Robeson Ban

Albany, N. Y.:—Mayor Erastus Corning and the Albany board of education were urged by 13 clergymen here to grant permission for a recital by Paul Robeson, baritone, in a local high school on May 9. The board had approved the recital, but later withdrew permission.

The clergymen said they spoke as "individual citizens" and that they "do not believe our democratic way of life will be strengthened by closing our public halls to those whose viewpoints may differ from our own."

When Robeson was recently denied use of a public hall in Peoria, Ill., because of his alleged Communist sympathies, the Peoria ministerial association adopted a similar statement.

Fancy Religions

Victoria, B. C. (RNS):—An attack on "fancy religions" and salacious literature and a plea for religious instruction in schools highlighted the address of Bishop Harold E. Sexton of British Columbia in his address to the synod. "It is extraordinary," he said, "that so many people are seemingly impressed by all kinds of self-appointed evangelists, quacks and persons who are only too ready to pervert the Christian religion into a channel for the conveyance of money to their own pockets."

He urged that scientists and politicians give wholehearted cooperation to religious leaders in securing a recognized world-wide standard of right conduct so that there may be no misuse of scientific discoveries.

Higher Salaries

Sydney (wireless to RNS): Archbishop Howard W. K. Mowll of New South Wales addressing the synod urged better education and higher salaries for the clergy as a means to create more zeal in the ministry and encourage careers in the Church. He also urged a world-wide campaign of evangelism to combat atheism, and was supported by Bishop Francis Batty of Newcastle who said that such a campaign could be undertaken without the Churches "losing their denominational individuality."

Protestant Action

Richmond, Va. (RNS): — Establishment of a "Protestant Action" organization in Washington, with also state and local chapters, through which the voice of Protestantism may be heard on issues of the day was urged by the Rev. George S. Reamey in an editorial in the Virginia Methodist Advocate.

"Protestants need in particular a central bureau in the nation's capital to interpret the Church to legislators and to interpret legislation to the Church," the editorial declared. "But whatever the name and nature

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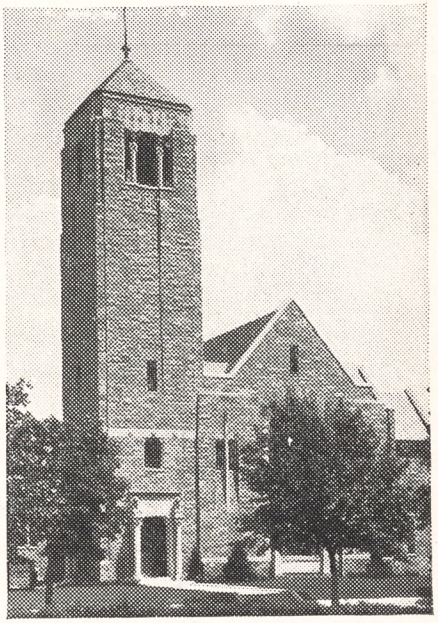

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of the organization, the Church needs a united voice if its message and will are to be heard and heeded in such a day as this."

Experience in Europe has shown what can happen when the Church focuses its entire attention on "the individual's inner religious life and his heavenly destiny" and pays no attention to what is going on in the world around it, the editor said.

"Will the Church in America profit by the mistakes of its sister church in Europe?" the editorial asked. "If so, it will recognize that, as imperative as it is to win the individual to God, the Church must also recognize its God-given responsibility to challenge every influence and condition that tends to restrict and impoverish life. Who is to create sentiment for a Christian world unless it be Christian citizens? Big business will not do it. Little business will not do it. The universities will hardly accept a major responsibility in this direction. . . . There is no group that can be held responsible for marked world improvement unless churchmen awaken to the opportunity, study existing needs and give themselves in united effort in the directions that God seems to direct. . . . Christians can no longer be good Christians unless they are also good citizens!"

Minister Training

Richmond, Va. (RNS):—Ministers should be required periodically to sit through sessions of the police courts, Rev. J. Blanton Belk, pastor of St. Giles Presbyterian church here, proposed after he had observed court proceedings for the first time. He said clergymen, along with many other persons, sometimes tend to view the world through rose-colored glasses. In police court, he added, they would see to what depths some of humanity has fallen and also become aware of how widespread is moral corruption.

"The sliding moral conditions of today raise grave questions," Belk declared. "Since the first world war we have steadily deteriorated morally. Nothing has stemmed the tide, even temporarily. Unless we mend our ways and return to the moral standards of God, we will suddenly awaken to find that we've lost our liberty. We can't take our democracy for granted."

Belk was one of nearly a score of clergymen who appeared in court together to press charges against a 47-year-old advertising solicitor and former lieutenant-commander in the navy who was charged with obtaining money under false pretenses from 10 of the ministers by telling a false hard-luck story. The other clergymen left after the case was disposed of, but Belk stayed to watch court proceedings throughout the morning and, on invitation, occupied a chair beside the trial justice.

At one point in the proceedings, the judge had a quart bottle of a cleaning fluid brought up for Belk's inspection.

"They drink that stuff," the judge explained. "A little of it produces a terrific jag." Belk sniffed lightly and shook his head.

A Long Job

Harrisburg, Pa.:—The Rev. Henry C. Koch, head of world relief for the Evangelical and Reformed Church, told the annual convention of the Pennsylvania Council of Churches, meeting here, that it will take "from 15 to 20 years to rebuild in a minimum" the cities of Europe and stated that the uncertain policies of the allied nations had led to cynicism and despair. Also addressing the meeting were the Rev. James H. Cochburn of Scotland and the Rev. Marc Boegner, president of the French Reformed Church.

People's Congress

New York (RNS):—All religious denominations have been invited to participate in an Emergency World People's Congress, scheduled to be held here in September when the U. N. General Assembly is in session, according to Professor Kirtley F. Mather of Harvard University, chairman of the advisory board for the congress. Plans for the congress will be made at a joint organizing conference at the New School for Social Research here on May 17-18.

The congress will bring together leaders and representatives of organizations, except governmental



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and political, from all over the globe, to work out a common program of action on six emergency tasks confronting the world. These tasks are: mobilizing the people of all nations for support of a system of international control of atomic energy; saving millions imperiled by famine, disease and destitution; making effective use of the U. N. for world peace and reconstruction. Also, bringing about adequate world organization; making the most effective use of the world's resources for the benefit of all; and helping to insure for all people the exercise of their basic human rights.

The joint organizing conference will determine the organization and agenda for the Congress.

Professors Agree

Greencastle, Ind. (RNS):—Teaching of religion has a place in all liberal arts college courses, it was decided at a consultation here between DePauw University professors and Walter M. Horton, professor of theology at Oberlin Theological Seminary. The consultation was one of 20 to be conducted at different American colleges under the sponsorship of the American Council on Education, the National Council on Religion in Higher Education, and the Edward W. Hazen Foundation, New Haven, Conn.

An appreciation of the effects of Christianity, it was decided here, gives the arts and sciences greater meaning in an age which leans "to extremes and excesses."

Horton declared, "it is a tragedy that so much harmony has been lost between religion and education in the last two centuries. We have a generation of religious illiterates on our hands. I believe that courses should be taught so that the student learns profound respect for religious values connected with each subject."

Marriage Code

Los Angeles (RNS):—Under terms of a code of ethics adopted by the Ministerial Union of Ontario (Calif.) no marriage rites will be performed for divorced persons who are unable to give proof that their divorce grounds are "sufficient from a Christian standpoint."

The code, signed by fifteen pastors of Ontario churches, pledges members of the Ministerial Union to require interviews with couples prior to marriage, and to obtain pledges from couples to seek the guidance of a minister in case of marital difficulties before consulting a lawyer or starting divorce proceedings.

Also, it pledges pastors to perform all marriages in the church when possible, to emphasize that "marriage is a high, spiritual contract, vital to human welfare and therefore sacred in the eyes of God and His church," and to strive constantly for higher community standards of marital and family relationships.

Urges Unity

Toronto (RNS):—A plea for a "United Christian Church"—a reunion of all Christians, Catholic and Protestant, in one Church—was made by the Rt. Rev. W. L. Wright, Anglican Bishop of Algoma, in an address at Sault Ste. Marie, Ont.

"The Anglican Church is both Catholic and Protestant," he said. "She will throw away her opportunity to serve as a 'bridge-church' if she stresses only a nominal unity with Protestants and abandons her position in regard to the apostolic ministry, which she holds in common with the Catholic three-fourths of Christendom."

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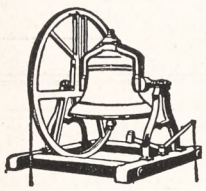
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Coventry Cathedral

London (wireless to RNS):—A resolution that Coventry Cathedral be rebuilt on its present site in its old form was adopted at a public meeting in Coventry. Sir Alfred Herbert, a leading British manufacturer, who presided, declared that modernistic architecture would be "out of harmony with the spire and the remaining portions" of the cathedral. A petition, bearing 720 signatures, has been sent to the cathedral commission urging that traditional architecture be employed.

Threat to Press

Washington (RNS): — Humphrey E. Desmond of Milwaukee, president of the Catholic Press Association, told the House committee on post office and civil service that a proposed increase in postal rates "threatens the Catholic parochial press of the nation."

Mr. Desmond, who said that he represented 200 Catholic newspapers with varying circulations, warned that if the proposed increase in rates is put into effect, it would deal a death blow to most Catholic papers.

The proposed postal rates, which have stirred controversy in press circles generally, would increase the rate per pound of religious, educational, agricultural or other related publications from one-and-one-half cents to two-and-a-half cents. In addition, there would be a flat charge of one-fourth cent for each piece of mail.

Religious spokesmen here, although not planning to testify against the proposed increase, say privately the bill would work a financial hardship on every church that publishes a bulletin, every small denominational newspaper, and would increase greatly the mailing costs of the big religious journals.

Mr. Desmond told the committee that the bill would hit the Catholic press in the most vulnerable possible spot and that undoubtedly many Catholic newspapers would have to suspend publication if the new rates are put into effect.

Summer Conference

The Twenty-Second Annual Session of the Provincial Summer Conference of Christian Education among Colored Church Workers will be held at St. Paul's Polytechnic Institute during the week of July 27.

The theme of the Conference will be "Practical Evangelism."

Total costs for the session will be Eleven Dollars.

Kindly write to Dr. J. Alvin Russell for particulars.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. OSCAR J. F. SEITZ
Professor at Bexley Hall

I want to congratulate THE WITNESS for the series on the subjects in the book, *Christianity Takes A Stand*. If you decide to reprint them in pamphlet form the two on race relations alone would be worth the price. I refer to the excellent article on Negro-White Relations by Kenneth Hughes and the one on the Roots of Negro Oppression by Max Yergan. And I would include in my appreciation the one on the Need for Negro Clergy by John Burgess.

The series stimulated very lively interest among the ten Bexley students who received THE WITNESS in the bundle plan and met weekly to discuss the articles, together with the corresponding chapters in the book.

* * *

MR. W. R. SCHUTZE
Student at Virginia Seminary

I think that the editors of THE WITNESS did a wonderful job in presenting the material on the Virginia Seminary (WITNESS, May 1).

* * *

MISS JEAN DYKEMAN
Churchwoman of New York

THE WITNESS for May 8 has just reached me and I want to thank you for it. The work of the American Bible Society is of great importance and it is to be hoped that such an excellent number, devoted so largely to this work, may bring a response from the people of our Church. I would add that I was also delighted to have the article about the Guild of St. Barnabas for Nurses by Dr. Martin.

* * *

MR. JAMES A. KEITH
Layman of Philadelphia

It is to be hoped that many church people will read the excellent article by Dr. Grant in THE WITNESS for April 24th. It is a call to Christian action that is greatly needed these days. I would add that the entire series of articles, based upon the book, *Christianity Takes A Stand*, is a call to such action and the Church is greatly indebted to Bishop Scarlett and his commission for the book and to THE WITNESS editors for dealing with the chapters as you did. It was one of the finest exhibitions of journalism, religious or secular, that I have seen for a long time.

* * *

JOSEPH HOFFMAN
Layman of St. Louis

We are inclined to think that if our religion were strong enough or great enough we could resolve our problems. We could, if it were an active leaven everywhere. It must become just that in all fields of thought and activity if we are to avert world catastrophe.

We must understand what is happening in every field and see how the knowledge or acts of each relate to and work toward or tend to destroy peace. We need the facts that determine the thoughts and actions of men and set into motion historical movements.

We need more unity of action among the churches, among labor, farm, scientific, educational, cultural and minority groups to understand each other. We need to know how the work of each relates to the other; the objective results and the subjective motives involved.

We need a wide spread discussion of the many problems involved in the problem of peace. We need, as Wallace says, meetings everywhere. We need forums, conferences and open meetings. We need to learn that it is more profitable to spend for peace than for war. We need the faith and courage to really live up to our professions; the wisdom to use atomic energy in the interest of all mankind.

* * *

REV. F. T. NORMAN
Rector at Verdun, Quebec, Canada

The people in England are miles ahead of the people in Canada and I think also those in the United States. That applies to ecclesiastical as well as to political thinking. Certainly our own synod, just ended, dealt with the most irrelevant issues. The distinction between the world and the Church, a feature of early Christianity, is continually narrowing and this is certainly not due to world improvement.

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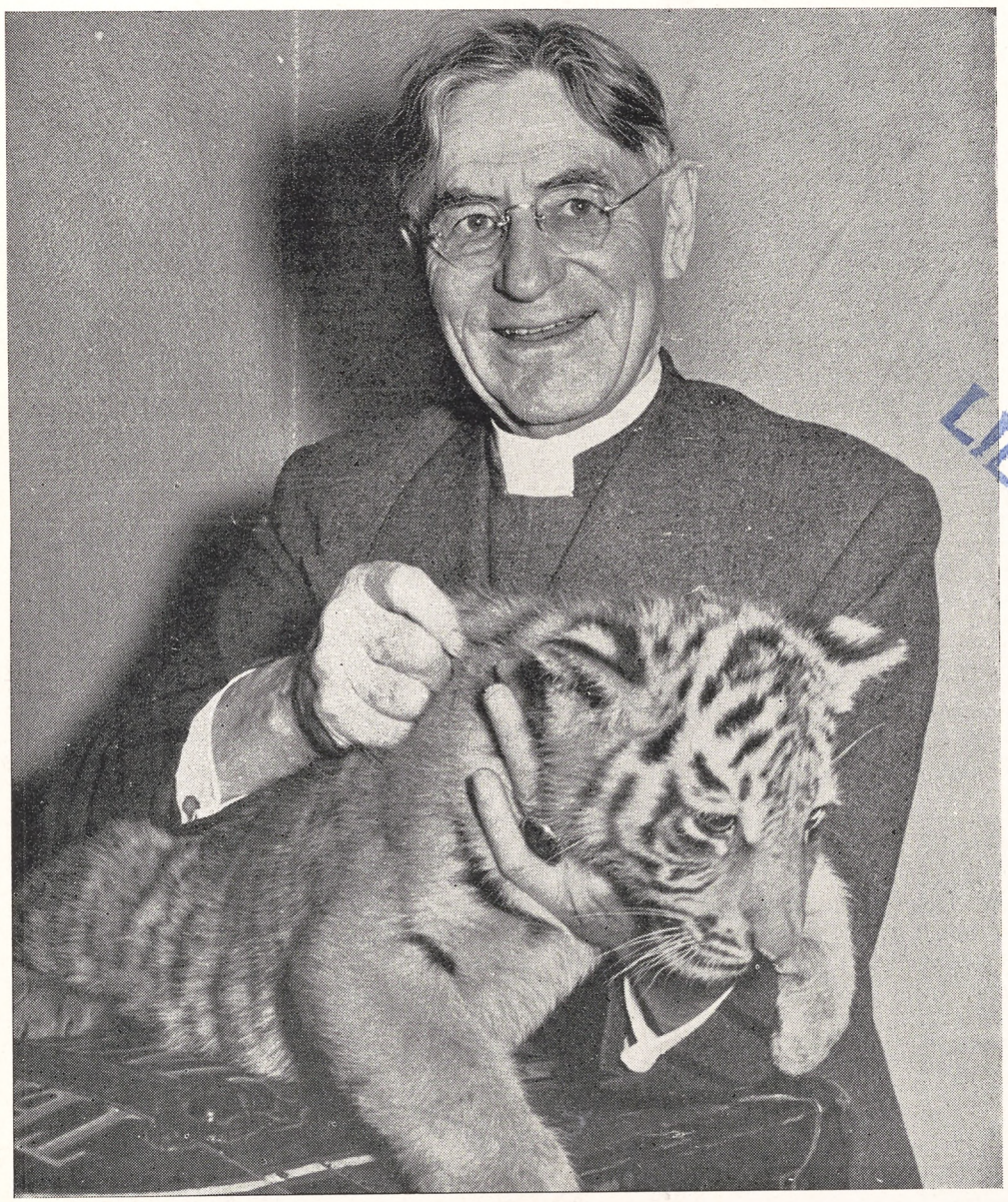

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MAY 22, 1947
Vol. XXX No. 23

Clergy Notes

APPLETON, ROBERT F., curate at St. Peter's, New York, has been appointed to the district of Hankow, China, effective this fall.

DOWNER, W. C., formerly on the staff of the Chicago City Mission is now assistant at the Ascension, Chicago.

LLOYD, JOHN J., student at Virginia Seminary, has been appointed for work with young people in the diocese of Kyoto, Japan. He was born in Japan and lived there for fifteen years.

LOCKE, PHILIP D., has been transferred from his present work in the Dominican Republic to Haiti where his chief responsibility will be to work with students at the seminary in Port-au-Prince.

MAYNARD, MALCOLM, dean of All Saints' Cathedral, Milwaukee, has been appointed chaplain of the western province of the Community of St. Mary.

MERRITT, RICHARD A., assistant at St. John's, Williamstown, Mass., has been appointed to work among students in Japan.

POYNER, WILMER S., who resigned as rector of St. John's, Florence, S. C. last summer has returned to the diocese to take charge of Christ Church, Mullins, S. C.

RICHARDS, E. D., graduate student at Yale Divinity School, has been appointed to teach at Central Theological School, Tokyo, Japan.

TOWNSEND, JOHN H., who has spent his entire ministry in Cuba, is to go to Costa Rica to have charge of Spanish-speaking work.

WILLIAMS, THOMAS J., formerly in charge of St. Augustine's, New York, becomes rector of the Holy Comforter, Poughkeepsie, N. Y. on June 1.

WOOD, HUBERT S., JR., was ordained deacon on April 19th by Bishop DeWolfe at the cathedral, Garden City, Long Island. He is completing his studies at the General Seminary.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

MAY 22, 1947

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The Political Aims of Catholics Hit By Methodists

Council of Bishops Say They Are a Threat To Religious Liberty Throughout the World

By Rita Rubin

Riverside, Calif.:—The Council of Bishops of the Methodist Church meeting here accused the Roman Catholic Church of political activities in the United States and throughout the world which amount to bigotry and a denial of religious liberty.

The accusation was in the form of a report which was adopted by the forty bishops attending the council meeting. Following is the text of the declaration:

"We are aware of the denials of religious liberty in many countries where Government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies.

"We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches.

"The situation in Italy and Spain denies to Protestants religious freedom which Protestants in the United States desire the Roman Catholics to enjoy.

"These denials of religious liberty are made at the very moment that protestations of belief in democracy are made by the Roman Catholic hierarchy in the United States and demands for the public support of parochial enunciation are advocated as a contribution to the morality essential to freedom.

"We stand for religious freedom everywhere and believe the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying religious freedom wherever it has power to do so.

"A simple rule might guide all of us as we face the issue of religious liberty, and that is to do unto others as we would be done by.

"The recent decision of the Supreme Court, affirming the constitutionality of state legislation providing public funds for the transportation of children to parochial schools is, in our estimation, a departure from the American principles of the separation of Church and state and carries with it a serious threat to our public educational system which is the bulwark of democracy.

"We rejoice in the liberty this nation grants churches to maintain schools if they so desire, but we hold that the support from public funds of sectarian education is fraught with danger and must be resisted and ended. We shall resist all attempts of the Roman Catholic hierarchy to secure public support for such schools and other religious enterprises on the ground of the separation of the Church and state because we believe that such action will create a reaction here as it has elsewhere, which may limit religious freedom.

"We call for the end of the anomalous situation in which the President of the United States maintains a personal representative to the Pope without the consent of the representatives of the people and in violation of what an overwhelming majority of the American people believe to be an American principle.

"Are our Roman Catholic brothers, with whom we desire the friendliest of relations and for whom we demand the same religious liberties we insist upon for ourselves, to push their demands so far that we must in self-defense take steps that will protect our liberties and those of our children?

"We wish the fullest of cooperation and offer it gladly as Christian brothers. But we can no longer tolerate bigotry and discrimination in Roman Catholic controlled lands, particularly in view of the Roman Catholic ability to act as one and to stand for religious liberty and brotherly cooperation if it so desires."

THE PICTURE ON THE COVER

Minneapolis:—When Bishop Benjamin T. Kemerer, suffragan of Minnesota, attended a Shriner's circus recently he was fascinated by a tiger. The picture on the cover is the result.

HORACE DONEGAN IS ELECTED BISHOP

New York:—There was a flurry of excitement at the convention of the diocese of New York on May 13 but it worked out as planned by the 25 men who, a week before, issued a statement urging the election as suffragan of the Rev. Horace W. B. Donegan of St. James' Church (WITNESS, May 15). With 240 clerical and 153 lay votes cast, 121 clerical and 77 lay votes were needed to elect. Mr. Donegan on the first ballot received 184 clerical and 123½ lay votes, with scattered votes for the Rev. Louis W. Pitt, the Rev. Ross Greer, Dean Claude Sprouse of Kansas City, and the Rev. Richard Beaty.

The excitement was caused by the resentment of some that men "meeting in smoke-filled rooms" should presume to make a deal and tell them what to do. It was expressed most forcefully by the Rev. Wendell W. Phillips of Rye, N. Y. who nominated Mr. Pitt as a "liberal, evangelical churchman" and asked whether it was necessary for a man to be a "middle-of-the-roader" who never commits himself to have a chance to be elected a bishop in the diocese. Mr. Pitt, immediately stated that he stood by his earlier decision not to be a candidate, in the interest of unity in the diocese. Later however the Rev. Sydney A. Temple Jr., again placed Pitt's name before the convention, stating that pre-convention caucuses were "disgusting" and that "rotten politics and newspaper nominations have no place in

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the election of a bishop." Pitt however declined to run.

When it was all over Bishop Gilbert welcomed his new assistant to the platform, assuring the delegates that they would "work in complete harmony," with Donegan responding that it would be the greatest privilege to work with Bishop Gilbert. Then, after Bishop Gilbert had said that under tension sometimes "feelings get the best of our judgments," the convention turned to other business.

A retirement allowance of $6,000 a year was voted to Bishop Manning; a salary of $25,000 plus allowances was voted Bishop Gilbert and a salary of $12,000 and allowances to the newly elected suffragan. In all the sum of $59,700 was voted for the support of the episcopate. The sum of $23,400 was voted for the diocesan fund and $54,000 to the missionary and extension society.

Bishop Gilbert in his address, the first before a convention as a diocesan bishop, stressed the need for expanding missionary work and stated that the new suffragan would "make his headquarters at some accessible point in the northern part of the diocese" the better to strengthen and encourage the assisted parishes and missions. He also spoke of the need for strengthening the work in the rapidly growing colored communities and of the need for "moving in upon some of the new housing developments which lie beyond the reach of our existing parishes and missions."

He spoke of the "difficult and uncertain days ahead" and added that "we may be sure that God means to have his way with this sorely troubled world of ours; but much is going to depend upon you and me, upon our response to the needs and claims of his Church, yes, and upon our measure of faith, our own sure vision and our willingness to stand together and work together in mutual good will and confidence."

There was mild dissent to the granting of a retirement allowance of $6000 to Bishop Manning. The Rev. John B. Langstaff of the Bronx stated that he appreciated the work Bishop Manning had done but that he also knew many men with families in the diocese who are in need. Bishop Gilbert however urged the delegates to defeat Mr. Langstaff's motion to strike from the committee's recommendation the allowance, which was done with an overwhelming vote.

URGES RELIGION IN SCHOOLS

Grand Rapids, Mich.:—A series of elective courses in religion and ethics can and should be incorporated into America's public school system, declared Dean H. Ralph Higgins of St. Mark's Cathedral here, at a special meeting of citizens to consider the matter.

"It is a pure myth that the American tradition of separation of church and states makes 'non-sectarian' synonymous with 'non-religious'," he asserted. "The founding fathers never intended to kick religion out of the educational experience of American youth."

Speaking before an audience that included many specially invited public school teachers, Dean Higgins charged the omission of religious training in public schools with having produced an ethical "infantilism" in American youth. He pointed to the chasm between technical "progress" and moral and ethical lag and declared "our educational failure is so profound because education and religion have been almost total strangers.

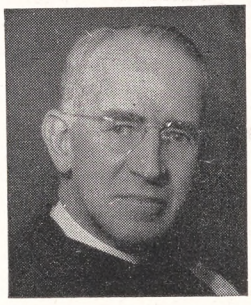
"There is little hope for the future unless religion and ethics can be integrated into popular education," he asserted, claiming such a proposal would not violate the policy of Church-state separation.

BISHOP TO VISIT LIBERIA

New York:—Bishop Elwood Haines of Iowa is to represent the National Council at the centennial celebration of the founding of the Republic of Liberia which is to be observed in July. Formerly a missionary in Liberia, he will fly there early in July and will be gone several weeks. In addition to making several addresses, Bishop Harris has arranged for him to see a great deal of the work of the Church, not only in the Monrovia area but also at Bromley, Cape Mount and Cape Palmas. He will report on his trip at the September meeting of the National Council.

JAPANESE SYNOD MEETS

Nara, Japan:—After six years of surveillance by nationalistic officials and virtual suppression, the Japanese Episcopal Church resumed its triennial General Synods here May 6-9 at Christ Church. In addition to the Japanese bishops, headed by the Primate, Bishop Todomu Sugai of South Tokyo, the synod was attended by the Archbishop of New Zealand, the Rt. Rev. Campbell W. West-Watson.







CHURCHMEN IN THE NEWS: Bishop Gilbert delivers first address as diocesan to convention of New York; the Rev. Rollin Fairbanks leads conference on ministry at Harvard; the Rev. Theodore P. Ferris is a headliner at the convention of Albany

The Church in Japan is patterned after the American Church, with a House of Bishops and a House of Deputies, clergy and laymen, with legislation requiring the concurrence of both houses.

EASTON STRESSES EDUCATION

Elkton, Md.: — Determination to cope with problems of religious education was stressed at the convention of Easton, meeting here at Trinity Church, May 6th. Bishop McClelland in his address stated that the schools in the diocese have "passed the low water mark." Prof. William V. Dennis of State College, Pa., at the dinner session, told the delegates that the Episcopal Church is 85% urban and urged evangelization of rural areas. He recently completed a survey of the dioceses which revealed that of a total population of 195,000, 145,000 are unchurched.

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Church of Nearly 2000 Members Admitted as a Parish

The Story of Christ Church in Diocese Of Michigan Centers Around Francis Creamer

By John G. Fort

Detroit:—A routine motion at the last convention of Michigan to accept the report of the committee on admission of new parishes was supported and passed. There was no discussion and the entire matter took about twenty seconds. Each of those seconds had behind it a year of work and the parish which had asked for admission to the Diocese was Christ Church, Grosse Pointe, which numbers eighteen hundred communicants; had paid in 1946 the largest amount of any parish in the diocese in its apportionment and had contributed the second largest amount to the Rehabilitation and Advance Fund.

Not only had it had this record of diocesan giving but in the arrangements for its independent existence the rector, wardens and vestry with the solid backing of the congregation, had waived any claim, technical or moral, to a half million dollar endowment fund and a church filled with costly memorials most of which had been given by members of families of the new parish which was now asking for its own status.

Behind all this is the century of history of Christ Church, Detroit, founded in 1845 but the story of the new parish of Christ Church, Grosse Pointe, largely revolves about one man. The Rev. Francis Bunnel Creamer interrupted his college career to serve as a Major in artillery in world war one. He graduated from Trinity College and then Berkeley Divinity School. For two years he was in charge of St. John's, Huntington, Penna. In 1926, when Francis Creamer was twenty-eight years old, the Rev. William M. Maxon who for thirty-five years was rector of Christ Church, invited him to become his curate.

The first task assigned him was to see what he could do about a Sunday School for the children of some of the parishioners of that fashionable old church who had now moved to the suburbs. In basements and attic playrooms the classes were organized. Then a Presbyterian church rented space where an evensong service was held. More of the parishioners and then some of the vestry moved to the same neighborhood. Plans for a church were drawn. Money was raised and a beautiful English gothic chapel was built.

Dr. Maxon resigned and the young curate who had built the church, but who had also been a leader of the social service work



The Rev. Francis Creamer who makes things hum at Grosse Pointe

that had grown up at the old parish, was asked to become rector. Now rector, wardens and most of the vestry had their headquarters at the chapel and the parish business was centered there. The old church was carried on with its social service department, gymnasium and neighborhood clubs with the congregation at the chapel meeting the deficit.

More changes came to down town Detroit so there was a feeling that the old Christ Church could again meet its own needs and the chapel, if an independent parish, could again look for a strategic location for further church extension. Again Francis Creamer was the one who tactfully and generously steered the negotiations. The old Church retains its parish status with its buildings and endowment intact and the new parish carries on vigorously, raising a budget of over fifty thousand dollars in less than three weeks.

Mr. Creamer has also been a leader in diocesan and civic affairs. Three times he has been either Deputy or alternate to the General Convention, he has served on the diocesan finance department, been chairman of the standing committee and member of the executive council. He was chairman of the British War Relief and last July was awarded the king's medal of the Order of the British Empire for work in this connection. He was also a leader in the French War Relief and the first chairman of the Russian War Relief in Detroit.

CHURCH PARTIES ARE HIT

Indianapolis:—Bishop Kirchhoffer of Indianapolis, in his convention address, deplores the "stress and strain of Church parties" and declared that both Anglo-Catholics and Evangelicals were doing the Church a disservice by placing party ahead of the corporate life of the whole Church.

MISSIONARIES ARE APPOINTED

New York:—Miss Mary Edith Collett is to go to Liberia this summer for work at Julia C. Emery House at Bomley, Liberia. Miss Collett is the daughter of Mrs. Edith Collett and the late Rev. Charles H. Collett who was on the staff of the National Council and later rector of the Church of Christ and St. Michael, Philadelphia. She is a graduate of Simmons College and for the past two years has studied at St. Margaret's House, Berkeley, California.

REGISTER CONVICTIONS FOR FREEDOM

Stamford, Conn.:—Due to the recent ousting of six physicians from Roman Catholic hospitals in Connecticut because they openly supported the Alsop Bill for maternal health protection, the Ministers Association here at their last meeting took action in three ways. They sent a strong letter of protest to the Roman Catholic superintendent of hospitals of the Hartford diocese, which denounced the ap-

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parent distinction he had made between holding medical views and speaking about them publicly. This stand, the ministers contended, was a direct violation of a doctor's freedom of speech and is contrary to the American way of life.

The group also sent a letter of commendation to the local physician in Stamford who had been told to shut up or get off the staff. The physician publicly announced his resignation from St. Joseph's Hospital and stated his decision to speak as his conscience directed. In his stand the Stamford Medical Association gave him full support.

A third communication was sent to the legislative committees in Hartford which were considering the Alsop Bill to allow physicians to prescribe and disseminate information on contraceptives, when the health of mothers would be endangered.

The six physicians expelled from three hospitals in the state were all members of a committee of one hundred doctors who had initiated and supported the Alsop Bill as a medical measure for the welfare of the people of Connecticut.

The Rev. Stanley Hemsley and the Rev. Charles Havens were Episcopalians among the 19 signers of these statements.

ADELAIDE CASE HEADS SCHOOL

Atlanta, Ga.:—Prof. Adelaide Case of Episcopal Theological School headed a diocesan Church School Institute here May 14-15, with the Rev. Matthew M. Warren of All Saints', here, also giving courses. The opening address was given by Bishop Walker. There were exhibits of handicraft, visual aids, and books.

SOCIAL ACTION GROUP

Stamford, Conn.:—At their regular monthly meeting St. John's Auxiliary unanimously adopted a resolution urging passage of the Alsop Bill allowing to all dissemination of birth control information by physicians. The bill is now being debated in the state legislature. The group is composed of more than 200 women. Telegrams were sent to state legislators from this area to inform them of the action and to urge their support of the bill.

At this meeting the women heard an address by the Rev. Leland B. Henry, secretary of the commission on social relations of the diocese of New York. He described five fields of social action in which the Church should make itself vocal. He called them "work with social agencies," industrial relations, race relations, the area of political legislation for higher standards of living for all people, and "world responsibility," which he divided into two parts—overseas relief through CWS, and Christian world order, especially by strengthening the UN.

At the conclusion of his talk, Mr. Henry urged those present to start a parish social action group which could consider and act upon local, state and national problems. St. John's Parish is now organizing a social action group under the leadership of the Rev. Stanley F. Hemsley, rector, and the Rev. Charles Havens, associate.



The Ven. Joseph S. Doron was recently named Archdeacon of the missionary district of San Joaquin

NEW BISHOP FOR BOMBAY

Bombay (wireless to RNS):—The Rev. William Q. Lash, British-born missionary, has been named Anglican Bishop of Bombay by the diocesan council to succeed the Rt. Rev. Richard Dyke Acland, who recently retired from the bishopric under the 65-year age limit. The new bishop will be consecrated at St. Thomas Cathedral here on August 10 and will be enthroned a few days later. Nomination of Bishop-elect Lash marks the first time the Bombay diocese, which was founded in 1837, has selected its own bishop. Heretofore, the diocese was headed by a so-called Presidency Bishop, appointed by the crown.

V. C. McMASTER RESIGNS

New York:—The Rev. Vernon C. McMaster has resigned as secretary for administration in the department of Christian education of the National Council. He informed THE WITNESS that he believes that thirteen years on the job is long enough and that he is anxious to return to parish work. He has been called to a parish in the South, where he came from originally, but states that the announcement must come from the office of the bishop.

CONFERENCES ON THE MINISTRY

Cambridge: — Sixty-five Harvard students met with Bishop Nash recently at the house of Chaplain F. B. Kellogg to hear him present the ministry as a vocation. It was the first of five meetings on the subject, with the Rev. F. H. Arterton, rector at Belmont, being the leader at the second affair. Other leaders were the Rev. William Brewster, head of St. Mark's School; the Rev. Rollin J. Fairbanks, chaplain of Massachusetts General Hospital; the Rev. Theodore P. Ferris, rector of Trinity, Boston; Dean Taylor and Professors Sherman Johnson and Joseph F. Fletcher of the Cambridge Seminary and Bishop Lane W. Barton of Eastern Oregon.

CONVENTION OF ATLANTA

Columbus, Ga.:—Support for the Presiding Bishop's Fund was urged by Bishop John Moore Walker at the convention of the diocese of Atlanta, meeting here at Trinity Church, May 6-7. The salaries of missionary clergy were increased by $300. Mr. W. C. Turpin Jr. of Macon was elected chancellor, succeeding the Hon. E. E. Pomeroy who resigned because of ill health.

Highlights of the Auxiliary meeting held in connection with the convention were addresses by Dr. Guion Johnson, psychiatrist, on the Christian family; Mrs. A. W. Simms-Lee, a missionary from China; Mrs. J. F. Heard of the national board of the Auxiliary.

GEORGIA TO SEAT NEGROES

Augusta, Ga.:—The convention of the diocese of Georgia voted to seat Negro delegates, both clerical and lay, at all future conventions.

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EDITORIALS

An Old Role Revived?

THE plan to spend $1,200,000 commencing in the fall of 1948 for a radio-movie-advertising campaign of evangelism (WITNESS, May 1) is being received with enthusiasm by churchmen. Already a number of groups have endorsed the plan as being one "for which the Church has long waited," and with the director of promotion, Mr. Jordan, now on a swing through the mid-west, conferring with leaders in fifteen dioceses, it may be assumed that further enthusiastic endorsements will be forthcoming.

Through much of its history the Church has been a patron, protector and initiator of dramatic art as well as, on numerous occasions, serving as its inspiration. From the very beginning the drama of the liturgy, complete with personal dialogue and material props, has stood in the center of our eccelesiastical cultus. As a complement to this drama, the Church developed the art of musical presentation with the composition of liturgical music and sweeping oratorios. During the Middle Ages, it was the Church which kept both secular and religious drama alive in the monastery libraries and which fostered dramatic expression as an educational technique through the writing and primitive staging of folkplays and Passion dramas.

However, with the breakdown of the medieval synthesis and with the puritanical reaction against "play-acting," the Church quickly slipped from its role as foster-parent of drama and, with but a few minor exceptions, passed its mantle on to the non-ecclesiastical community. By so doing the Church dodged a vital opportunity to educate and to stimulate, although we must grant that the wider community has done a fine job by and large through the development of techniques of production and acting and its stimulation of creative writing.

As a result of such a negative approach we now find Church drama pretty sterile. It is confined for the most part to the production of insipid missionary plays by parish organizations, and fifth rate movie shorts put out by various agencies, the chief aim of which is to raise funds for quotas. Although such productions may have value in so far as they foster dramatic participation, nevertheless they do a disservice in that they are poorly written, staged and acted.

Assurance was given the National Council, when the evangelical plan was presented last month, that the radio programs would be of high order. The expenditure of $15,000 for writers, actors and radio time for each of forty half-hour programs was justified by this promise. That amount of money ($600,000) should be enough to guarantee top performances. Nevertheless it is a fact that radio networks, not lacking in cash, have not yet come up with religious programs that satisfy after diligent searching for writers and actors. Church people will do well therefore not to expect too much. Mr. Jordan and his committee of experts have a real job, of which they are well aware, in presenting programs that will satisfy the sensitive ears of religious people.

That it can be done has been demonstrated by the English Church that periodically puts on Canterbury Plays, written by such expert dramatists as Dorothy Sayers and T. S. Eliot. Just the reading of such offerings as *Murder in the Cathedral* and *The Man Born To Be King* is proof enough that Canterbury stimulates great art. In our own country we have some first-rate dramatists who undoubtedly are willing to be used. W. H. Auden is an Episcopalian. Archibald MacLeish, whose *Son of Man* script was the highlight of radio's Easter offering, has shown that he can do a great job. There are others like Robert Sherwood, Lilian Hellman, Marc Connelly of *Green Pastures* and Maxwell Anderson of *Joan of Lorraine* who, with proper stimulation, should be able to produce religious

"QUOTES"

I AM constantly amazed by the vigor and growth of some of the smaller Christian bodies. It may be true that in our complacent eyes some of them border upon the fanatical. But I am not at all sure that lethargy is any safer ground than fanaticism. Who among us has ever encountered a fanatical congregation in the Episcopal Church? Yet many of us have had experiences with congregations so complacent in their comfort and security and self-satisfaction that they bitterly resent the influx of any new-comers and but grudgingly greet the newly confirmed unless they have known them for twenty-five years. It is too much to hope that we may find some middle ground (and there would seem to be some hope since the genius of the Church is to find a middle ground!) — some middle ground between fanaticism and lethargy which we might well call enthusiasm. Enthusiasm literally means being filled with the spirit of God. And we can never be filled with the spirit of God—that is, be enthusiastic,—as long as we are filled with the spirit of self. No matter how well we may be supplied with clergy, no matter how much money we may have to spend on our work, unless such results grow out of deep convictions and real enthusiasm, they have no lasting effect.

—Bishop B. A. Kirchhoffer
to the convention of Indianapolis

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drama worthy of our great tradition in this field.

Then too there are undoubtedly amateur playwrights within the Church who, if coordinated under some group like the experimental Vesper Players of the diocese of Michigan, could turn out highly acceptable dramas for stage, radio or screen.

With community and little theatres springing up about the country; with interest groups such as labor unions, and racial groups such as the Negro Theatre, making the public drama conscious, the Church has a great opportunity, not only on the national level but in dioceses and parishes as well. But this vigorous step we are taking must be in the right direction, with programs of the highest order, and not just a comparatively small American Church trying to sell itself the way a commercial firm sells soap.

Notes on a Visit to Germany

by Joseph F. Fletcher

Professor at Episcopal Theological School

I CANNOT go into detail about my arrangements for this part of the journey. It will do to say that I fixed it with a friend in the military intelligence, on short leave in London, to go along with him on a roving assignment. Before I left England I arranged with friends in Paris for that part of things. My passport was all I needed for France, but Germany was strictly a matter between me and the military.



I went over on the Golden Arrow via Dover-Calais (the ship stood on end coming and going). Picked up a message from my friend in the American army headquarters in the Avenue Kleber in Paris, which told me to meet him next evening outside the Bahnhof in Basle. I did so, and we drove over to Freiburg, spending the night in a French officers' mess.

Here is my itinerary: From Basle to Freiburg. Then—as the main points—Ulm, Neue Ulm, Augsberg, Dachau, Munich, Nuremberg, Ausbach, Halle, Stuttgart, Freudenstadt, Strasbourg, and back into France. Lots of visits and stops in towns and villages en route. It was comfortable in an army car with heater, right in the middle of a frightful cold wave. The big autobahns make speed possible when required, or you can dawdle along. Staying in officers' messes meant warm beds and good meals—though one felt uncomfortable about it amidst the surrounding misery, cold, hunger and idleness.

What can I say? I stayed away from big shots, universities, Church officials and bureaucrats. Saw and talked with hosts of rank and file people, local administrators, professionals, workers, children, housewives, and operations-level military. We have all seen stories about Germany. No data, description or pictures give you any real idea of what it really is. England's damage is slight comparatively. We really destroyed people and buildings the way we spray insects with DDT. The Luftwaffe just played at it! However, here are a few observations.

As a sample, Nuremberg, the medieval city, simply gone, both parts. Rubble, rubble, rubble. So with Munich (large parts), Augsburg, Stuttgart, etc. The housing is hell. Lack of fuel meant closed factories, in addition to serious unemployment anyway in the Western zones. Lots of hunger oedema (thick legs, distended bellies), greenish lined faces. Things better in the country and villages than in the cities—the vulnerability of urban life. I saw people burning precious furniture to keep warm, stealing fences and the bars off closed shops. Wooden slats off all the park benches. People's nerves tangled, on empty stomachs and in overcrowded dwellings, many of them in jerry-roofed basements of bombed houses. The captain and I got meals that represented a whole German family's ration for three days. They try to supplement out of the black market, as long as they have possessions to sell. Cigarets are still big stuff; one is a good tip or reward. The medics I talked with say the T.B. rate has gone up 30%. German doctors argue that soy beans would help out on the diet spread a lot. Now they are collecting human hair from barbers and making it into a paste to supplement the food elements,

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putting it into other food. But why go into all this? Does it do any good really?

The shame of the vanquished embraces the victor. Our people there are uncomfortable and uneasy, being so well fed while others are starving. (UNRRA is being closed out—what then?) And the German small-business, professional and administrative personalities are so craven and insincere. They all hasten to assure you that their *Frageboden* (political questionnaires) have been most satisfactory. There are no Nazis—never were—in Germany, to hear them tell it. Oceans of insincerity. The Germans who had it best under the Nazis chatter constantly about the Russian menace. That's their line to a new start with the victors, and gives them a "bastion" function of "vital importance to the West"—still another value-word they play up. Our working soldiers are on to it, thank goodness, though they fear, with reason, that the average man in America is being taken in by it. They spread it on thick with lots of visitors, especially those who come for a limited time under brass hat auspices and spend all their time talking with pre-arranged job-holders. They really think they can pull the Cordon Sanitaire stunt a second time. Well, maybe they can!

I SAW several DP camps. Mostly Jews. But not all; for example, I went into one camp of Poles who refuse to go back to the new Poland, and still another camp of people who claim they reside in the Baltics and have to wait for a case-work clearance of their claims. UNRRA's folding will be disastrous for these people.

This reminds me of the Iron Curtain which is of such concern to Churchill, Hearst, and others. It's a little silly when you are actually there. One night in the intelligence offices near the courts of justice at Nuremberg I talked with officers from all four zones and asked what some of the inter-zone frictions are. A Russian said, "people who sneak across the lines after dark." This turned out to mean that they figure about 500 people "escape" (that was a British officer's word for it) into the Russian Zone every night. Not for ideological reasons in many cases, but just to get work and to have a better food ration. Germans in the western zones get letters from their families and friends in the Russian zone (through the "Iron Curtain" incidentally) and they know what's going on. The Russian scare, still strong from the Nazi kultur, is wearing off with hordes of the German common people. The slow, "back to normalcy" economic policy of the American zones especially is a strong reason for this. And, as a Frenchman put it to me in Freiburg, "The commercial press can't have it both ways much longer; telling us that the Russian occupation is a steamroller over all freedom, and then reporting election after election in which the Soviet-favored parties take a licking!"

Our intelligence people regard the churches as centers of Prussianism and Lutheran state-worship. They insist that the important thing about Niemoeller coming over here is not that we invited him, but that the German churches chose him as their representative, rather than a pastor who fought the Nazi from the beginning and unequivocally. In some places military intelligence and trade-union chaps felt that the pastor was all right from the deNazification point of view, but mostly, No. The German Churches politically are conservative, and the Roman Church is the backbone of the Christian Democratic party, on its organizational side, though the Protestants go along with it. Like MRP in France, this is really the rightist bloc.

The Social Democrats (I talked with many of them in Bavaria and Wurtemberg and Greater Hesse) are getting discouraged. Our insistence upon an American-pattern economy, in spite of the emergency situation and Europe's history, is the chief cause. All segments of the Germans want what Britain has to offer. Classical capitalism is finished in Europe; they get either the British or the Russian precedent. Germany just now needs crisis-planning and coordination to get a start and to feed itself, but the American policy makers evidently fear that even *pro tempore* planning and coordination would not be easily abandoned later, so they simply run the risk of political disaffection by holding the west back until they can find more-or-less non-Nazi business men to take hold of a "free" program. And Britain is pretty helpless to revolt because we have the stuff to do the job and Britain hasn't. Meanwhile the Russkis go ahead. Our policy doesn't satisfy the communists (or does it?), nor the social democrats—only the Vatican-Hearst philosophers are pleased.

This is no essay on Europe Today. But I can say this—that centuries of state idolatry, metaphysical idealism, Bismarckian and Hitlerian leadership and following, two dreadful defeats in war they started, the present debacle—all this adds up to Germany being a center of physical and spiritual disease. My nightmares show it spreading over the rest of the world. As in Existentialism, for example, the philosophy of despair. It works into France and Italy. There are vital questions here with which we must come to grips.

Editor's Note: This article came to us as a memorandum written in terse, almost shorthand style. With the author's permission it has been summarized even more. A third and final article on France will follow.

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Prayer Book Fundamentalism

by Hugh McCandless

Rector of the Epiphany, New York

THERE are two strong trends among lay people in the Episcopal Church today which will be familiar to every parish clergyman. The first is a feeling which may be expressed thus: "Why doesn't the Episcopal Church become more united in itself before it attempts to unite with other Churches?"



This is, of course, not quite practical. The fact that I may not approve of the government of Georgia, would hardly be a valid reason for disapproving of the United Nations idea. However, approaches to unity within our own Church must certainly be taken seriously.

The other frame of mind found among lay people can be exemplified by the request made to a clergyman by a group of young men. They asked him to speak on the subject: "What do we, as Episcopalians, believe?" This request shocked him. These young men were such good Episcopalians that they were ready to subscribe to the doctrines of the Church before they knew what they were! Some of them were just back from fighting the Nazi dictatorship; most of them were afraid of Communistic totalitarianism, and yet they wanted to create a kind of intellectual dictatorship out of "Episcopalianism."

The danger of such worthy requests will be that many of us may say that since the teaching of the Church is to be found in the Prayer Book we must then approach the Prayer Book in a Fundamentalist way. We shall build up our own systems of theology and use the Prayer Book as a source of proof-texts. We shall do this in the Fundamentalist manner by snatching a phrase here, by patching up a few words there. We shall have an answer to all those who object to our point of view: "Why, it is right there in the Prayer Book!"

Several years ago I found myself on the mailing list of a magazine issued by a group of five or six Fundamentalist churches; they used the proof-text system as a way of understanding the Bible, as a means of finding out a definite method of "getting square with God"—in other words, of finding an absolutely certain way of salvation.

It was not long before this group of churches split up and I was receiving two magazines from the rival factions. One group had apparently slid off into a form of religious depravity known as "water baptism." I am still not sure just what this was, although I suspect I am tarred with the same brush. The two magazines carried on a debate marked by zeal and forgiving charity. The arguments brought up by both sides were extremely ingenious and showed a great knowledge of the contents of the Bible, mingled with complete ignorance of what the contents actually meant. The final unanswerable argument was reached in both cases when each assured the other that he obviously did not believe that the Bible was the Word of God.

I hope we shall be spared such hair-splitting in our Church. The Prayer Book will prove to be just as hard a book to be fundamentalistic about, if we are intellectually honest, as the Bible is.

A recent pamphlet by a chaplain in the armed forces proves this beyond a doubt. He is trying to explain in this what the Church teaches, and the certainty of that teaching. It is the feeling of many who have read this that his method of using the Prayer Book as a proof-text does violence to the whole general feeling of the Prayer Book; and while his effort is commendable in these uncertain days, it would hardly seem that "getting square with God" is the cut and dried thing he makes of it. Like all Fundamentalists, he makes the most use of portions of the Prayer Book which may be of the least importance.

The phrase, *Lex orandi, lex credendi*—"the law of prayer is the law of belief"—has an ancient and honorable history. But to make beliefs that the Prayer Book *allows* into rules that the Church *requires* is not in accord with this maxim. Making laws out of permissions is against the whole spirit of Christian prayer, as found in the Prayer Book or any other orthodox liturgy.

THE final blow to Prayer Book Fundamentalism has been struck in *The Shape of the Liturgy* by Dom Gregory Dix, an Anglican Benedictine monk. It will take some time for the effect of this book to be felt, as it is over 700 pages of fine print, heavily weighed down with footnotes. The writer attempts to poke holes in all our smug, cherished Anglican beliefs about the Prayer Book. For example, he says that our Communion service is essentially Zwinglian. (It should give some

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satisfaction to those Presbyterians who have heard that their Communion service is not Catholic, to learn that ours is basically less Catholic than theirs!) He attempts to prove that the Roman service to which we have condescended as a haphazard collection of North Italian prayers without much logic or connected purpose, is really the work of the Englishman Alcuin and very logical indeed.

It may be that Dom Gregory's purpose is to justify the use of such books as the Anglican Missal. Be that as it may, and whether he has proved specific points or not, he has certainly pointed up the deliberate ambiguity of our Book of Common Prayer. Whether we say with him that its ambiguity is a sort of two-facedness, or whether we maintain the older—and I think more correct—idea that the lack of definiteness in our Prayer Book is really an attempt at inclusiveness, it would seem that it is impossible for anyone to use the Prayer Book as a dogmatic, dictatorial proof-text for his private preferences.

Just what does the Prayer Book teach? It is meant to be used in conjunction with the Bible. The Bible teaches us of the salvation of God, which has appeared unto all men in Christ Jesus our Lord. Our Lord teaches us that we must love God, and love our fellow man. The Prayer Book is meant to inspire, to direct, and to implement this love. It is therefore full of sacramentalism in the first place, and full of social implication in the second place. As the Bible Fundamentalists miss the social implications in the Bible, so the Prayer Book Fundamentalists will miss those same implications in the Prayer Book and in the Roman Missal, too.

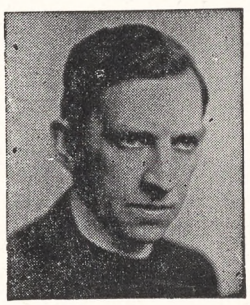
The Prayer Book was written as the Bible was, by serious consecrated men, who differed with one another in as much a spirit of humility and charity as they could muster. They hoped the book would help people live with God and for God; to live with and for man. In a spirit of generosity to other men's convictions they admitted many shades of interpretation. The Burial Office is a good example of this. They sacrificed definiteness for broadness and richness.

No one man can say that his religion, experienced in one short lifetime, contains the whole of the religion of the Prayer Book, which has taken twenty centuries to come to where it is today. Those who would use it as a very straight and narrow way leading to a guaranteed salvation violate its spirit of inclusiveness, permissiveness, and tolerance; and in most of the cases I have seen, they neglect entirely its essential implications as a book written by fallible men for struggling Christians in an imperfect—but not untouchable—world.

Talking It Over

By
W. B. SPOFFORD

TRADITIONAL liberalism pulling one way and reaction pulling another has created quite a problem for the Unitarians. This numerically small Church has always boasted that it stood for progressive ideas and the absolute right of a man to express them. It is also one of the rightest denominations in the world per capita. This conflict has resulted in the suspension of the Rev. Stephen H. Fritchman, a progressive who exercises his rights, as the editor of their official publication, *The Christian Register*.



Some of the big-shots of Unitarianism have been gunning for Editor Fritchman for a long time, including the Rev. Donald Harrington of the Community Church of New York, which prides itself on being the last word in liberalism, and the co-pastor of that church, the Rev. John Haynes Holmes who, as the head of the American Civil Liberties Union, has always fought for the principle attributed to Voltaire: "I disagree with every word you say but I would give my life for your right to say it." However the "red hunt" has apparently so far developed in America that even Unitarians will toss their principles out of the window rather than apply them to such a wicked man as Fritchman.

For, you see, their editor has proved himself to be an extremely dangerous man by identifying himself with a lot of organizations that the Un-American Committee, Elizabeth Dilling, Gerald L. K. Smith and Cowboy Springer brand as "communist fronts." The fact that the last annual meeting of the Unitarian Church roundly condemned the Un-American Committee apparently makes no difference at this stage of the game; and while the Dilling-Smith-Springer tribe may be pretty bad in some respects, "they are after all right about some things."

Fritchman's record is clear enough. Way back at the time of Munich he belonged to the American League for Peace and Democracy which proved itself to be a "front organization" by being "prematurely anti-fascist." It did this by opposing

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international aggression and the technique of totalitarian war at the time the Nazi moved into Austria and Czechoslovakia, and took the position that Hitler would plunge the whole world into war unless the democratic nations, through concerted action, refused at once to surrender to his demands. That of course was wrong, and Fritchman of course was wrong in having anything to do with such an outfit.

But that isn't all: he did what he could to aid China in its struggle against Japan by affiliating with the China Aid Council, and he even went further than that by being a member of an outfit which urged the American people to boycott Japanese goods.

He got himself hooked up with an organization which sought to aid German seamen who got into a jam for being anti-Nazi; he had dealings with a committee for the protection of the foreign born; he let it be known that he thought Harry Bridges, the labor leader, should not be deported to Australia; he urged that Earl Browder, then the head of the Communist Party, should be let out of prison where he was serving a sentence for conviction on a false passport charge.

More recently he has urged friendship between the United States and the Soviet Union since he seems to think that world war three might be a rather messy business. He has also questioned the wisdom of the Truman doctrine, taking pretty much the same position on this as do several hundred clerygmen who recently issued a statement prepared by the Rev. W. Russell Bowie, former rector of Grace Church, New York, and professor at Union Seminary. It might be added that the Unitarian Commission on World Order issued a statement on April 4 on the Greek-Turkey business urging "extreme caution in proceeding with financial and military aid" to Greece and Turkey, but I presume the Unitarians, when they have their annual meeting later this month, can repudiate this statement if it is necessary for them to do so in order to fire Stephen Fritchman.

Anyhow it will be interesting to see what this Church body, which has always prized free speech and free press so highly, decides to do with this troublesome man. Incidentally, I have more than a little personal interest in their decision, since as near as I can judge from reading the papers, I share most of his opinions and have been a member of quite a number of the organizations that he is now condemned for having joined. I even spoke in Madison Square Garden at the time of the Munich sell-out, along with Thomas Mann, Dorothy Thompson and the late Heywood Broun, at a meeting that was sponsored by this terrible American League for Peace and Democracy. And I ended my little talk by saying: "The people who want peace must stand by China, Spain, Czechoslovakia and whatever nations are next on the list of the fascist aggressors. We must demand of our governments foreign policies that will distinguish between aggressors and their victims; we must demand of our governments concerted action to quarantine Hitler, Mussolini and the war lords of Japan. It is only thus that we, the people of France, the United States and Great Britain, can have that peace we so fervently desire."

That of course was heresy then. And many of the opinions that Fritchman now holds, and I hold, are heresies now. But that does not necessarily prove them wrong. So it will be fun to see whether the rank and file of Unitarians stand by him, and their traditions, or give him the boot.

New Books

***Excellent **Good *Fair

***_A Study of History_. By Arnold J. Toynbee. Oxford University Press. $5.00.

This is an able abridgement, by D. C. Somervell, of the first six volumes (three more are to come) of one of the most important historical works to be published in modern times. Vols. I-III appeared in 1933, IV-VI in 1939; the notes for the remaining volumes are in a vault here in America, where they have been since the outbreak of the war. Most readers will be grateful for the skilful abridgement which Mr. Somervell has made—as a labor of love and enthusiasm, by the way, and not by contract. The tremendous range of the original (it takes all history into its embrace) is discouraging to the layman; but the abridgement can be handled, with patience—589 pages. And it is a book people ought to read, certainly the clergy. For the theory of history it unfolds and supports is diametrically opposed to the cheap dialectical materialism so often associated with radical social views; and at the same time it does not share the gloomy outlook of Spengler and others who predict the downfall of our civilization. Toynbee insists that there is hope! Some of the lessons that can be learned from the past are really applicable to our own times, if only we will have the sense to learn them and then apply them.

—F. C. G.

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The Catholic Trade Unionists Hit By Speaker For CIO

Gives Talk on Labor and Religious Thought To a Group at the University of Minnesota

Edited by Sara Dill

Minneapolis (RNS):—Criticism of the activities of the Association of Catholic Trade Unionists was made here by Douglas Hall, general counsel for the Minnesota CIO. In an address on "Labor and Religious Thought" at the University of Minnesota, Hall described as "the most sinister development within some sections of the Church today" a campaign of "interference" within unions themselves.

"The Association of Catholic Trade Unionists," he said, "organizes and instructs its members in carrying out the policies of the Church as an organization within the unions. That is not religious thought or religious action. That is political activity outside the proper function of the Church."

Hall broadened his criticism, stating: "Our opposition to interference within the trade union movement applies to all groups. No group has any business sending its members into a union to secure adherence to the policy of that group. This applies to the Communist party, the Socialist party, the social democrats, the United States Chamber of Commerce, and to any Church."

The CIO attorney called on the Church to fight "the accomplished fact of a witch hunt" which he said is aimed at "thousands of little people in unions, in politics and in government service."

"These people," said Hall, "are not the real targets. The real targets are the organizations of workers, farmers and consumers that are the only bulwark against an American fascism. There is a force in the suppression of thought which does not stop, but which swallows up all who do not conform, for whatever reason. The Church may not be affected until after the so-called 'reds' and labor are taken care of. But it will be reached inevitably, and inexorably, it will be engulfed."

Hall, who gave one in a series of lectures on "Religions and Civilization" at the University, challenged the Church "to get into the arena and join the struggle" for civil rights and workers' economic security.

"More than just a few religious leaders must enter the struggle against reaction," he said. "The millions in the congregations also must join in."

More Zeal Needed

Albany, N. Y.:—Bishop Oldham told the convention of Albany, meeting here May 6-7, that deeper evangelical zeal was needed in order to remedy the lack of growth in the Church which he presented as grave.

A leader at the convention was the Rev. Theodore P. Ferris of Trinity, Boston, who preached at the convention service and also lead a conference of the clergy on preaching.

Adult Prejudices

Los Angeles, Calif.: — There is little intolerance and prejudice among youth of the United States, but young people are disturbed because too many adults still are discriminating between races, creeds and colors, according to "The Panel of Americans," a group of Los Angeles girls who returned here after a speaking tour of the country. They made their report at the annual conference of the University Religious Conference, with which they are affiliated and which for the last nineteen years has been active in combatting race and religious prejudice.

Bishop Larned Returns

Rome, Italy:—Bishop J. I. Blair Larned came here to explain the work done by the World Council's reconstruction department to the guild at St. Paul's Church. As a result the guild voted a part of the proceeds of their recent annual bazaar to the work. The guild also voted to make this an annual gift so long as the reconstruction program continues.

Bishop Larned, described in a release of the National Council's promotion department, as "Episcopal ambassador to the World Council's Reconstruction Department" arrives in the United States this week to give addresses on behalf of the Episcopal fund drive.

Important Test

Washington: — The Rev. Richard Morford, Presbyterian, who was formerly the director of the United Christian Council for Democracy and is now director of the National Council of American-Soviet Friendship, was one of twenty whose cases on contempt of Congress opened May 9th in the U. S. district court for the District of Columbia. The initial round in a case which will probably last all summer was arguments on motions to dismiss the indictments. Mr. Morford and Mr. George Marshall, also of the same organization, are represented by a member of the law firm of Dean Acheson, former under secretary of state. Eighteen members of the Anti-Fascist Refugee Committee, are represented by O. John Rogge, former assistant attorney general of the United States.

All of them were cited for contempt of Congress for having refused to produce all books and records of their organizations when called upon to do so by the Committee on Un-American Activities, which is dominated by Congressman John Rankin of Mississippi. Included in the group is Miss Helen Bryan, secretary of the Anti-Fascist group who was formerly on the staff of the international YWCA.

The lawyers on May 9th presented a number of arguments why the cases should be dismissed. It was argued that neither Congress nor the committee has ever defined the meaning of the word "Un-American" and that within these bodies there is not only vagueness as to its definition, but disagreement as well as unwillingness to agree on any definition. It will be shown that the committee has applied the term "Un-American" to any and every political and social doctrine or measure it happened to oppose or to any person or organization supporting such views, ranging from the New Deal, OPA, opposition to Franco Spain, foreign relief, etc., to Wallace, an army pamphlet on how to spot a fascist, and a whole variety of political and progressive organizations in many fields.

Women on Vestries

St. Johnsbury, Vt.:—The convention of the diocese of Vermont votes to permit women to serve on vestries but postponed action for a year on a resolution permitting them to be delegates to the convention. Governor Ernest W. Gibson was elected to the standing committee.

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New York Auxiliary

New York: — Presiding Bishop Sherrill told the 500 women attending the annual meeting of the Auxiliary of New York, meeting May 6, that most people fail to realize the seriousness of the times and that the great majority of Church people only play at being Christians. He deplored the fact that the Episcopal Church is so largely an eastern Church and an urban one. Our only hope, he declared, is to get the enthusiasm of the people so that they will lose themselves in a great missionary cause.

The newly elected officers were installed by Bishop Gilbert at a service at the Cathedral.

Elect New President

Raleigh, N. C.:—Dr. Harold L. Trigg of Atlanta, associate executive director of the Southern Regional Council, has accepted the presidency of St. Augustine's College. The announcement was made by Bishop Penick, chairman of the board of trustees. The new president's wide experience as an educational administrator was obtained as principal of the Berry O'Kelly Country Training School, Method, N. C., and the Columbian Heights Schools, Winston-Salem. From 1928-1939 he served as supervisor of the Negro high schools of North Carolina under the state department of public instruction. He gave up this position to become president of the State Teachers College, Elizabeth City, where he served for six years.

He will be the first Negro to become the president of St. Augustine's since it was organized in 1867. He will succeed the Rev. Edgar H. Goold who has been president for the past thirty-five years.

Regional Congress

Spartanburg, S. C.: — Representatives of five dioceses attended a regional Church Congress held here at the Advent. The papers were read by Prof. C. Sturges Ball, formerly of the Virginia Seminary and Rev. Albert R. Stuart of Charleston, S. C. Another congress will be held in the fall at the Holy Comforter, Charlotte, N. C.

Seminarians Protest

Cambridge:—Students and faculty members of the Episcopal Theological School here, meeting as the St. John Society, passed a resolution at a meeting on May 12 calling upon the National Council to delay raising $1,200,000 for the radio-movie-ad campaign of evangelism (WITNESS, May 1) "at least until the goal set for the Presiding Bishop's Fund for World Relief has been reached and until there has been full opportunity to acquaint the entire membership of the Protestant Episcopal Church with the proposed program and to discover the general opinion with regard to its advisibility."

Another resolution condemned racial discrimination in seminaries as a compromising of "certain fundamental truths of Christian belief and therefore requires decisive action by the Church to break the pattern of racialism."

Factory Chaplains

New York:—Bishop John W. C. Wand of London, now visiting here, says that one of the most remarkable results of the evangelical campaigns which just closed in England was the large number of factories now seeking permanent chaplains. He said that applications have been received from 250 industrial plants. He also declared that the Churches in England are showing an increasing social consciousness.

World Council

New York:—Protestant Churches in the United States have been allotted 75 seats for the first assembly of the World Council of Churches which will meet in Amsterdam, August 22 - September 5, 1948. Canadian Churches will have 15 seats. The recommendation has been made that the delegations be evenly divided between clergy and laity and stress is laid on the fact that "laity" means either man or woman.

Parish Mergers

London (wireless to RNS):—The clergy shortage calls for drastic mergers of parishes the Archbishop of York stated in his last diocesan bulletin. "Many parishes," he wrote, "could be worked in the future from a common center and possibly the smaller deaneries might be grouped around a mother church. In the towns more parishes would be worked from a clergy house. In addition I hope there will be communities of itinerant mission priests not attached to any single parish who would supplement the work of the resident parish priest, and who would undertake special teaching and evangelistic work."

Buchmanism Condemned

Grand Rapids, Mich.: — Charges of "a false religion" and "a serious challenge to the Christian Church" were leveled at the Moral Rearmament (Buchmanism) movement by leaders of the diocese of Western Michigan. Dean H. Ralph Higgins made a study of the movement at the request of Bishop Whittemore "because of so many requests" from residents of this city which has been the headquarters for some weeks of a task force of 150 members of the movement, headed by H. K. Twitchell of Montreal. The study was issued as a pamphlet and "points out questionable techniques and truly absurd claims" by the movement.

"Because of the basic incompatibilities between MRA and the doctrine, discipline and worship of the



Altar and Reredos, Trinity Church, Paterson, N. J.
The Rev. Charles J. Child, Rector

A CHALLENGE TO *Create*

The new Altar of Trinity Church, designed and executed by Rambusch, is made of Vermont green-veined white marble, with a finely carved oak Reredos surmounted by a wrought iron polychromed screen framing the windows . . . truly a symphonic entity in Marble, Wood and Metal. If you have a Sanctuary problem, call or write

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historic Church, members of MRA should not be allowed to carry their organizing propaganda into parish life," Dean Higgins asserted.

"In all MRA literature and plays," says the dean, "there is an extraordinary profusion of catch phrases which do not point to clear-cut solutions of the problems presented, but which do create a strong emotional bias in favor of 'let's all get together under the banner of MRA'."

He charged that MRA speaks "ceaselessly" of its converts, but says nothing of those who investigate and do not join or join and later quit the movement.

"One sees in the ideological structure of MRA, its 'new social order under the dictatorship of God,' the raw materials of what could become a highly dangerous and powerful threat to the very social virtues MRA professes to serve—individual liberty and democratic institutions. One wonders if the MRA leadership has pondered sufficiently the moral and spiritual implications of means and ends."

The answer "God provides" is not sufficient to the neutral inquirer who asks "Whence comes the cash?" the dean asserted. "Anonymous testimonials are never as satisfying as audited financial reports."

Dean Higgins also noted "the marked preference of MRA for people of publicity or promotional value. The MRA is little interested in the little fellow, although the movement is not necessarily after the money; the primary consideration seems to be the news value of the convert.

"To reply that the educated and cultured need salvation is true so far as it goes, but the movement's overweening interest in 'big names' is cause for questioning the fundamental soundness of an organization which once was so committed to primitive simplicity as to call itself the First Century Christian fellowship.

"For a member of the Christian church, MRA is to be criticized on the ground that its entire orientation is such that it tends to make the church member dissatisfied with the church and to offer in place of churchmanship a highly individualistic and selective type of piety that quite easily results in separating the churchman from his church."

Bishop Whittemore, in a foreword to the pamphlet, pointed out that "Moral Rearmament does not possess any secret or forgotten factor not known or used by the church which will transform the relations of labor, industry, family life, race relations, etc.

"The established churches of the world with all their faults are furnishing the real moral background and the motivation for good will and mutual respect which are necessary in all human relations.

"Without the blare of trumpets, the spotlight and high pressure propaganda, this saving work is still going on," the bishop concluded.

On the credit side, Dean Higgins said MRA offers a "real" religious experience, adding, "MRA comes to grips with the guilt, frustration and moral conflicts which bedevil an increasing number of people in our chaotic, complex society."

Criticism of the work of the Buchmanites has been widespread in the city because of its "high pressure methods" and "spiritual and financial vagueness."

Applied Christianity

Geneva (wireless to RNS):—Problems of applying Christianity to social, cultural and professional life were discussed here by 60 doctors, lawyers, artists, teachers and theologians at a week-end meeting sponsored by the Protestant study center. Speakers included Pastor Andre Bieler, who declared that a "humanistic Communism of a Christian type" may provide a solution for present-day economic problems. Pastor Jacques Senarclens, another speaker, expressed hope that the Geneva center may some day lead to the development of an international center of research on social-Christian relations for the Protestant world.

The meeting took place in a small village outside Geneva where a group of farmers, led by a local pastor, have launched an experiment in cooperative ownership. They aim to build a community in which "the will of God may be expressed in all phases of life."

Joint Action

Chicago (RNS): — The Church Federation of Greater Chicago, representing 1,200 church with 400,000 members, has begun a large-scale write-in campaign designed to raise the standards of Illinois state mental institutions currently under fire from medical and social service organizations.

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It is the second such drive undertaken by the Federation. Last spring it conducted a campaign against the Chicago school board which was partly responsible for a shake-up in which several members of the board resigned.

The Federation, in letters to ministers of member churches, asked that they urge their congregations to write to Governor Dwight Green demanding that conditions in mental institutions be improved immediately.

It also called a meeting of ministers to hear representatives of the National Committee for Mental Hygiene and Bernard Clausen, pastor of the Euclid Avenue Baptist church, Cleveland, tell how to arouse public opinion about the conditions of state homes for the insane. Clausen was a leader in a similar campaign to improve conditions in Ohio mental hospitals.

Drive Opposed

London (wireless *to* RNS):—A projected government drive to encourage married women to return to factories has been protested here by the Industrial Christian Fellowship, an organization of Anglican clergymen and business leaders formed to promote Christian ideals in social and industrial life.

Declaring that increased industrial production should be promoted in other ways, the Fellowship added, "The welfare of the nation depends upon the stability of the home, and the unemployment of married women is one of the factors undermining the structure of the home."

Ideals Needed

London (wireless to RNS):—Importance of "moral, ethical and religious ideals" in Britain's economic recovery was stressed by Sir Stafford Cripps, president of the Board of Trade and a noted Anglican, in an address before business men last week.

"Do not let us be afraid," Sir Stafford urged, "of bringing the force of moral, ethical and religious ideals to bear on every day life. As soon as we realize that straight dealing, sympathetic understanding of mutual difficulties and high moral standards are an essential part of the cooperation which alone can lead to increased industrial production, we shall appreciate that religious and ethical standards have a direct bearing on the solution of economic difficulties.

To Ordain Woman

Montreal:—For the first time in this country a Protestant church body has recommended a married woman for ordination to the ministry. The Montreal Presbytery of the United Church of Canada, one year after the question first came before them, voted that Mrs. Margaret Butler should be ordained by the Montreal and Ottawa conference of the Church meeting here next month. It is expected that before the recommendation is acted upon the whole question of whether a married woman can be an ordained minister will again be thrashed out, this time by five presbyteries.

Mrs. Butler graduated with her husband, A. Melvin Butler, from the United Theological College here last spring. He was ordained to the ministry but she was only licensed to preach. When her application for ordination came before the Montreal Presbytery it was passed on to the General Assembly who last September ruled that the Presbytery should have come to some decision in the first place.

Hit Federal Aid

Milwaukee, Wis. (RNS):—More than 1,500 Protestant ministers in Wisconsin have been urged to oppose bills now before Congress which would include parochial schools in the federal-aid-to-education program. The letter went out under the signature of Ellis H. Dana, vice president of the state's council of churches. He said such aid is "aimed at breaking down separation of Church and state."

Church-State

St. Louis (RNS):—The Rev. Louie D. Newton of Atlanta, who was re-elected president of the Southern Baptists at their convention here, asserted that the United States is "confronted by the most determined and adroit campaign" to undermine the complete separation of Church and state. He denounced as "an ominous decision" the recent Supreme Court ruling allowing New Jersey to remunerate parents for carfare paid by



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their children in going to parochial schools.

"This decision," he said, "casts a shadow, now no bigger than a man's hand, but portending a cloud that may be drifting out over every hamlet and dale from Plymouth Rock to the Golden Gate to darken the torch of religious liberty in our beloved land."

Dr. Newton described as "unauthorized, unfortunate and dangerous" the action of the late President Roosevelt in naming Mr. Taylor as his representative to the Pope, and said President Truman had promised that the appointment would be terminated not later than the signing of the peace treaties. However, he added, treaties relating to countries adjacent to Italy have been signed without bringing an end of the appointment.

Church in Hungary

Budapest (wireless to RNS):—Formation of a Hungarian Council of Churches, modeled after similar organizations in other countries, was approved here at a two-day meeting of the synod of the Hungarian Reformed Church. It was announced that the council will be set up "as soon as the international atmosphere is quieter." The synod adopted a resolution "to uphold spiritual brotherhood" with Hungarian Protestants "ousted and dispersed" from their homes under the terms of the Hungarian peace treaty and now being resettled in other countries, including the United States.

Gradual separation of Church and state by bringing about an end to state subsidies, was approved in another resolution which called for a new system of Church membership which would abolish the present custom of enrolling members at birth.

Russians Get Property

Jerusalem (wireless to RNS):—Reliable sources disclosed here that an agreement has been reached between the Palestine government and the Soviet Union for transfer of church property formerly controlled by the Czarist government to the Russian Orthodox Church. The agreement climaxes negotiations initiated with the British authorities last November by Metropolitan Gregorii of Leningrad, first high-ranking Russian churchman to visit Jerusalem since the tour of Patriarch Alexei after his enthronement in 1945.

The property in question—said to be worth about $4,000,000—was held by the Czarist government prior to the Russian Revolution of 1917, but subsequently remained in the possession of local Orthodox leaders who have refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

An official of the Soviet legation in Beirut, Lebanon, is now in Jerusalem, presumably to arrange details of the property transfer.

Clergy Seminar

Shrine Mont, Va.:—The seminar for clergy held here annually will meet this year July 14-25, with Bishop H. St. George Tucker heading the faculty. Others giving courses are Bishop Powell of Maryland; Canon George J. Cleaveland of Washington Cathedral; the Rev. William H. Dunphy of Philadelphia; the Rev. Hunter Yen of China; the Rev. S. R. Davenport of Oak Ridge, Tenn.; the Rev. Churchill J. Gibson of Richmond, Va. The chaplain and director will be the Rev. Edmund L. Woodward.

Urges Use of Press

Madison, Wis. (RNS):—Pastors and laymen must abandon the idea that the newspaper is primarily a means of publicizing individual church functions, according to James O. Supple, religion editor of the Chicago Sun. He said church leaders must exploit the press as a method of bringing to the unchurched, the skeptical and the indifferent "the relevancy of the Christian gospel to the problems of this chaotic era."

Supple was one of the principal lecturers at the first annual pastors conference held at the University of Wisconsin here in cooperation with the Wisconsin Council of Churches.

He said churchmen must "regard the press as a vast pulpit of black ink on white paper reaching an audience far greater than that of a multitude of churches, an audience that

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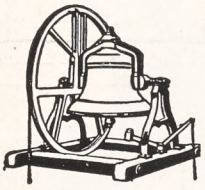
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can never be reached in the church because to the church it never goes."

Clergymen can cooperate with newspaper editors to make the Christian gospel actual news, Supple argued, if they make available the record of "what Christianity is doing to solve the problems of the socio-economic order."

He declared that churches have been responsible in part, and newspapers in part, for inadequate, sporadic and insignificant coverage of church affairs in the past.

But he added that the prospect of church news has changed "with the emergence of the social gospel in the past few decades, with the growing conviction of the clergy that Christianity must come down from its ivory tower in a monopolistically capitalistic society and enter the marketplace."

Bus Service

Philadelphia (RNS): — The state supreme court of Pennsylvania has upheld the directors of the Kennett Consolidated School, in nearby Chester County, who have refused to provide bus transportation for parochial school students. This decision of the state's highest tribunal upholds a previous verdict of the lower court of Chester County, which maintained the Pennsylvania school code does not require provision of transportation except for public school students.

Leftists Win

Jerusalem (wireless to RNS):— Leftists will have a deciding voice in the selection of a new Greek Orthodox Archbishop of Cyprus, according to the results of a ballot of 100,000 voters who named representatives to take part in the forthcoming ecclesiastical election. Leftist leaders said their representatives will recommend the election of Metropolitan Leonidios, former locum tenens of the Cyprus archbishopric, despite rumors he has already promised the Ecumenical Patriarch at Istanbul he will not accept the nomination.

Metropolitan Leonidios, who is said to have strong leftist leanings, recently resigned because of a dispute with British authorities over the question of uniting Cyprus and Greece, and announced he would retire to a monastery.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VIRGINIA SUMMEY
Churchwoman of New York

A news item in THE WITNESS records, oddly to me, that two churches in Alabama condemn the Federal Council of Churches as being "communistic" because the industrial relations division "campaigns for labor organizations and actually campaigned for pro-labor legislation on a national scale." Why does this make the Federal Council "communistic"? Is it not so that most churches, including our own, have declared themselves to be for collective bargaining and for the support of labor through legislation?

* * *

THE REV. J. J. D. HALL
Open Air Evangelist of New York

I read THE WITNESS with interest to see what is going on. When will the bishops and clergy come to realize that the same thing is needed now that was needed just before Pentecost—the outpouring of the Holy Spirit. Peter was surely a member in good standing, as well as other Apostles, but they did not have the power they needed to smash the world. They did not seek to have conferences with plenty of eats to discuss their need but went to prayer until something happened to them and then they were able to turn Jerusalem upside down. Note that they did not get their power from any college or seminary courses in psychology but from heaven. We have all the machinery we need but no power. I think the Church needs to go to the filling station where this power is found.

I wish you would give us an article on the Church's greatest need—fire from heaven such as Wesley and Whitefield have to give to England—nay to the world. Too many clerics are depending on their degrees and head knowledge instead of what is in the heart.

* * *

THE REV. GEORGE A. WILSON
Rector at Fairfield, Connecticut

This business of clergy placement always has been one of the Church's greatest problems. I too have read of clergy shortages and have known able men who couldn't find a church. I know also that the Church papers have long offered their services as clearing houses. Still the jobs and the priests to fill them never seem to catch up with each other.

* * *

MR. J. E. FLYNN
Layman of Hollywood, California

Articles and news of "The Clergy Shortage" fill me with foreboding as I have a vivid recollection of a "shortage" some 30-40 years ago, with bishops writing letters to the Church papers calling for help. But when clergy I knew to be competent wrote to offer help, or saw some pleading bishop, nothing was available and in some instances letters remained unanswered!

On the basis of Dean Taylor's figures there ought to be a shortage, but I doubt if many missions need to be closed or vacant parishes be in difficulty, with perhaps 400-500 disability and age-pensioned men who would be quite equal to helping out, and who would be delighted at the opportunity to add to hopelessly inadequate pensions by devoting a few extra months to the loved lifework. Actually it is appalling to note the indifference shown by bishops and rectors towards such men. I myself know of several rectors taking extended vacations, but instead of calling on these pensioned men who are capable, engage some man in active service who ought to be in permanent work.

But I wonder whether the shortage really is of men or money (due in part to excessive salaries paid to some bishops and rectors). We don't want to see another unemployment scandal.

May I suggest the urgent need for a national Church fund to bring up the pensions of married men at least to $100, not excepting those now penalized by a poverty which caused delinquent assessments, who should receive help first and especially any on disability.

* * *

THE REV. CHARLES HAVENS JR.
Rector of St. John's, Stamford, Conn.

The Virginia Seminary number (May 1) was good stuff. I thought too that the series on the chapters in the book *Christianity Takes A Stand* was excellent. We used the material here for sermon topics and got good reactions.

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The WITNESS

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MAY 29, 1947

FEDERAL COUNCIL'S EXECUTIVE COMMITTEE IS A NOTABLE GROUP

(*story on page four*)

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Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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MAY 29, 1947
Vol. XXX No. 24

Clergy Notes

COLBOURNE, ALBERT, formerly of Emmanuel, Lancaster, Wis., is now rector of Grace Church, Cedar Rapids, Iowa.

COURAGE, MAXWELL B., former army chaplain and more recently curate at All Angels, New York, becomes rector of Trinity, Wethersfield, Conn., June 15th.

FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.

HEFFNER, EDWARD A., a physician, was ordained deacon on May 1 at St. Philip's, Belen, N. M. by Bishop Stoney.

KLEIN, ARTHUR, formerly rector of St. Thomas', Pawhuski, Okla., becomes rector of the Messiah, Gonzales, Texas, on June 1.

KO, STEPHEN S. H., formerly of Trinidad, is now in charge of True Sunshine Mission, Oakland, Calif.

MARCOUX, HARVEY LEE, was ordained deacon on May 7 by Bishop Jackson at Christ Church Cathedral, New Orleans, La. He is on the faculty of Tulane University.

MERRETT, JOHN J., senior at Episcopal Theological School, has been appointed a missionary at Nanchang, China, where he will work under the Rev. Kimber H. K. Den at St. Matthew's.

MITCHELL, ALEXANDER R., rector of St. James', Greenville, S. C. for 26 years, retired this month from the active ministry. He is 86 years of age.

PENBERTHY, NEWTON, formerly assistant of the Advent, San Franciso, is now locumtenens of Trinity, Oakland, Calif.

SMITH, LEONARD K., formerly on the retired list, becomes assistant at Grace & St. Stephen's, Colorado Springs, September 1.

TWITCHELL, NORRIS, assistant at Grace & Stephen's, Colorado Springs, Colo., has resigned, effective September 1. Future plans were not announced.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector
8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX, No. 24

The WITNESS

For Christ and His Church

MAY 29, 1947

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Department on Economic Life Set-up by Council

As a Result of the Pittsburgh Conference Federal Council Sees Need of Expanded Work

By W. B. Spofford

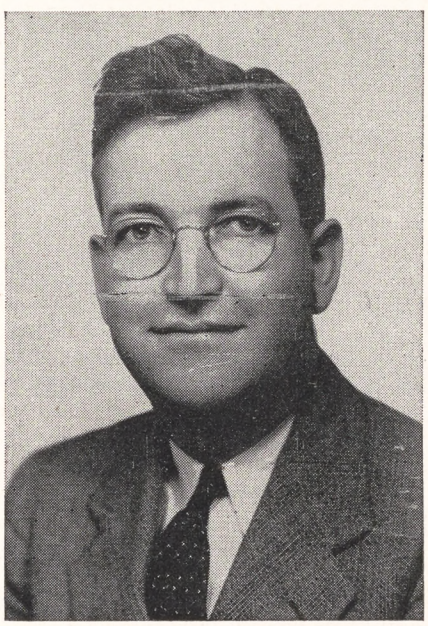
New York:—During the closing minutes of the national study conference on the Church and Economic Life, held last February in Pittsburgh, the final action which went into the record was a resolution requesting the Federal Council of Churches to establish an appropriate commission or department to continue the work that was begun so successfully at Pittsburgh. At the March meeting of the Council's executive committee this step was taken, with the industrial relations division of the department of Christian social relations being expanded into a full department, to be known as the department of the Church and economic life.

The Rev. Cameron P. Hall, who has been associated for the past year with the Rev. James Myers in the administration of the industrial relations division, becomes executive secretary, with Mr. Myers becoming emeritus executive secretary of the new department. Members of the department, not yet selected, will have at least a majority of laymen, and will, like the membership of the delegation to the Pittsburgh conference, include Church men and women from management and labor, from consumer and farm groups and from other important fields, together with ministers.

The Pittsburgh study conference which was held under the auspices of the Federal Council focused attention on the post-war problems in this field, and the organization of the new department comes as recognition of the importance of economic life to human welfare and to religious and social progress, Mr. Hall commented.

This new department will assume and carry on "all the functions, responsibilities, program and staff" of the old industrial division, including the committee on the Church and cooperatives. The new status of the entire program will give this department greater scope and opportunity to lead the Churches in a major advance in this area of work.

Plans are under consideration for a series of regional "little Pittsburgh conferences" sponsored by state and local councils of Churches with the cooperation of the Federal Council.



The Rev. Cameron Hall is the executive secretary of the new department of the Federal Council

There will also be a series of one day institutes for the training of laymen and ministers in methods of education and action in the field of economic life.

The department will also carry on the previous activities of the industrial division, including Labor Sunday messages and public statements on specific economic problems; information to the Churches on labor and social legislation; the publication of pamphlets and literature in the field of the Church and economic problems and the religious significance of these problems; cooperation with national Roman Catholic and Jewish groups; investigation of industrial problems, including conflict situations and also studies of constructive union-management cooperation; techniques for churchmen in economic education and action; conferences on specific economic problems such as consumers' cooperatives, labor management relations.

As Dr. George W. Richards pointed out at the recent meeting of the executive committee when the new department was authorized, the Federal Council has pioneered in the application of religion to social issues for nearly forty years. Dr. Richards was himself present at the first meeting of the Federal Council in 1908 at which time the "Social Ideals of the Churches" was adopted. The social service department under Dr. Worth M. Tippy, now the emeritus secretary, was the first department of the Federal Council of Churches, and 22 years ago Dr. Tippy secured James Myers to start the industrial relations division of the department, which has carried on a vigorous program ever since. Later the department of the Church and social service became the department of Christian social relations, the industrial relations division remaining as a part of its structure until its recent change to the status of the department of the Church and economic life.

In 1937 the widespread interest among Church people in the ethical implications of cooperatives led to setting up the committee on the Church and cooperatives in the industrial relations division. This committee has conducted conferences, study tours, and issued literature in the field of religion and cooperatives. Its work will be continued by the committee on the Church and cooperatives now located in the new department.

As Dr. Richards pointed out, the formation of the department of the Church and economic life is a fruition of years, and gives promise of an expanding program and still greater usefulness in the years that lie ahead.

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THE PICTURE ON THE COVER

New York:—When the executive committee of the Federal Council of Churches meets, or any of the various committees of the Council for that matter, it brings together a notable group of Church women and men. Thus in the foreground of the cover picture there is the chief of navy chaplain, Admiral Thomas, and beside him Nolan B. Harmon of the Methodist Church, and beside him L. W. McCreary of the Disciples. In the second row, at the edge of the picture, is Charles H. Seever of the Congregational-Christian Church, and in the same row, with his eyes apparently closed, John R. Mott, Nobel Peace prize winner, who represents the international YMCA.

Under the wall picture, toward the back, is the Bishop of New York, the Rt. Rev. Charles K. Gilbert. Directly in front of him is Mrs. Henry Sloane Coffin, representing the Presbyterian Church, and in front of the window beside her, Eugene Barrett, the director of the YMCA. In front of Mrs. Coffin, reading, is William Barrow Pugh, the stated clerk of the Presbyterian Church.

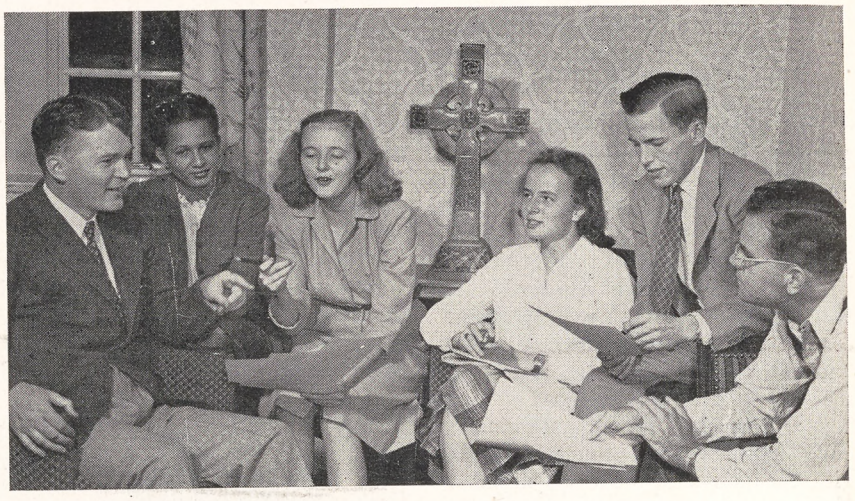
Episcopalians who serve on the executive committee, in addition to Bishop Gilbert, are Bishop Sterrett of Bethlehem who is chairman, Mr. John M. Glenn of New York and the Rev. Charles L. Gomph of Newark. Alternates are Bishop Henry St. George Tucker, the Rev. Whitney Hale of Boston, the Rev. Louis W. Pitt of New York, the Rev. Almon R. Pepper of New York, and Bishop McKinstry of Delaware.

The president of the Council is Charles P. Taft of Cincinnati, an Episcopalian, and the treasurer is likewise an Episcopalian, Harper Sibley of Rochester, N. Y. Many other members of the Episcopal Church serve on various committees.

ELECTION DEADLOCK IN BUFFALO

Buffalo, N.Y.:—The convention of the diocese of Western New York failed to elect a bishop to succeed Bishop Davis who is to retire in September. Five ballots were taken, divided between Dean Edward Welles of Buffalo and the Rev. Charles Sheerin, rector of the Epiphany, Washington, D. C., and the Rev. Joseph Groves, rector at Olean. The Rev. Louis W. Pitt, rector of Grace Church, New York, was also nominated, following a meeting between ballots, but this failed to break the deadlock. Also receiving votes were the Rev. Ernest V. Kennan, rector of Emmanuel, Baltimore, and the Rev. John Huess, rector of St. Matthew's Evanston, Illinois, who, along with Mr. Sheerin, had been recommended by a nominating committee. A special convention will be held in June to elect.

In the balloting Dean Welles was but three or four votes short of a majority on several ballots, and on the fourth ballot Mr. Pitt lacked just one clergy vote to be elected.



Members of the United Student Christian Council discuss the University Christian Mission. L. to r. Dr. Winburn T. Thomas, executive secretary of the U.S.C.C.; Madeline Patterson, chairman of National Intercollegiate Christian Council; Clare Ruggles, University of Texas; Alice Patterson, a Presbyterian; Clyde Foltz, Texas Christian University and Edmund Nutting of the N.I.C.C.

ALASKA AN ARMED FORTRESS

New York:—The western shoreline of Alaska—at one point less than 100 miles from Russian territory—has been transformed into an armed fortress. This disclosure was made here by the Rev. Mark A. Dawber, executive secretary of the Home Missions Council, who has just returned from a three-week air tour of Alaska.

While no one can be certain as to the purpose of such a transformation, Dr. Dawber told a meeting of the Council's executive committee, "everyone is suspicious and that suspicion is grounded in a growing fear of war with the U.S.S.R."

"All along the Alaskan coastline from Nome to Point Barrow," he declared, "there is evidence of military preparation. Huge concrete structures have been erected in rocky wasteland for air bases and military service."

Until this fear of war with Russia can be wiped out, Dr. Dawber warned, the picture of Alaska as a pioneer land ripe for settlement and for raising families must be heavily discounted.

Dr. Dawber severely censured army authorities for condoning the existence in Alaska of "the most deplorable vice conditions I have seen anywhere."

PROPOSED CAMPAIGN EXPLAINED

New York:—The Presiding Bishop issued a statement on May 26th about the proposed campaign of evangelism, because of apparent misunderstandings. He declared that "the financial aspect is a secondary consideration" with the National Council "interested primarily in the revitalization of the spiritual life of the Church." He states that the special board to supervise the radio-movie-ad program will have "the confidence of the Church" and he is sure they will see to it that the programs are not "divisive, boastful or even undignified" as some fear.

He also states that "no additional apportionment upon dioceses, parishes or individuals" will be made in raising the $1,200,000 needed for the program but that the opportunity will be presented and the money raised "will be used for this purpose as far as it will go and no commitments will or can be made beyond cash in hand. . . . There are to be no pressures involved. . . . If there are interested and generous Church people who believe that this plan has real possibilities, we shall be happy to make the experiment if the financial means are made available."

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Federal Council's Commission On Health Expands

Established Ten Years Ago It Now Becomes The New Department of Pastoral Services

By John L. Fortson

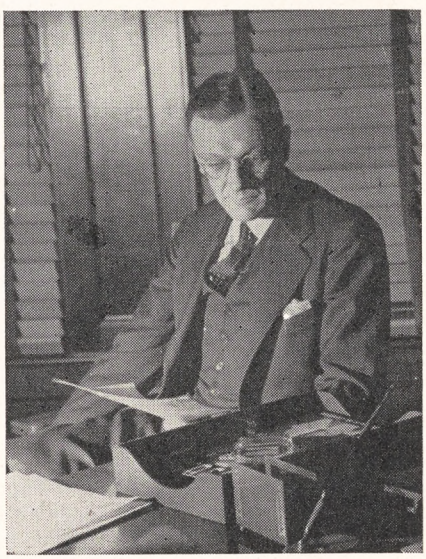
New York:—One of the most rapidly developing fields of interest in the life of the Churches is that which is most easily described as the relationship of religion to health. And a measure of this growth may be found in the fact that in 1937 the Federal Council of Churches established a new activity—the commission on religion and health—with the Rev. Seward Hiltner as executive secretary to do pioneer educational work. And now, only ten years later, it has proved necessary to expand the organization of this work in order properly to encompass the many activities involved.

The organization of the department of pastoral services was completed this spring and will include the old commission on religion and health as a part of its total program. In the words of Mr. Hiltner: "The word *pastoral* may well be thought of in its original meaning of *shepherding*. This ancient healing and comforting function of the Churches is so important, yet so much taken for granted, that it needs to be lifted up once again.

"We of the department interpret the new status accorded our work by the Federal Council as strong evidence of increased general interest, and of renewed conviction that pastoral service to individuals requires work and study and concern, as well as art," Mr. Hiltner said. "We expect the new structure to open up new opportunities for us to help pastors help their people."

The department will itself concentrate on education for pastoral work and personal counseling, while the commission on religion and health, continuing as a part of the new department, will focus its attention on basic aspects of religion's relationship to health. Also under the general oversight of the department is the new commission on ministry in institutions. For more than ten years the commission on prison chaplains has nominated candidates for Protestant chaplaincy in federal penal and correctional institutions; while the commission on religion and health has studied. agreed about standards, and promoted more and better chaplaincy work in hospitals and other institutions. In the new commission on ministry in institutions these interests are brought together in an improved structure.

An important project of the new department is the study of religious ministry to older people, which was begun during the past year under a grant from the Arbuckle-Jamison Foundation. This project is being executed by two research associates, the Rev. J. Lennart Cedarleaf and the Rev. Paul B. Maves. The two-year study has a four-fold objective: 1—To analyze what is already known about older people; 2—To summarize what churches already are doing for older people; 3—To study methods of pastoral and personal ministry to older people; 4—Experimental group and action projects in relation to older people, out of which is expected to come suggestions on how local churches can help meet the needs of older people. Mr. Hiltner pointed out that "although it is impossible for any one study to do more than touch so vast a problem, it is hoped and expected that this Federal Council project will be able to define the field, give some practical guidance, and contribute a first major step in dealing with a question which will become more important in the future."



The Rev. Roswell Barnes is the associate General Secretary of the Federal Council of Churches

Some idea concerning the wide variety of activities now included in the new department of pastoral services may be obtained from the 1946 biennial report. Following are some of the high points of the present program:

Prepared a pamphlet for the department of evangelism applying the insights of psychology and personal counseling to the methods of home visitation evangelism — Cooperation with the University of Pennsylvania concerning its course on health and human relations to provide background education for ministers in the field of sex education and venereal disease—Last summer more than 175 ministers took special courses in clinical pastoral training, the largest number in any single summer—Sponsored with the I.C.R.E. an exploratory study of religious ministry in a mental deficiency institution—Began the significant new study on problems in connection with religious ministry to older people—Prepared literature on the problems of returning service men which was distributed to the extent of 300 thousand copies—Continued to advise on the religious aspects of the curriculum of the Yale School of Alcohol Studies, which was attended by 50 churchmen in 1945 and by 60 in 1946.

These are some of the activities of the commission on religion and health for the past two years, which indicate the extent to which the program has spread, in response to need, beyond the original plan adopted when the commission was organized in 1937.

To find the origin of the new department of pastoral services—we must go back to 1923, and to the insight and enthusiasm of a lay woman, Mrs. John Sherman Hoyt. It was she who brought together a group of physicians and ministers to consider the relations of religion and medicine. The result was the joint committee on religion and medicine, which the Federal Council's research department and the New York Academy of Medicine maintained until 1936.

In 1937 when the Federal Council formed the commission on religion and health, Rev. Howard Chandler Robbins was named as chairman and Edward H. Hume, M.D. as vice-chairman. The aims of the commission on religion and health, said Mr. Hiltner, were from the beginning "to show that health of body, mind and spirit is an essential concern of religion, to discover and demonstrate the distinctive place religion has in the res-

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toration and maintenance of health, to aid in revitalizing the pastor's ministry to individuals, to promote closer working relationships of doctors and ministers, and to improve ministry in institutions."

The commission on religion and health has made large strides toward fulfilling its objectives. During the war it cooperated in the sponsorship of nearly two hundred seminars on personal counseling in camp communities in every state. Its pamphlet publications such as "The Ministry of Listening" and "A Road to Recovery" are being used by the thousands, even by many who are not ordinarily readers of religious literature. Its special two-year study of religious ministry to older people, initiated last fall, promises to break new ground in an increasingly important field. Cooperation with the Yale School of Alcohol Studies has made it possible for more than two hundred ministers to take advantage of that unique course of instruction in the scientific background of alcohol problems. These are but a few of the many activities developed over the past few years.

In November 1946 the American Journal of Public Health commented editorially, "We commend the work of the commission on religion and health to our readers. We should like to see a few health officers, who have surplus energy to lift their minds from daily routine, do something concrete to make medicine and the churches in their communities effective partners." It added, "Its work is of vital significance to the public health profession."

It became clear some months ago, added Mr. Hiltner, that while the commission must continue, the greatly increased scope of the work itself, in response to need and demand, suggested that a new structure was necessary to accomplish two purposes. The first was to recognize and demonstrate to the Churches the full scope of the program which is actually being carried on. The second was to free the commission to devote its major attention to those fundamental concerns which brought it into being, rather than permitting it to be distracted by the important immediate concerns which have now become the function of the department.

FEDERAL COUNCIL IN COLLEGES

New York:—A total of 18 university Christian missions were held during the academic year now closing, and plans are going forward now for a continuation of the series next year, according to Rev. Phillips P. Moulton, national director of the mission which is sponsored by the department of evangelism of the Federal Council of Churches and the United Student Christian Council.

The purpose of these campus missions is fourfold: to awaken interest in religion; to make clear what Christianity involves; to deal with intellectual problems regarding the faith; to win students to a fuller commitment to Jesus Christ. Among the speakers participating in the 1946-47 missions were two from abroad: Prof. Gonzalo Baez-Camargo of Mexico, and Rev. Bryan S. W. Green of England. Mr. Green is a member of the Archbishop of Canterbury's commission on evangelism and participated in five of the eight campus missions conducted this spring. He is rated as one of the finest ministers of London and is prominently identified with interdenominational work.

Although making no roseate prophecies about a revival of religion on the campus, the university Christian mission committee, of which the Rev. Arthur Lee Kinsolving is chairman, feels that the mission technique is finding the secret of evangelism on the campus. Almost without exception the leaders state that the impact of the campus work exceeds anything they have witnessed previously. The national committee summarizes the effectiveness of the program for the last year as follows:

Interest in Christianity is aroused in students who had previously seemed indifferent. In some state universities almost every student took part in at least one meeting. The missions are at least partially successful in "reaching the unreached."

A new conception of Christianity is imparted. Repeatedly undergraduates comment that they had never realized religion could be so vital. After a "bull session" finally broke up at 2:00 a.m., a student exclaimed, "This is a type of religion I can really get hold of!"

Students are often led to a more complete dedication to Christ. Many are influenced to enter church vocations.

Faculty members are frequently stimulated to give religion a more important place in their teaching and living. Leaders of intellectual stature bring a challenge they cannot ignore.

Campus religious organizations are strengthened. Church groups and Christian associations receive new life and direction. The basis is laid for closer cooperation among them.

Visiting team members become better acquainted with the needs of students and with methods of meeting those needs. Their own work with young people is made more effective.



The National Conference of Young Churchmen which met in Lakeside, Ohio, under Federal Council auspices, brought together many leaders in colleges. Back row, l. to r.: Fred A. Deem, Paris, Ill.; Francis A. Potter, Jefferson, N. Y.; George A. Rice, Chicago; Thomas Anderson, Sidney, Ohio; John G. Stewart, New York City and Reuben W. Coleman of the Federal Council who directed the conference. Front row: T. B. Buffum Jr. of Providence; T. T. Swearingen of the International Council of Religious Education; Edward H. Engdahl of Moline, Ill. and E. J. Rydman of Columbus

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EDITORIALS

What's Wrong With Alabama?

FOR many years prior to the General Convention of 1940 the Episcopal Church was an active consultative member of the Federal Council of Churches. Since 1940 at the Kansas City Convention when our Church became a constituent member that activity has increased. In the space of four years two prominent Episcopalians, one a bishop and the other a layman, have served as president of the Council: former Presiding Bishop St. George Tucker and the present president, Mr. Charles P. Taft. In addition the General Convention of 1943 and 1946 increased our Church's contribution to the Council. Further a good number of both clergy and laity serve voluntarily on various boards and commissions. This support has come not from one party in the Church, but from both the liberal Evangelical group and the Anglo Catholic group. Witness to this is evidenced by the fact that at the Philadelphia Convention, the Bishop of a definite Anglo Catholic diocese presented a resolution in the House of Bishops commending the work of the Federal Council. The resolution was unanimously adopted. What all this adds up to is—The Episcopal Church has from the beginning been interested in the Federal Council. Now as one of its constituent members, it is through its representatives and by its financial support actively engaged in the work of the Council. This has all been brought about through a democratic process of action by our highest legislative body.

Therefore we ask what's the matter with the diocese of Alabama? This is no idle question. That splendid diocese, whose Bishop serves on the National Council and is on General Convention's joint commission on social reconstruction, at its January Convention passed a resolution charging the Federal Council with failure to stand back of its published pronouncements. One section of the resolution as adopted reads as follows:

"That the said Federal Council henceforth unequivocably assume complete responsibility for all writings and pronouncements distributed by it of all persons who are or who have been members of said staff."

Would the brethren of Alabama have the Federal Council's executive committee, in addition to its already existent editorial committee, set up a board of censorship over its staff and people of special competence who are asked to write for the Council and have this censorship board limit freedom of individual expression? We cannot believe it was the intention of the mover of this resolution and those who voted for it to go this far. However, the logical outcome of the adoption of such resolution would be just that.

Like most other organizations who publish papers, the Federal Council does print on the masthead of its *Information Service* this sentence "Articles appearing herein furnish information on current issues and are not to be construed as declarations of official attitudes or policies of the Federal Council of Churches." We note that the National Association of Manufacturers in a news sheet published by them entitled, *Understanding*, in its current issue had a review of a new publication sponsored by the N.A.M. and entitled "America's Individual Enterprise System." In the course of review of this book we found this sentence, "the author makes it clear, however, that they are expressing their own views not necessarily those of the N.A.M."

The answer to the resolution from the diocese of Alabama is that the Federal Council of Churches does assume full responsibility for all of its official pronouncements when they are adopted by the Council in biennial meetings or special sessions or by its executive committee empowered to act in the interim between the meetings of the Council as a whole. This does not prevent the Federal Council from publishing either in *Information*

"QUOTES"

WE HAVE BEEN glad and thankful to note the increasing demonstration of cooperation by the Episcopal Church with other Christian bodies through the Federal Council of Churches. We must seek to enlarge those areas of cooperation for the salvation of the world. The cause and need are so great that a divided Church, or separated Churches in isolation, cannot meet them. At a time when the world is numerically and thus actually becoming pagan faster than we realize, there is more than enough for all of us to do without criticizing one another. Thank God the Churches are increasingly working together and are tearing down the walls of partition between them. Let them cease entirely their attacks upon one another for the sake of a united front against the forces of disintegration. Thus in God's good time there will emerge a united Church which is pleasing in the heart of God.

—Bishop Harwood Sturtevant
To the Convention of
Fond du Lac, 1947

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Service or the *Federal Council Bulletin* statements from the staff or from any of its constituent members in the denominations, or from competent people without its ranks who have points of view that would be valuable in aiding the membership of the Federal Council to form judgments respecting vital, even though controversial issues.

Would Alabama have a censorship set up over the secretaries at 281? We notice that in the new *Parish Helps* for 1947-48 sent out by the National Council that a good many listings of material given are not written by Episcopalians, in fact they list quite a number of pamphlets and brochures published by the Federal Council of Churches.

Come on Alabama and Churchmen elsewhere who are afraid of cooperative statements issued by the communions comprising the Federal Council, are you afraid of democracy particularly when it is backed by honest attempts at undergirding that democracy with Christian principles?

We are bold to believe that this resolution from the diocese of Alabama is indicative of deeper prejudices. Tragically there are Christians who wish the Church to become a private society that will offer them a way of escape from their social responsibilities as members of a vast human society. Thank God the Holy Spirit has raised up outstanding leaders in our own generation who have been fearless in their approach in attempting to make all of us see our social responsibility. We quote from two such leaders. The first, the late Archbishop of Canterbury, William Temple, in an address before the bank officers guild in London on February 4, 1943 and published in a little booklet entitled *The Church Looks Forward*, has this to say: "Having got the main standards of value set in that way, I want to justify, if I can, in a very brief outline sketch, my claim that Christianity has quite steadily had a social witness to give. Of course, it starts from the very first days. It is not that they inaugurated any political movement; the first Christians found themselves knit together in so close a fellowship, through the complete supremacy of their faith over their life, that they became an illustration of voluntary communism."

The second is a quotation from Bishop Angus Dun's article in *Christianity Takes a Stand* under the heading "The Social Responsibility of the Church," in which he says, "We have no one to serve but God, nothing to do but serve God." But, "There is no service of God that is not a service of men." . . . "The Church cannot withdraw into a corner to deal with a private specialty called religion, and leave vast areas of human life outside its concern. As a matter of fact, whenever men are thoroughly convinced that high human values are involved in any cause, they want the Church to show its hand. We rejoiced, didn't we, when we heard that the Church in Norway or in Germany stood up against Nazi tyranny? Wasn't that politics?"

Surely our brethren in Alabama would at least be sympathetic to the views expressed by these two great religious leaders. They cannot be so blind as to say that the Church has no responsibility in attempting to bring about better understanding between management and labor, between all religious groups and between all racial groups. There is a Christian approach that we all believe will help us resolve some of the differences that exist between the groups named and some of us believe by honest conviction that there is no other agency than the Christian Church to perform the task.

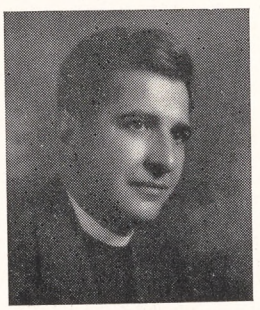
We turn back to the question which heads this editorial "What's the matter with the diocese of Alabama?" We answer—there is nothing wrong except they need a little more courage to carry out their inner basic Christian convictions. This may be said with equal force of Christians everywhere. What are we waiting for? We glibly say we believe in the application of Christian principles to our economic, political and social life. Then let's apply them. The Federal Council is attempting to help cooperative Protestants to be articulate in the fields of social justice and wherever basic human rights are in jeopardy to speak boldly, yet humbly through the spirit of the living Christ.

A Word With You

By
HUGH D. McCANDLESS

"GLORY"

FROM time to time this column will deal with the meanings of certain words often bandied about Church circles. People will seize a word by the ankles and belabor an opponent with it; sometimes the opponent is crushed, but more frequently the word takes the major part of the punishment.



The title of the column will, I hope, indicate my irenic purpose. It also shows the care one must use. If I am having a word with you, it simply means a brief chat. If I were having *words* with you, it would mean we both were shouting.

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To my mind, the absolute master of words was Lewis Carroll's Humpty Dumpty. ("When *I* use a word, it means just what I choose it to mean—neither more nor less.") I had thought of calling this series "glory," which he defines as meaning "there's a nice knock-down argument for you," and ending it with the single word "impenetrability," which means "we've had enough of that subject and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

The editors of THE WITNESS have no idea how many of its readers are interested in this form of word lore, so suggestions or questions from the word-lorn will be gratefully received at 1393 York Avenue, New York 21.

Federal Council of Churches

by Frank W. Sterrett
The Bishop of Bethlehem



WHILE the Episcopal Church has for many years been represented on certain commissions, it was at the General Convention of 1940 that action was taken bringing us into regular membership. The main points of its purpose and procedure are given clearly and briefly in a recent statement published by the Federal Council of Churches.

The Council is the accredited agency through which twenty-five national denominations, comprising 142,354 local congregations with a total communicant membership of 27,749,967, cooperate in common tasks. It is the central instrument through which these otherwise separated bodies are brought into a united witness to their central Christian convictions and united service in undertakings that can be carried out better together than separately.

The Council has been strengthened by more than three decades of testing since it was created in 1908. It has steadily grown in influence and effectiveness. Today it holds a unique place as the greatest movement of Christian unity in our national life.

The Council is the direct creation of the Churches themselves. It has a carefully drawn constitution, officially ratified by the highest authority of the Churches that comprise its membership.

The objectives of the Council, as defined in its constitution are: 1. To express the fellowship and catholic unity of the Christian Church. 2. To bring the Christian bodies of America into united service for Christ and the world. 3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches. 4. To secure a larger combined influence for the Churches in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

All Churches which share the basic faith in Jesus Christ as "Divine Lord and Saviour" are eligible to membership. Into the details of doctrine the Council does not enter, its function being practical rather than theoretical. It has no separate creed of its own but stands firmly upon the great historic confessions of faith of the bodies which comprise it.

Although until a few years ago the Council included only Protestant bodies, it is organized on a basis broad enough to welcome all branches of historical Christianity—whether Protestant or Catholic—which are committed to the ideal of fellowship and the practice of cooperation with other Churches. Since 1938 three Eastern Orthodox bodies have been received into membership.

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As the Council was officially created by the Churches, so also is it wholly responsible to them. Organized on a strictly representative principle, it is governed by approximately 400 delegated representatives, all named directly by the constituent communions. These representatives, in their biennial meetings, constitute a central board of interdenominational strategy, developing a common mind, planning united policies and providing for concerted action. In the interim, an executive committee, made up of 85 members, all of whom also directly represent the cooperating Churches, meets bi-monthly for the supervision of all the Council's work (see cover picture).

The genius of the Council is to foster a united spiritual fellowship which will express itself in many lines of united action. It has no legislative authority over the denominations and is in no sense a super-organization but through its representative character and its democratic processes it federates the Churches themselves and coordinates their programs. It conserves freedom and diversity, with no thought of dictation or enforced uniformity, at the same time that it secures a needed unity in action.

DURING the years in which the national denominations have been drawing together in the Federal Council, a similar process has been at work in local communities, and the furthering of this development is one of the most important responsibilities of the Federal Council. There are now more than 500 city and county Councils of Churches, created by the Christian groups of their own communities, responsible for cooperative efforts there. In 35 states there are statewide Councils of Churches providing leadership for a united Christian program throughout their areas.

At the time when our Church became a constituent member, the world war had been in operation more than a year and the leaders of the Council realized that there would be an ever-increasing need for sustaining united service of the Churches. Many have reason to be grateful for the helpful leadership of war-time commissions. We have highest praise for the executive staff and recognize the vital service of the regular commissions.

During the war years the overwhelming majority of the representatives of the Churches staunchly upheld our country's effort, together with the other United Nations, to check and punish aggression and to preserve freedom. These were days when we all had strong convictions and felt that we had to stand by them. But the readiness of these neighbors to work together in mutual considerateness of divergent views provided an example of constructive united support of a great cause while maintaining respect for minorities that promises well for the future. This has always been in evidence with regard to our own communion. It is recognized that included in the Council's membership are those who, while united in common loyalty to our Lord, differ as to main emphases of the Church's witness.

We believe in this great enterprise and feel sure it has great promise. We are all eager to see definite steps in the direction of organic unity, believing it to be God's will and realizing what it can mean in the greater power for good of a united Church. But this, if it is to be sound, will take time. Here in the Federal Council is ground on which, regardless of difference in emphasis, we all stand and work together. In the understanding that we know from experience surely grows from such fellowship, we believe it will be possible for us to work intelligently for the deeper unity of the Church.

As we, working with the representatives of other communions, strive to make our common witness and service effective, we hope you will sense the difficulty and complexity of the problems we must face, the occasions when, humbly conscious of our limitations, we will find it hard to know what is wise and sometimes to know what is Christian. We know that we in the Federal Council constituency are in no sense a super-Church, that in matters of doctrine the constituent Churches must speak for themselves. We are aware that to use the Federal Council to further partisan politics, or a particular economic or social program, on which sincere Christians widely differ, would be to abuse our trust. Yet we know there are vast areas of life in which it is clearly our duty to speak with courage and clearness in support of what we believe to be Christian principles and where the Churches, witnessing together, can exert an influence far greater than that of any one communion.

When you hear from time to time that the Council has taken a certain stand, we hope you will bear in mind that the Council speaks officially only through action of the biennial meeting or through its executive committee. Reports of committees, commissions or individuals are frequently published for study as the expression of the opinion of those individuals or groups (see Editorial). Obviously there are many occasions on which they would not express the views of the Council itself. If information is desired concerning any action, its standing or its purpose, the chairman of your delegation will be glad to give the information to the best of his ability, and your representatives will always welcome advice.

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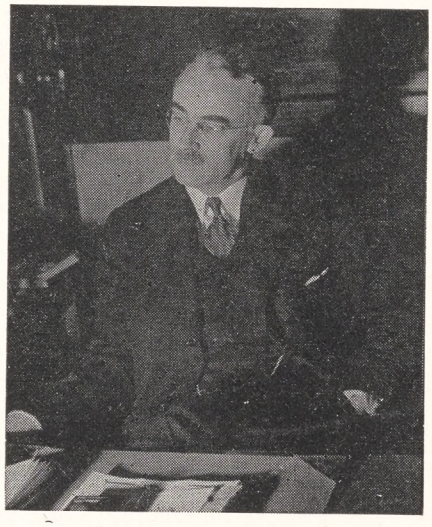
Meaning of the Federal Council

by Samuel McCrea Cavert

General Secretary of the Council



IF I were asked to summarize the significance of the Federal Council of the Churches of Christ in America,—as I see it in the light of twenty-five years of continuous association with it,—I would do so in the following seven points:

The genius of the Council is to manifest to the world a unity among Christians that really exists. The Council is not so much an effort to create unity as to express a spiritual reality that is already ours. It has come into existence not because of our attempt to make separated Christian peoples into one but because of our realization that we *are* one in our relation to Christ and in our central convictions as to Christian truth.

For, with due recognition of all the differences between us—differences which are serious and not to be glossed over or minimized—there is an underlying oneness arising from the fact that we all share a common faith: in God and his forgiving love, in Christ and his redeeming power, in the Holy Spirit and his creative work in the community of the faithful. The Federal Council is our common effort to express this core of our common faith through a common fellowship in a common witness and in common action at those points where real agreement is found.

The Council is not an association of diverse and heterogeneous faiths but *a fellowship of Churches which all confess Jesus Christ as "Divine Lord and Savior."* Its constitution declares that the Council "has no authority to draw up a common creed," but is explicit at the point of saying that the Churches which comprise the Council's membership cling to the heart of the historic evangelical faith. On the crucial point that God has become incarnate in Christ they leave no room for question. They stand within "the goodly fellowship of saints, apostles, prophets, martyrs" in testifying that in Christ, God has entered into the world for man's redemption.

So the Council is not to be thought of as simply a federation for "good works" and useful activities. It is that, but it is much more. It is a form of Christian witness as well as of Christian service. Beneath all its programs lies the basic principle that when the Churches act together they do so because they really belong together in allegiance to one Divine Lord and Savior.

The Federal Council represents a common Protestant front in support of the priceless heritage that comes from the Reformation. This does not mean that it takes a negative or "anti" position toward any other group of Christians. It does mean that Protestants (as the literal meaning of the Latin pro-testari implies) have something to testify *for*, and intend to bear that testimony before the world in the most united manner possible. We testify to the world that Protestantism in all its forms represented in this Council is in agreement on such cardinal points as the directness of man's relation with God, the Scriptures as the decisive norm of spiritual authority, the universal priesthood of believers, religious liberty, and the potential sanctity of the common life and labor.

These points make it clear that Protestantism is the guardian of the principle of Christian individuality in the modern world. The emergence of the ecumenical movement is a dynamic witness to the fact that Protestantism is also concerned for Christian community. Moreover, the Council includes not only those bodies which have maintained the Protestant witness with greatest vigor but also Churches like the Eastern Orthodox and the Episcopal which have been more zealous to preserve the Catholic emphasis on the Church as a corporate fellowship.

The Federal Council is an instrument of Church cooperation, not of union. It rests upon the conviction that even within the framework of our inherited denominational systems, tragically divided

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as we are, there is sufficient spiritual unity to justify and to require our working hand-in-hand with others of "like precious faith." The Council really is a *Council of Churches*, not a super-Church nor any kind of ecclesiastical hierarchy. It is trying to provide for a truly democratic process of drawing the representatives of the Churches together, in an atmosphere of warm Christian fellowship, to facilitate the Churches' doing together those things which they themselves decide can be done better if done as parts of a common plan.

But the fact that the Council's program is limited to cooperation does not mean that it is indifferent to problems of union or irrelevant to them. It means rather that when we think of union on any inclusive scale we realize that it could come, or be spiritually significant, only if it be the result of increasing fellowship, understanding and appreciation. To bring about that kind of ecclesiastical climate in which meaningful union might some day come is a great contribution which the Council may make and which it is making now.

THE Federal Council is an instrument for bearing a combined witness to the principles, derived from our Christian faith, which must be applied in the social, political and international life of the world. It is a way of making it clear to our nation that the Churches are neither inarticulate nor hopelessly divided in the face of those contemporary issues on which the peace and well-being of the world depend.

There are, of course, immense difficulties in the way of discharging this function. The problems which now confront our civilization are so titanic and complex that the Church is tempted to refrain from tackling them. But Christians know that there are fundamental principles of social conduct, rooted in the very nature of the universe as the creation of God, which give at least a sure sense of direction in even the most baffling issues. As to what those principles require in terms of specific application no group of Christians may be certain but the Council uses the best available resources of cooperative study and thought to shed such light as it can upon the present scene. It also lays hold of the experience of Christian laymen and women of competence in practical affairs so that what is said is not merely the voice of clergymen, whose experience has not usually qualified them for expertness in economic and political issues, but of Christians who in their daily vocations in the rough-and-tumble world have wrestled with the problem of translating Christian motives and convictions into concrete policies.

The Federal Council provides a channel for relating twenty-five American Churches as a group to the world-wide Church as an ecumenical community. One of the greatest things in the Council's history during thirty-eight years is the way in which its experience in cooperation has influenced and aided the movement of Christian cooperation in other lands, especially the World Council of Churches, now in process of formation. Unless all signs fail it will be the most important development of the Church in our generation,—perhaps in many generations. The most immediate illustration of its value is its program of reconstruction and relief. The need for such a ministry today it is impossible to exaggerate. In Central Europe tens of millions of people are undernourished to the point of slow starvation and cold to the point of freezing except for what we do. In such a time the ecumenical Christian spirit is becoming a reality for them in terms of food and clothes.

In our own country the response of our Churches to the call of need is woven into a coordinated pattern through our Church World Service, Inc., created by the Federal Council, the Foreign Missions Conference and the American Committee for the World Council. The funds thus raised through the Churches are distributed through the Churches. So the program is not one merely of relief: it is relief plus Christian witness. It is Christian witness because given directly by the Church in the name of Christ. It is also a witness to the reality of the Church as a world-wide Christian community, exemplifying in some measure at least, St. Paul's description of the Church as so truly one body that "if one member suffer all suffer with it."

The Federal Council is an instrument for helping local churches, in spite of their divided state, to develop a common strategy in relation to the geographical community in which they are set. This is doubtless the most crucial service that the Council renders. For it is illusory to talk of an ecumenical Church or of Christian community on either a national or a world-wide scale unless there is true Christian community in the village or city where Christians actually live.

The lack of a common strategy among the churches of the local community is chiefly responsible for their feeble impact on various aspects of the community at large,—on the municipal government, the social work agencies, the public school, business and industry, the press and the radio. Fortunately, through local and state councils a better condition is coming. During the last five years the number of such councils has more than doubled. There are now 635 of them. Each of them is directly responsible to the churches of its own area but it is the Federal Council's responsibility to help them all and to knit them together in a common movement.

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Reviews of Several New Books That Are Worthwhile

Large Variety of Religious Subjects Dealt With by Church Leaders in Recent Books

Reviews by Frederick C. Grant

***Tales of the Hasidim: The Early Masters.* By Martin Buber. Schocken Books, New York. $3.75.

If we are ever to have friendliness and understanding between people of different religions, we must know a great deal more about one another than we now know. People have got to stop "pigeon-holing" each other, and judging by labels: as if we knew all that "Jew" or "Jewish" means; or "Christian" or "Protestant." The new book by Martin Buber the Jewish philosopher is a good illustration. Not one American Christian in a dozen knows there ever was such a movement as Chassidism (the usual spelling). It was a mystical and enthusiastic movement in Polish Judaism a century and a half ago, which taught people to enjoy their religion, even dance their prayers, and cast out gloom and fear. Some of the saints sound like Holy Rollers! All this inside a religion usually labelled "legalistic!"

The anecdotes are told in brief units, like the oral traditions underlying the Gospels (for the best of reasons: these also are Jewish religious stories); they often need to be elaborated and introduced, for the benefit of the modern Gentile reader. Dr. Buber is the best qualified editor in the world, and has done this work well. It is a book that will repay the Gentile Christian reader, and one that really adds to the wealth of the world's religious literature.

***Biblical Theology and the Sovereignty of God.* By Leonard Hodgson. Cambridge Univ. Press (Macmillan), $.50.

Professor Hodgson is well-known in America, since he was for several years professor of apologetics at General Theological Seminary. In the present lecture he deals with one of the most vital issues of current theology, and states a sound Anglican view: "My contention today is that to make any one of these three, the Bible, the Church, or the inner light, our final and absolute authority is to land ourselves in absurdity, and that in so far as the Church is divided into rival partisans of one or other, it stultifies itself." For the benefit of readers who haven't a Greek lexicon at hand, the quotation on p. 21 means that even God cannot make that not to have been which has ever once been—God does not blot out history.

***The Holy Spirit in Puritan Faith and Experience.* By G. F. Nuttall. Oxford: Blackwell (N. Y.: Macmillan), $3.25.

Many persons of today have not the faintest conception of what Puritanism really was—in their minds it is only a synonym for blue laws and overworked consciences. But it was a tremendously important movement historically, and had a great influence upon Anglicanism: in fact, there was a central Puritanism (represented by Baxter) which *was* Anglican, and held a middle course between the conservative Presbyterians and the radical Congregationalists and Baptists. The doctrine of the Spirit is a touchstone of great value, and the present book opens a new perspective on the 17th century.

***The Affirmation of Immortality.* By John Haynes Holmes. Macmillan, $1.50.

The Ingersoll Lecture on immortality, delivered at Harvard College in 1946. The lines of the argument are familiar, the setting contains a new emphasis; for it is insisted that faith in immortality depends upon one's *total* outlook. A spiritual view of reality carries with it a faith in the persistence of what is most real, viz. the soul and the values it has achieved here in this world.

****The Abolition of Man.* By C. S. Lewis. Macmillan, $1.25.

The famous author of *Screwtape Letters* is now discovered in the role of Riddell lecturer at the University of Durham. The book is one of his best. He points out the fallacy in much modern education, its "debunking of all sentiment as propaganda, and . . . its fortifying of youth against emotion." We recognize the danger here in America: a cold, blasé, skeptical, even cynical attitude toward life has been positively cultivated (not merely tolerated) by our educators for a generation and more; today we are reaping the harvest! The "gentle cynics," the "mild skeptics," the sweet and gentle anti-theists and anti-religious teachers—we have had a whole generation of these men without conviction, posing as teachers. Let us rejoice that the fashion is beginning to change—and welcome the signs of a change across the water as well as here.

****Prophetic Religion.* By J. Philip Hyatt. Abingdon-Cokesbury, $1.75.

This very interesting and readable book undertakes to set forth the basic characteristics of prophetic religion, using as a criterion the work of seven great prophets of the Old Testament: Amos, Hosea, Isaiah of Jerusalem, Micah, Jeremiah, Ezekiel, II Isaiah. The work and the teachings of these prophets are studied with sympathy — their vocations, their criticism of life, their view of history (past and future), their attitude toward ritual, their patriotism, their doctrine of God, and their teaching on sin and forgiveness. The book would make an excellent text for a Bible class; while of course the importance of its subject for the interpretation of the New Testament is obvious: our Lord himself stood in the line of the prophets, and his teaching "fulfilled" the best that had gone before.

***The Psalms: A New Translation.* By Ronald Knox. Sheed and Ward, $2.00.

Father Ronald Knox has followed up his recent very successful translation of the Vulgate (Latin) New Testament, with a translation of the Psalter and the biblical canticles. It is an independent work, and apparently has no connection with the recent and important *Liber Psalmorum cum Canticis Breviarii Romani* issued by the Pontifical Biblical Institute (a new Latin translation of the Psalter authorized by the Roman Church). Fr. Knox's book is a good modern prose translation, designed to make the Psalter better understood. The beauty of his prose is apparent from the beginning: "Blessed is the man who does not guide his steps by ill counsel, or linger where sinners walk, or, where scornful souls gather, sit down to rest." This is paraphrase, more or less; but it is good paraphrase—in the sense meant by the one who said, "The best commentary is a good translation."

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Anglican Commission Proposes New Marriage Canon

Lively Debate Is Expected When Proposals Come to Canterbury and York Convocations

Edited by Sara Dill

London (wireless to RNS):—Formation of Anglican ecclesiastical tribunals empowered to permit divorced persons to remarry in special cases is proposed in a report which will be submitted to the Convocations of Canterbury and York. The report was prepared by the archbishops' commission set up in 1939 to revise the canons of the Church in England in the light of modern conditions. The revised code, which contains 134 canons as compared with 141 devised in 1603, must be approved by the convocations and receive royal assent before it becomes law.

The new marriage canon (No. 36) was included in the commission's report with a dissent by the Archbishop of York and two other members. It is expected to stir considerable controversy when it comes up for discussion at the Canterbury Convocation and the York Convocation. It reads in part: "If in regard to a marriage which has been duly dissolved by secular law the bishop of the diocese, sitting with his chancellor, is satisfied that there were good ground upon which such marriage could, instead of being dissolved, have been declared to be null and void, it shall be lawful for such bishop, in his discretion, to allow either of the parties to such marriage, although the other of them is still living, to marry, or to be married to, another person, according to the rites and ceremonies of the Church of England, in like manner as if such first mentioned marriage has been declared to be null and void."

Another proposed canon forbids ministers to allow their churches to be used for marriage where both the parties are unbaptized.

Some outdated canons have been deleted from the new church code and the archaic language of others has been modernized. The Church of England is alone among Churches of the Anglican communion whose canons have not been revised and supplemented to meet changed conditions.

A modern note is seen in the suggested new canon which exhorts members to attend divine service on feast days, "except they shall be hindered by necessary and unavoidable labor or business." Another modern touch is in the canon which declares that the presentation of plays, films, and concerts in churches must have the sanction of the bishop.

Book for Lent

New York:—The Presiding Bishop has appointed a committee to aid him in the selection of the Presiding Bishop's Book for Lent, which has been published each year since 1935. Dean Fosbroke of the General Seminary is chairman, aided by the Rev. W. Russell Bowie of Union Seminary and Prof. Frederick A. Pottle of Yale. Efforts are to be made to encourage both clergy and laity to submit manuscripts which will be judged mainly on their possible contribution to the spiritual life of Church people. The book is published by Harpers.

Fifteen Million

New York:—During the first year of its operation, Church World Service, representing the cooperative overseas work of the major American Protestant Churches, has sent 15 million dollars in reconstruction funds and relief supplies to 29 countries in Europe and Asia, according to A. Livingston Warnshuis, executive vice president. And at a recent meeting of denominational officials on plans for the future, it was emphasized that "due to the desperate needs still existing, both in Europe and Asia, it is now clear that an adequate program of relief and reconstruction must be developed for several years to come." This group recommended a tentative over-all relief and reconstruction goal for 1948 and 1949, of at least 60 million dollars with half of that total being channelled through Church World Service.

The total of 15 million dollars distribution through Church World Service during the last twelve months, was contributed by more than 30 denominations, and of this total almost two-thirds represents cash, the other third being in goods contributed—clothes, bedding, seed, etc.

Church World Service was organized on May 7, 1946, by the merger of three agencies—Church Committee on Overseas Relief and Reconstruction; Commission for World Council Service; and Church Committee for Relief in Asia. Mr. Harper Sibley is president of Church World Service, Inc. The Rev. Almon R. Pepper and Mrs. Henry Hill Pierce are among the members of the board of directors; and Mrs.

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* * *

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Arthur M. Sherman and Mr. Earl Fowler are active in the work of the Asia committee.

Parson Elected Mayor

Berkeley, Cal. (RNS):—The Rev. Laurence L. Cross, pastor of the Community Church here, was elected mayor in a hotly-contested election which brought out the largest vote in the city's history. He was drafted to run by a citizen's committee, his only opponent being the former mayor. The new mayor is considered a progressive and has been particularly active in bettering race relations. Elected with him to the Council was Mrs. Lilly Whitaker, a member of his church, who polled the greatest majority of any of the ten candidates. She was the only woman candidate.

Better Race Relations

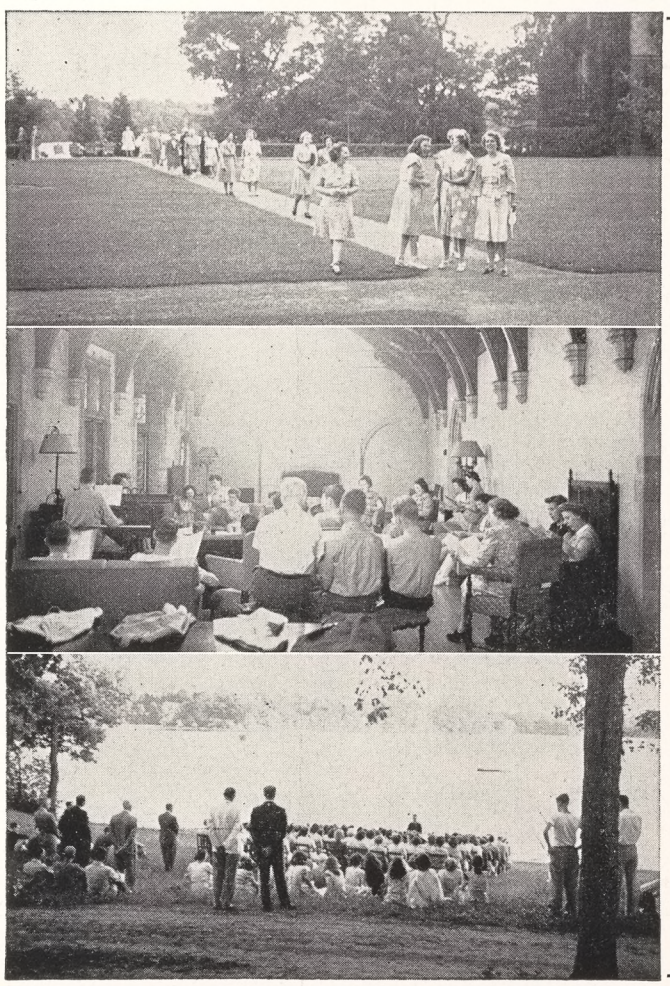
New York:—The Rev. James Oscar Lee, the first Negro to receive the degree of doctor of theology from Union Theological Seminary, Richmond, Virginia, is newly-elected executive secretary of the department of race relations of the Federal Council of Churches, succeeding the Rev. George E. Haynes who retired last January. Dr. Lee served the department last year in the capacity of field secretary following his resignation from the position of assistant secretary of the Connecticut Council of Churches at Hartford. In this field work Dr. Lee assisted in promoting the interracial clinics held in various tension areas.

Among the Episcopalians interested in the phase of the Federal Council's work is Mrs. Henry Hill Pierce who was co-chairman of the department for two years, 1944-45, and is continuing as an active member of the department. In the last few years there has been a sharp increase in interracial activities of all kinds, with more real efforts to break down discrimination in employment, housing, recreation and education, to implement the usual resolutions and pronouncements. The observance of race relations Sunday this year, marking the twenty-fifth anniversary, was approximately twice as extensive as it was five years ago.

No Aid to Schools

Reading, Pa.:—The diocese of Bethlehem, meeting in convention here last week, unanimously passed a resolution condemning the use of tax money for the aid and support in any form of parochial and private schools.

Bishop Sterrett in his address spoke out strongly for freedom of speech. He said that in times like these "honest, able, patriotic Christians, who have at heart the interests of all mankind, will differ as to what method to follow and what course to pursue. It would be difficult to think of anything more to be deplored than any attempt to interfere with freedom of speech. Many things are being said and will be said with which most of us vigorously disagree. But surely we Americans will not forget that to deprive them of the right to say them will be a far more serious threat to the well-being of our people. . . . What we must stand for is the right of men and nations to choose between security at the price of liberty, and freedom with its admitted but glorious risks."



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Family Week

New York:—The week of May 4th to 11th was observed in homes, churches and communities across the country as family week, sponsored by the intercouncil committee on Christian family life representing the Federal Council of the Churches, the International Council of Religious Education and the United Council of Church Women. "There was never a time when we needed more emphasis on the rebuilding of American family life," Dr. L. Foster Wood, executive secretary of the committee on marriage and the home, said in discussing the importance of the week. "We had one divorce to every three marriages in 1945 and the record promises to be still more serious when the figures for 1946 and 1947 are available. Child neglect is a major factor in juvenile delinquency. Many families are greatly handicapped in regard to housing and other matters. Many marriages strained by wartime separation have not yet grown together firmly. All this means that we need nation-wide attention to the well-being of families."

Roman Catholic and Jewish groups have parallel family-life programs for this same week and civic agencies cooperate. Family week celebrates all good marriages and calls the attention of the nation and of its people to the fact that in a troubled world good homes help to rebuild life on foundations of faith, love and creative cooperation.

Bishop of Toronto

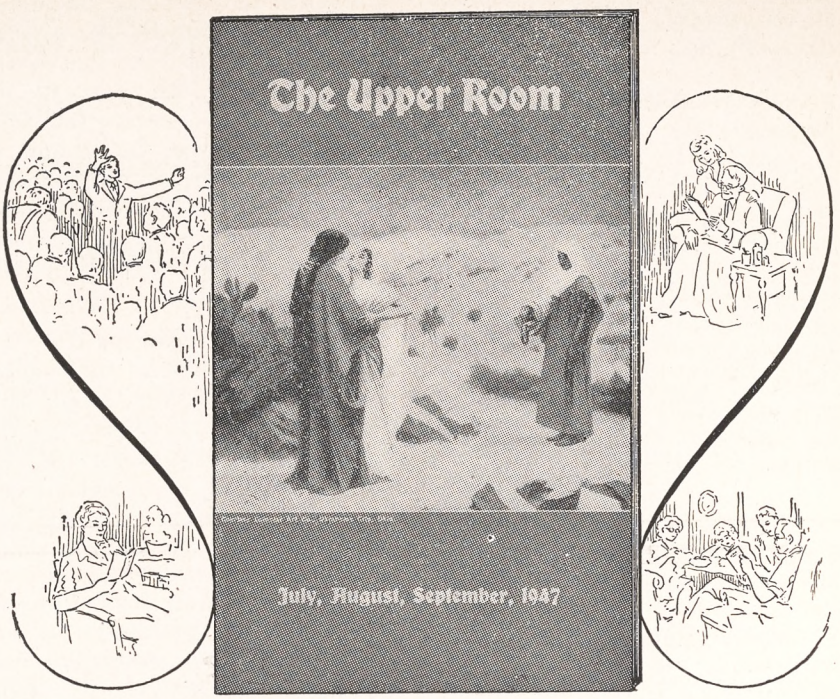
Toronto:—Suffragan Bishop Alton R. Beverley was elected Bishop of Toronto, succeeding the late Archbishop Owen. He received 111 of 209 clergy votes and 223 of 340 lay votes. He has been suffragan for twelve years.

Councilman

Winston-Salem, N. C.:—The Rev. Kenneth R. Williams, Negro minister of this city, has become the first member of his race to be elected to the city council. He received the highest of votes received by any candidate.

Youth Lobby

Washington (RNS):—A national youth lobby which includes a number of Church-related organizations will be held here June 15-16 under the auspices of the Young Progressive Citizens of America. Sponsors include the Rev. Jack McMichael,



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— An Army Chaplain

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— A Native Minister in a Chinese Leper Colony

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secretary of the Methodist Federation for Social Action; the Rev. W. B. Spofford Jr., secretary of the Church League for Industrial Democracy; Edward Carroll of the National Inter-Christian Council; Leonard Friedman of the American Unitarian Youth and the Rev. John Darr, secretary of the United Christian Council for Democracy. The 500 delegates will call upon Senators and Congressmen on behalf of federal aid to education, votes for 18-year-olds, increased veterans' subsistence pay, on-the-job training programs, FEPC, health and housing legislation and against universal military training.

Religious Center

Detroit (RNS): — The Presbytery of this city has been given the private estate in Bloomfield of Edwin S. George, industrialist, for the development of a religious center. The gift will include a million dollar church; a site of 28 acres; several buildings; perpetual maintenance and aid in operating costs for several years. The church will be started next year and will be next to Cedarholm House, the residence of Mr. George, which will eventually become the educational unit of the center. The value of the gift is estimated at more than $1,500,000.

United Nations

Wausau, Wis.: — Bishop Sturtevant told the convention of the diocese of Fond du Lac, meeting here May 13, that the Sunday schools of the diocese were increasing in enrollment. He also said that giving for outside things was better, but that it "comes from less than 50% of our membership."

The Auxiliary, meeting concurrently, passed resolutions urging strong support for the United Nations and for the lifting of quotas on immigration to enable a fairer share of European displaced persons.

Seminary Offerings

New Haven:—Dean Lawrence Rose of the Berkeley Divinity School, chairman of the committee on the theological seminary offerings, reports that receipts this year were higher than any previous year. Total in 1947 was $86,150 from 1,881 parishes. In '46 it was $67,145 and in '45, $83,253.

The amounts received this year were as follows: Berkeley, $4,751; Bexley, $1,950; Bishop Pane, $1,482; Pacific, $6,660; Cambridge, $7,683; General $22,197; Nashotah, $13,558; Philadelphia, $5,934; Seabury-Western, $8,327; Sewanee, $1,336; Virginia, $12,267.

New Chancellor

Pittsburgh:—Arthur M. Scully has been appointed chancellor of the diocese of Pittsburgh as successor to the late Hill Burgwin. Mr. Scully is a vestryman of Calvary Church and is vice-president of a banking firm.

15th Centenary

London (wireless to RNS):—The Archbishop of York took part in celebrations commemorating the 15th centenary of the establishment of Christianity on the Isle of Man, situated in the Irish Sea halfway between England and Ireland. Preaching at Douglas, he urged the Manx people to thank God for "the great-hearted missionaries of the early Church, who, at the risk of their lives built churches for the revival of Christianity, which had often been almost wiped out by heathen teachings."

A message from Archbishop Geof-

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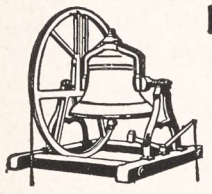
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frey Francis Fisher, Archbishop Canterbury, hailed the Manx Church as "the child of the Celtic Church which played so great and glorious a part in the evangelization of this country and, indeed, of Europe."

It was announced that church visitors to the Isle of Man for other centenary observances will include John A. F. Gregg, Anglican Archbishop of Armagh and Primate of All Ireland. Special interest was created by the visit of Lutheran Bishop Arne Fjellbu of Nidaros, Norway, who preached at Peel. The Manx Church was associated with the Nidaros diocese centuries ago.

To Elect Bishop

Hampton, Va.:—Bishop William A. Brown requested the convention of Southern Virginia for a bishop coadjutor, and a committee was appointed to receive nominations. All whose names are submitted will be investigated and information about each man sent to the clergy of the diocese at least 30 days before the date of election.

Bishop Brown reported growth in the financial strength of the diocese, pointing out that the value of church properties exceeds $4,000,000 with debts of less than $27,000.

Archdeacon Goodman

Seattle, Wash.:—Archdeacon Frederic W. Goodman, who retired in 1943 after serving in the Arctic field from 1925, died here last week. He was stationed at Point Hope for the greater part of his 18 years in Alaska.

Bishop Bentley Accepts

New York: — Bishop John B. Bentley of Alaska has accepted his election as vice-president of the National Council, in charge of the overseas department, subject to the approval of the House of Bishops. He will take office January 1, 1948.

Youth Convention

Summerville, S. C.:—Young people of the diocese of South Carolina held their annual convention here May 9-11, with eight discussion groups led by clergymen considering various aspects of "the young person's practice of religion." There were about 300 attending, making it the largest convention yet held. Bishop Carruthers preached and installed new officers at the closing service.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. WALTER C. KLEIN
St. George's, Jerusalem, Palestine

Increasing numbers of Americans are taking up permanent residence in the Near East, and as American chaplain to the Anglican Bishop in Jerusalem I feel responsible for the pastoral care of the Episcopalians among them. I shall be happy to receive the name and address of any Episcopalian moving from the United States to any of the following countries: Palestine, the Lebanon, Syria, Transjordan, Arabia, Iraq, and Cyprus.

* * *

MR. H. J. MAINWARING
Layman of Wollaston, Mass.

The Rev. Kenneth W. Hansen (THE WITNESS, May 1) cites the case of three young men from a parish who belonged to this Church but were found to be attending the Roman Church. And he asks how "the Anglo-Catholics would deal with the problem of fasting," apparently in connection with this case.

It is difficult to see any connection between fasting and the desertion of these young men. If Mr. Hansen means to imply that fasting per se is Roman and not Anglican, I think he is somewhat in error. He says that he "teaches the precepts of the Protestant Episcopal Church and (he believes) it would be disloyal to ape Rome and thus confuse the faithful."

It seems to me that either Mr. Hansen is confused or he is trying, himself, to confuse the faithful. For fasting is surely one of the precepts of this Church, and one of the practices our Lord taught, saying "When ye fast," etc. The appeal of our Church has always been to the faith and practice of the ancient, undivided Catholic Church—of which our Church claims to be a living part. And fasting was one of the elements of the practice of that ancient Church, from which we descend. Moreover, the Prayer Book itself particularly provides for the practice of fasting.

May I ask Mr. Hansen how he would deal with the members of our Church who attend Protestant services—often when they should be at a Prayer Book service?

* * *

THE REV. JOHN T. PAYNE
Vicar of All Saints Cathedral, Indianapolis

In his May 15th "Strategy and Tactics," Francis O. Ayres says in part: "Our young people can have a better dance at the juke-box joint; the boys can have a livelier game of basketball at the nearest gym. The pitiful thing is that the Church of Christ not only cannot compete with better equipped secular institutions, but is content to let the challenge go unanswered, and in this respect to let its ministry fail increasingly."

May I ask why you continue to print such sorry twaddle? It is not the function of the Church to compete with secular institutions, and to attempt to do so is to prostitute the Church's first obligation, namely, to adore the living Christ and to seek to make him known to all men. It is precisely because so many of the clergy have turned their parish halls and church basements into places of so-called entertainment that the Church is fast losing, if indeed it has not already lost, the respect and loyalty of our young people. The Church's ministry fails in its mission to youth not when we neglect to provide them with the best, or worst, in juke-box bedlam, but when we fail to make them understand that the art of true worship is vitally necessary to a well ordered life. Dancing and basketball playing and such like have their places in the activities of youth, but I cannot think that these places are rightfully centered in the heart of the Church's life.

* * *

MRS. A. M. JOHNSON
Churchwoman of Boston

I have just read your editorial Basic Stipend (May 15) and it is the first Church complaint that I have seen that Church people are not giving as they should. Its all income tax with me. I used to give about $3,000 a year, all to the Church, and now I am down to the minimum. Fifty cents a Sunday is just enough to enable me to attend a service in my parish. In Massachusetts we have enormous tax on income and I am now trying to get out of Massachusetts. If the Church would put in words to the President and Senators it might help. I am tired of writing them. I foresaw this and the Church apparently did not. Bishop Sherrill has done a lot. Churches and hospitals have suffered loss as the larger income groups supported these.

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To all the Readers of the WITNESS

Dear Friends:

May I share with you the problem of the financial support of the Federal Council of the Churches of Christ in America as the cooperative agency for a wide range of common tasks of American Christians?

In order to meet its postwar responsibilities the budget of the Council for the year 1947 has been increased to $557,000. This requires more adequate resources than are now available.

Approximately one-half of the budget can be expected from contributions of the churches themselves as a part of their denominational responsibilities. The other half of the Council's income must be secured through the personal interest and devotion of a very large number of individual Christians. There are already more than 13,000 such contributors. Their gifts average about $15.00 each. Many additional contributions will be necessary if the Council is to meet its full responsibilities at this time when the spirit and practice of Christian unity are more imperative than ever before.

There are three ways in which you can strengthen this united effort: by making a personal gift; by getting a group or organization in your community to do so; or by securing a gift from your parish.

This letter is a frank appeal for your continuing prayer and support for the increasing fulfillment of our Lord's prayer for His followers "that they all may be one."

Faithfully yours,

Samuel McCrea Cavert

Samuel McCrea Cavert
General Secretary

The Federal Council of the Churches of Christ in America
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The WITNESS

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JUNE 5, 1947



STEPHEN F. BAYNE JR. TO BE CONSECRATED BISHOP OF OLYMPIA

(*story on page three*)

Notes on a Visit to France

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JUNE 5, 1947
Vol. XXX No. 25

Clergy Notes

FERRELL, H. ALBION, was ordained deacon on May 31 by Bishop Gardner at St. Augustine's, Atlantic City, N. J.

FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.

GLOVER, HERBERT J., has resigned as vicar of the Heavenly Rest, New York City, effective October 1, when he will retire.

GOOD, MILTON W., formerly of Pittsburg, Kansas, is now a member of the staff at the cathedral, Garden City, Long Island.

JOHNSON, PERCY C., rector of Trinity, Tilton, N. H., becomes rector of St. John's, Saugus, Mass., June 15th.

PLUMB, JOHN F., secretary of the convention of Connecticut for 35 years, and assistant for 11 years prior to that, declined nomination for re-election and was elected secretary emeritus.

PULLEY, F. E., rector of the Holy Comforter, Richmond, Va., has been appointed chaplain of the U. S. Military Academy, West Point, N. Y.

READ, RALPH D., was elected secretary of the convention of Connecticut.

REID, DAVID J., in charge of St. Francis', Chicago, is to be chaplain and director of St. Alban's House, Sycamore, Ill., and chaplain at Northern Illinois Teachers College, De Kalb, Ill.

RIGHTMYER, N. W., has resigned as rector of St. Peter's, Lewes, Delaware, effective October 1, to devote himself entirely to his work as chairman of the graduate department and assistant professor of Church history at the Philadelphia Divinity School.

TWITCHELL, NORRIS, curate at Grace Church, Colorado Springs, becomes priest in charge of Emanuel, Mercer Island, Wash., on June 15th.

WASHINGTON, J. M., formerly rector of Grace Church, Goochland, Va., is now rector of St. Paul's, Kilgore, Texas.

WEBSTER, KIRBY, former army chaplain, is now rector of St. John's, Mankato, Minn.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services

Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

CHRIST CHURCH, BALTIMORE
St. Paul and Chase Streets
Rev. H. Fairfield Butt, III, Rector

8:00 A.M. Holy Communion
9:30 A.M. Radio Broadcast—WCBM
10:00 A.M. Bible Class
11:00 A.M. Sunday School
11:00 A.M. Morning Service and Sermon
Thursday, 10:30 A.M. Holy Communion.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX, No. 25

The WITNESS

For Christ and His Church

JUNE 5, 1947

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Stephen Bayne Goes to Seattle To Be Consecrated

An Exciting Trip by Air and Motor Is Now Under Way With His Father and Three Sons

By W. B. Spofford

New York:—The Rev. Stephen F. Bayne, Jr., whose cover picture was taken in his chaplain's office at Columbia University, left here on June 3 following commencement. He is now on the way to Seattle where he will be consecrated Bishop of Olympia on June 11th by Presiding Bishop Sherrill, with sixteen other bishops joining in the laying on of hands. He is making an exciting event of his journey: rushing from the Columbia commencement to La-Guardia Field to fly to Des Moines. There he was met by his father, a vestryman of Trinity Church, New York, who had previously motored to the midwestern city with the three sons of the bishop-elect. From there they are now driving to Seattle while other members of the family go on various trains at different times. They are all to meet in Seattle on the 10th.

The service on the 11th is to be at the cathedral at 10:30, with a luncheon following, and a reception at the art museum at 3:30. That evening there is to be a mass meeting, held in the First Presbyterian Church, with addresses by Bishop Sherrill, the newly consecrated bishop and one or two laymen of the diocese. The day will open with a corporate communion at the cathedral, which will be attended by all of the clergy and others, the celebration being taken by the retiring bishop, Bishop Huston.

The cathedral will seat but 1,500 so that the public reception has been arranged to enable others to meet their new bishop. It is expected that a capacity crowd of 2,200 will attend the mass meeting in the evening.

I asked the bishop-elect just before he left New York what it felt like to be taking charge of a diocese. "Everyone here of course has been terribly nice," he said, and there have been innumberable farewell parties. And of course I hate to leave my work as chaplain at Columbia. I guess there really isn't much to say. I wish I felt more confidence in myself as a bishop. At this point my heart is in my boots, which I suppose is standard practice for all bishops-elect. People make so much of the externals of the job, and think of it as a great and highly decorative honor. I think it is an honor, but I also know that to give leadership to the Church in this generation is an unbelievably dangerous and critical enterprise, and I just hope someway I can measure up to it, even a little."

Something of what the bishop-elect had on his mind is indicated in a letter which he sent to all of the clergy of the diocese some days ago. First off, he asked that the clergy and people remember him in their prayers; and he urged as many as possible to attend the corporate communion on the 11th. "Will you ask each family in your care," he wrote, "if they will, at breakfast on the 11th, say aloud and together, a prayer for us all, and for me. I would suggest the prayer on page 547, or the parallel one on page 544—but perhaps there is another which seems to you better. Or you might care to adapt one."

He then went on to tell them that he was counting on Bishop Sherrill to make an important address at the mass meeting. "For my part I think what I will say will perforce have to be somewhat general in character—I am currently thinking of speaking about the vocation of our Church, our duties, our place, our contribution to society and to united Christendom, etc. I hope, incidentally, that we won't have a lot of reading-between-the-lines of what few speeches I make in the early days; when you know me better you will know that I am about as subtle and devious as a fire-truck; I have been a little troubled by an assumption (*not* from Olympia) that of course I will start in with a clear program and plans which I will 'feed to the diocese as fast as they can take it,' as one letter phrased it. I'm afraid that is decidedly not the case. When the time comes, I will say quite clearly what I think. At this point I have only the most general senses and feelings; and I am content to have it that way until I know what problems we face and where we are. Then I can tell where I want to go. So don't look for hidden things; they won't be there; but only the most genuine, even painful, humility and eagerness to learn.

"That applies especially to the conferences at Annie Wright, when I want quite clearly to be on the receiving end, and indeed to the whole summer. I expect to have no engagements of any kind outside the diocese until September. I want to spend the whole summer (except for moving into the house) driving around, meeting people and getting the 'feel' of the diocese. I expect to be away from mid-October to mid-November, at the House of Bishops, and two or three other meetings, and taking a week or so off. But until that time I will be in school in the

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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most real sense.

"Well, that is enough for one letter, I guess. Surplice, red stole, and hood, please, for the consecration. I hope it will be a simple, deep, true service; you will understand how strange I feel, I know, and that it is, in nearly every sense, the beginning of a tremendously adventurous new life for me and mine. I'm sure I need not ask you to make allowances for what I do not know and can not do. But let us begin this fantastically important and critical ministry of ours together, on our knees, and with affectionate remembrance one of another."

CLID CHAPTERS ORGANIZED

New York:—The Rev. William B. Spofford, Jr., executive secretary of the Church League for Industrial Democracy, met with members and interested persons in Chicago, Detroit, Gambier and Cincinnati in what was called an "exploratory trip" through the mid-west last week. The purpose of the trip, Mr. Spofford said, was to find out what Church people thought of the C.L.I.D.'s program and activity and to get suggestions on how the organization could exercise a more dynamic Christian social witness in our day. As a result of the informal meetings, it was voted that the Chicago and Detroit chapters of the Church League should re-organize.

DOWNTOWN CHURCH HAS BIG JOB

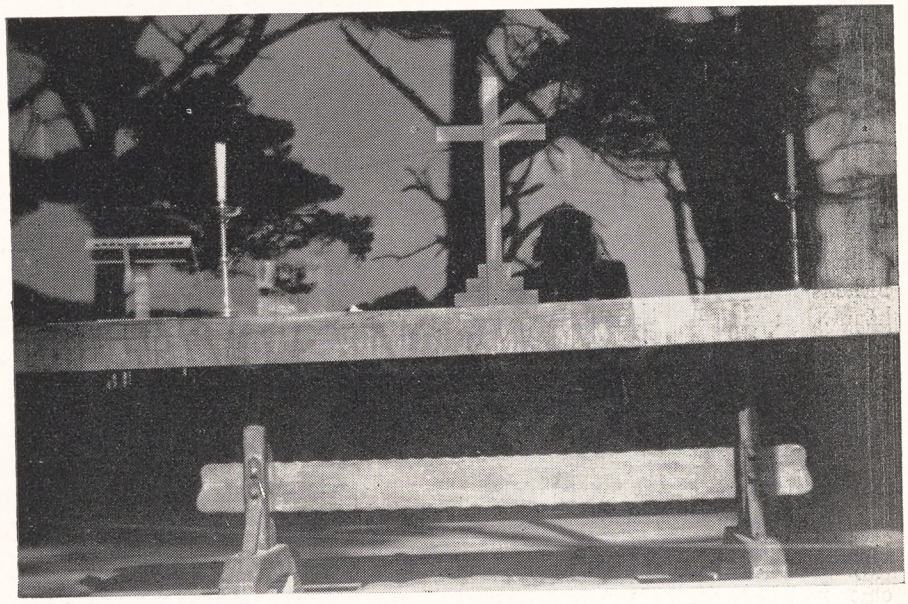
Washington: — "The downtown Church has a new ministry but a more important ministry than ever before," the Rev. Charles W. Sheerin, rector of the Church of the Epiphany, declared at the parish's annual dinner on May 20. "In these transitory times," he continued, "the stranger must find a place of refuge, and a Church equipped to meet the emotional problems of a neurotic world should be in the center of every city. The financial problem can be solved by the gratitude of the hundreds of people who find religion worthwhile, and their many small gifts make up for the loss of the wealthy who have moved either to the country or to far out suburban areas."

Reports were submitted showing that over 1200 meetings of a church and community character had been held in the parish house and that services of public worship were held 859 times. The parishioners and strangers in the congregation had contributed $136,000 for the expenditures of the parish church and its various activities.

Dr. Leonard M. Elstad, President of Gallaudet College and a vestryman, was the principal speaker with the topic "The parish belongs to the parishioners," and he pointed out that when the democratic process is applied to a parish church, as it has been at Epiphany, the program and work of the church receive generous support.

clarification and restatement. On finances it was announced that $22,746,717 had been subscribed to the $27,000,000 fund to restore Presbyterian work in war areas, and an annual budget greatly in excess of previous years was adopted.

One of the highlights of the meeting took place on May 25 when 51 delegates preached in churches in this city and surrounding area. The Rev. Frederick W. Evans, former moderator, was the preacher at St. Mark's Cathedral and the Rev. Henry Sloane Coffin, also a former moderator, preached at Grace Church.



One of the most beautiful conference chapels is the one at Asilomar, California where the altar is before a plate glass window through which one sees the grounds and the Pacific beyond

PRESBYTERIAN ASSEMBLY

Grand Rapids, Mich.:—A plan of evangelism with the objectives of a million new members by 1950; 300 new churches and the enlistment of 100,000 lay workers, was planned at the General Assembly of the Presbyterian Church in the USA, meeting here. They also voted to keep the door open for possible unity with the Episcopal Church, and hopes that the few remaining differences between the northern and southern branches may be reconciled during the coming year was expressed by the Rev. William B. Pugh, secretary of the department on union. Negro members of the assembly raised the issue of racial segregation which they declared are a barrier to reunion.

A committee was appointed to study the Church's marriage and divorce laws with a view to their

The proposal to allow women to be ordained was lost by the presbyteries voting 100 affirmative; 128 negative and 8 recommending no action.

BIBLE TRANSLATION IS APPROVED

London (wireless to RNS):—Plans for a new modern translation of the Bible were approved in a resolution adopted here by the upper house of the convocation of Canterbury. The resolution called upon the Archbishop of Canterbury to appoint representatives to an interdenominational editorial committee which will work with the Oxford and Cambridge University press on the translation. No indication was given as to when work on the translation will begin. The Rt. Rev. Kenneth E. Kirk, Bishop of Oxford, stressed that the proposal "is in a very preliminary and fluid state."

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Bishop M. S. Barnwell Deplores Current Witch Hunt

Tells the Convention of Diocese of Georgia That He Grows Weary With the Name Calling

By Julia St. Clair Moore

Augusta, Ga.: — Bishop Barnwell of Georgia in his address to the diocesan convention hit out strongly at the critics of the Federal Council of Churches and at all who are indulging in name-calling. He also strongly urged that full representation in the convention should be provided for Negro Churches; urged support for world relief; asked for contributions from parishes for the Presiding Bishop's center in Connecticut and asked for aid for other financial campaigns now under way in the Church.

However it was his comments on Communism that stirred the most interest.

"In this country," he said, "it seems as if we were getting ready to engage in witch-hunting—looking for Communists. I go to the dictionary to see what Communist means and I find that it is a 'scheme for equalizing the social conditions of life; specially a scheme which contemplates the abolition of inequalities in the possession of property, as by distributing all wealth equally, or by holding all wealth in common for the equal use and advantage of all." You will remember that the early Christians tried this and it did not work very well because in the Christian community there were some cheats and liars—Ananias and Sapphira. It was abolished not because it was not good for the people, but because the people were not good enough for it. The only Communists I know of in the world today are in certain small religious orders of monks and nuns who seek to have all things in common, and even there human nature is at work, and while all are equal, some are more equal than others.

"In the light of the above definition, which comes from Webster's Revised Unabridged Dictionary, I am not a Communist. It is a beautiful vision but unworkable in this imperfect world. But I have a right to be a Communist if I want to be one, just as much as I have a right to be a Democrat or a Republican or a member of the United States Chamber of Commerce or a labor union. Every poor man who seeks an advance in wages or tries to make a little more money for himself is seeking the abolition of inequalities in the possession of property. To this extent he is a Communist and in all probability a loyal citizen of the United States of America.

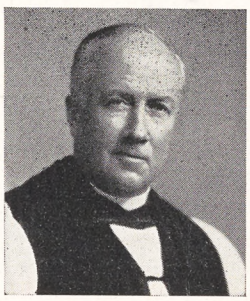
"If you hate Russians, say so. I hate totalitarianism and secret police and thought-control and political purges and the exploitation of the peasant class and the ruthless dealing with conquered and dependent countries. Of all these things Russia has been guilty. But these things are not Communism. They are Power Politics, stark and unashamed. The present Power Politician is as far from being a Communist as Joe Stalin is from the twelve Apostles. So do not hate people because they are accused of being, or admit being, Communists. They may be Russian or even American villains of the deepest dye, or they may be simple-minded Christian perfectionists, seeking the Kingdom of God in an imperfect world."

Applying his remarks specifically to the recent criticisms of the Federal Council of Churches, Bishop Barnwell stated that "if the Council is communistic, it is so in this latter sense. I might even join you in criticizing it for being impractical and for advocating the principles of a stage of life to which we have not come. Jesus was not practical either. He said, 'if you have two coats, give your brother one.' "

He explained to the convention the set-up of the Federal Council; told the delegates that "for a long time we stayed on the side-line, but that we entered into full membership seven years ago and already have furnished it with two presidents, our former Presiding Bishop, Bishop Henry St. George Tucker, and now Mr. Charles Taft.

"In recent months there has been some criticism of the Council because of some pronouncements of one of its many committees; the one dealing with industry. This one committee, after a meeting in Pittsburgh, reported that in its opinion the Christian industrialists' motive should be one of service primarily, rather than profit, and that free enterprise should be regulated for the common good, and this is held to be a trend toward Communism on the part of the Federal Council. Well, I would not call the Rotary Club communistic, and in all their literature and slogans they very definitely put service ahead of profits. Nor would I call the Elder Roosevelt, Theodore, a Communist, and no man ever bore down on big business more than he. In those days it was not called the New Deal, but the Square Deal, and the present anti-trust laws of the nation were considered quite communistic by the old guard of the Republican party. Most of you are too young to remember those days. I remember when the interstate commerce commission was considered a dangerous interference with private free enterprise; when the federal reserve was considered dangerous banking practice. In Acts the Athenians were condemned for spending their time in hearing and telling of some new thing. It has always been so, and probably always will, for life moves on.

"I am not speaking to defend the Federal Council in these matters. I







CHURCHMEN IN THE NEWS: Bishop Keeler of Minnesota who is again the director of the Wellesley Conference which opens June 23; the Rev. Gordon C. Graham, the new executive secretary of the social service department of Long Island; Bishop Budlong of Connecticut who is to lead a diocesan campaign of evangelism in the fall

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know very little about so-called non-profit motives, for we get our profit out of life in so many different ways. All the Church secretaries I know of who denounce the profit-motive work for wages and all the industrialists I know of are trying to serve the community. It's a great pity to see right-thinking people quarrel over words and definitions, or even methods, for we are all brethren if our common pursuit is for the good of mankind, and I think that is the goal of nearly all of us.

"There are some tremendous values in the Federal Council of Churches and it becomes increasingly necessary in this country and in the world for the Protestant or non-Roman world to speak with a united voice, and to act in concert if it is to combat effectively the world-wide political pressures which spread from the Vatican. This latter I consider to be the greatest single threat to world peace and is responsible for much of the hatred of Russia which is growing in this country among people who know nothing whatever about the subject. The Church of Rome loves totalitarian states and is the staunch backer of Franco in Spain and of various anti-democratic movements in Latin America. These statements can be documented but I have not time to do it now nor perhaps is this the place. I only mean to say now that the Federal Council of Churches deserves in my judgment the loyal support of free Christian people."

OPPOSE PROPOSED LEGISLATION

Gambier, O.:—The faculties of Kenyon College and Bexley Hall sent a protest last week to the senators and representatives in Ohio against the proposed bill which would set up a commission to investigate "un-American activities" in all schools, universities and colleges in the state. "In principle the proposed law goes on the totalitarian assumption that a small group of men may, by their own interpretations, dictate the political, economic, social and religious teachings of the educational institutions," the statement declared.

PLANNED PARENTHOOD SUPPORTED

Springfield, Mass.: — Planned parenthood was endorsed in a resolution adopted by the convention of the diocese of Western Massachusetts, meeting at the cathedral here May 20-21. The convention also condemned lotteries and also the use of public funds for non-public schools. A resolution favoring the admission of displaced persons from abroad was also passed. The convention urged Congress to distribute the booklet *Fascism in Action* as well as the one now being distributed dealing with Communism.

A highlight of the meeting was an address by Bishop Keh-Tsung Mao of Shanghai, who mentioned that there was not a single movie projector in his whole diocese. So the hat was passed at luncheon and he was handed $170 with which to buy one.



Professor Wilber G. Katz of the law school of the University of Chicago is to give the commencement address at Seabury-Western Seminary

DISCRIMINATION CONDEMNED

Petersburg, Va.:—The alumni association of the Bishop Payne Divinity School went on record last week against segregation and racial discrimination, and urged the trustees to see that references to racial designation be deleted from the school's charter. The resolution also declared that "If rehabilitation of the school property is to be done, money having been set aside for the same, the alumni association urges the most immediate action in bringing about this much needed building program." However the resolution also stated that "Integration with any other institution of the Church, if such is proposed, should be completely Christian in all of its ramifications."

The point of this latter statement is that there are many in the Church who are of the opinion that the Bishop Payne Divinity School, which has always been exclusively for Negroes, should not exist but that all seminaries should do away with racial qualifications for students, and faculty.

HEADQUARTERS PLANNED

Lynchburg, Va.:—Bishop Phillips announced to the convention of the diocese of Southwestern Virginia, meeting here May 20-21, that he has received a gift of $30,000 for the building of new diocesan headquarters. The convention voted to add $10,000 to provide the $40,000 necessary to construct and furnish such a building. At present headquarters are in the parish house of St. John's, Roanoke, which is expanding and needs the space.

The convention also adopted a budget for a missionary program calling for $75,000 for 1948 compared with the current budget of $40,000.

SOCIAL SERVICE SECRETARY

Brooklyn, N. Y.:—The Rev. Gordon C. Graham, rector of St. Simon's, has been elected executive secretary of the social service department of the diocese of Long Island, effective September 1. He succeeds Mrs. Muriel Webb who, after ten years of effective work, has resigned because of family responsibilities. Graham has been a member of the editorial board of THE WITNESS and is at present a contributing editor. He is also the editor of *Tidings*, the official organ of the diocese of Long Island.

BISHOP BOYNTON ENTHRONEMENT

San Juan, Puerto Rico: — Bishop Charles F. Boynton will be enthroned as bishop of Puerto Rico and the Virgin Islands on June 24th at the cathedral here. The National Council is to be represented by the Rev. Ervine Swift and the American bishops in the area will be represented by Bishop Voegeli of Haiti and the British province of the West Indies will be represented by Bishop Nathaniel W. N. Davis of Antigua.

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EDITORIALS

Completeness and Unity

TRINITY Season is for the average churchman principally notable as the longest season of the Church year, comprising approximately twenty-five Sundays and a siege of green in the liturgical color scheme. The more educated churchman may take a dim view of such an appraisal and no doubt rightly, for the doctrine of the Trinity is basic in the theology and tradition of the Church. But to view with alarm does not improve the situation.

Perhaps Trinity Sunday should come at a more advantageous time of the year. In late May or early June, week-ends have begun to take toll of the congregation and it is difficult to teach those who are not there. Many clergy avoid involvement with the doctrine of the Trinity by allowing their assistants to preach or by giving over the sermon to a worthy appeal by a visiting dignitary. The layman who comes up against the doctrine of the Trinity in the collect for the day or in the proper preface is more than likely to be somewhat bewildered because the phrase "by the confession of a truth faith, to acknowledge the glory of the eternal Trinity and in the power of the Divine Majesty to worship the Unity" is not exactly A.B.C. theology; and in the proper preface, "For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality" is not a statement of the one syllable variety. "Without any difference of inequality" is a strange and haunting phrase.

We do not, however, need to become metaphysicians in order to have some understanding of the Trinity. We are already Trinitarians in innumerable ways and are not bothered too much by it. Three Persons in one God is not a mystery nor an insurmountable dilemma. Because God is Father, Son and Holy Spirit does not make him a problem or divide him. Because he is all three, yet one, we can understand the more adequately his revelation of his purpose for us. If God were only Father the message of the Incarnation would he lost. If God were only Father and Son, we would be like the disciples before Pentecost—having seen, but not having understood. God needed to reveal himself through the power of the Holy Spirit, the Spirit of Truth, before the disciples were able to comprehend the full meaning of the Gospel.

There is more than one area in our own lives where we could profitably apply trinitarian principles. Democracy to be complete and fully effective must be applied in three phases. Political democracy we are becoming more familiar with, but democracy is incomplete and cannot live unless it is applied also in the economic and social spheres. Only when we so learn to apply it will its advantages be evident to the rest of the world. Political democracy and economic tyranny will never achieve prosperity for any nation of men.

There is no need for churchmen to consider the doctrine of the Trinity too difficult for comprehension. It is the liveliest doctrine in the faith once delivered. It already undergirds more of our life than we are apt to think. It is the doctrine of completeness and unity. A more intelligent effort on the part of clergy and laity alike to understand and use the doctrine of the Trinity would result in a greater completeness and unity in the effectual impact of revealed Christianity in a far from integrated world.

"QUOTES"

LET ME NOT forget the tumbled cities, lying on their creators. Let me not forget the churches, hospitals, markets, homes and hopes that have gone down in dust and going, smashed my brothers and sisters of all ages and races and creeds. Let me not forget the dispossessed, who live now in tunnels and caves and fields and woods and fear, nor why they came to that. Let me remember my debt to the gallant young in the sky and to the gallant old on the ground, with the bombs about them. Let me remember my high calling as a man more dedicated to justice and peace than to living. The torch is in my hands, be mine to hold it high and light the way to truth and right for all time.

—DOUGLAS CRAWFORD CORMACK.

A Blasphemous Act

THE dumping of thousands of tons of potatoes in Foley, Alabama, when both allied and ex-enemy countries seem to be losing in the race against starvation, is obviously the wrong thing to do and the governmental excuse that it was to keep potato prices from going down adds insult to injury.

It is possible that the government agency in question might give the following answers to any objections to this practice:

One; nature is prodigal to a very wasteful ex-

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tent. Everyone has had the experience of growing more tomatoes or catching more fish than one can give away, and this crop of potatoes may be just a freak of nature.

Two; bumper crops are always a tragedy for farmers; sometimes almost as bad as no crops at all. When the farmers raise slightly more produce than people are prepared to use the price of such produce often goes down to a point where it is barely worth harvesting. The government is endeavoring to take the gambling out of farming in order that agriculture may not die out. It is dirty and difficult work and people prefer any other kind.

Three; it may be that the place where these potatoes were harvested is too far from the mills where the potatoes could have been processed into potato flour or industrial alcohol. It also may be that the potatoes themselves could not have been shipped to Europe.

Four; when a nation is attempting to regulate agricultural prices and to ship food on a vast scale, it is obvious that mistakes and wastage will also occur on a vast scale.

If any of these reasons are the cause of this shameful waste, why doesn't the government tell us? It owes such information to its citizens.

Even if there is a reason for this action it is up to all Christians to protest in principle, especially as we learn that the same thing may occur if there is too great a harvest of wool this year. We learn in the creed that God the Father is the creator of heaven and earth, that the worlds were made by God the Son, and that God the Holy Ghost is the Lord of Life. While to anyone this unexplained wastage is a criminal thing in these days, to us it must take on the odor of blasphemy and in the absence of any explanation or excuse it seems the plain duty of every Christian to protest to his representatives.

Notes on a Visit to France

by Joseph F. Fletcher

Professor at Episcopal Theological School

I CAME out of Germany at Strasbourg, went to Paris. I had seen the shambles of the Pas de Calais as I came over from the Channel. The Vosges and Lorraine and Bas-Rhin were the same. Paris is almost another world, not having been war damaged. And that *esprit* is still there, after betrayal and occupation. London in comparison is dour, dirty, down-in-the-mouth.



All Europe is going to the left in its social policy but in some ways France and French conversation makes it more evident than elsewhere. Every election gains votes for the Communists from the rightist bloc, MRP, and from the Socialists. I had dinner one night with a friend in the working-class faubourg Vaugirard and he told me that 18,000 votes were cast there (four arrondissements), of which only seven were not for the communists. His was one of the seven, incidentally.

What did I do in Paris? I visited the emigre Russian seminary in the Rue de Crimee, where I talked at length and coffee'd with Zenkowski, Cassian, Kartashoff, Kovalevsky and the Archimandrite Cyprian, formerly of Serbia. Florovsky was in Geneva; Fedetoff, of course, in America. We mourned Bulgakoff's passing. Ran around some with Donald Lowrie but missed Paul Anderson who left town the day I arrived. Spoke with him on the phone—sounded well. Captain Theodore Pianoff of Action Sociale Orthodoxe was enormously and endlessly helpful, especially in my effort to meet with Russian churchmen and get the revised picture of their situation. I mean to write it all up elsewhere, and to get out some stories about the martyrdom of Mother Maria of Action Sociale in Ravensbruck's furnace, and how Pianoff worked until they took him off to Dachau. I met leaders of both the groups, the Moscow submission and those who have refused to follow Eulogius, remaining under the ecumenical patriarch in Istanbul. Saw nothing of the Kavlovski Synod, but they are of no consequence in Western Europe. Visited L'Eglise de Trois Saints, and talked with Father Stephen who has succeeded Benjamin (now Moscow exarch in America). Also met his assistant, Father Seraphim, who is the Moscow patriarch's "specialist" in ecumenical affairs. Brought back to the States

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some letters and greetings for Benjamin and others, including Jerome Davis with whom Pianoff worked for the YMCA under the Tzarist regime.

I visited the YMCA (SCM) offices in the Rue Didier. Went out to the Universite with Lowrie. Attended a special meeting of the decanal council of the Moscow Church in the Priory of St. Denis, Rue D'Alleray, and met Poltoratsky, Pere Alexis (the only one I know who could hold his own with Gregory Dix), Father Arseniev, Professor Lossky of the Sorbonne, Dean Imofeef, and others. Visited *their* seminary in the Blvd. Blanqui. There are two now, the old St. Sergius and the new St. Denis. The latter is interesting for its effort to hold on to young emigré Orthodox who are secularizing so fast, by using the Divine Liturgy in the vernacular French—permitted by a patriarchal ukase. I was fascinated by Dom Chambault, a Benedictine prior who became Orthodox in communion with Moscow. He's another story. Sergienko, Poltoratsky, Father Seraphim and the Metropolitan Seraphim were flying to Moscow at the week's end (through the "Iron Curtain").

Details on this side of my Paris experience must wait for writing up a little later. It all, incidentally, ties in with Europe's complex situation.

One night I spoke to a group (mostly Americans) of business men at the American Union Church in the Quai D'Orsai, where my old friend Clayton Williams is pastor. It was good to see him and his family again; they are comfortable and sensitive to the things around them. I took a celebration once at the American Church and had meals a couple of times with Dean Beekman in the Avenue George V. Sorry I missed my former student Dick Zeisler, who just two weeks earlier gave up his canonry at the Cathedral.

ONE afternoon and evening I spent with Nicholas Berdiaeff out in his little Clamarte home. Lots was said, of course. But the main thing is this message from him: There is real danger that the churches, and the World Council of Churches, are too identified with the old and dying culture based on middle-class values; that slogans about "the struggle against secularism" may really mask a struggle against change and against socialism; that if so, the Churches are doomed. He feels there is a world of symbolism in the fact that the new ecumenical institute is built with Rockefeller money (a millon), not by the Europeans themselves, and he says this though he had just taught a session there and hopes it will work out well. As for his loyalty to the Church in Russia, rather than to the schismatics, he says we can call Bolshevism anti-Christ and spit at it and the Russian people under it, or we can regard it as the greatest redemptive challenge and stay within "conversion distance" of it. He chooses the latter course.

Another afternoon I spent interviewing technical students who stay at the Union Chrétien in the Rue de Trevise, as a sampling of youth opinion. They were completely cynical about all social purposes and parties, want only to "get along" somehow as individuals, believe in nothing. A tragic experience, truly, of the *maladie spirituel* in Europe, of the spiritual vacuum. Several of the "conservatives" (MRP), about a third of the group, said (believe it or not) that life was better under the Occupation! This compared with the young workers (none "conservative") in the Rue Lecourbe whom I talked with in a bistro one night. They were confident of the future (*pace* atom bombs and Uncle Sam), and concerned at the moment to strengthen the backbone of Blum's interim government. They were talking about the hope they saw in the union's having seized eggs held back in a warehouse, to sell them outright at official prices, and about new squatters' movements springing up again in empty chateaus, villas, Catholic schools, etc.

This is quite enough. There are other things: experiences with the black market, odd things in restaurants and hotels, the *cold cold* rooms everywhere, the contrast between black market life and the existence of the masses, hearing furcoated people in trains arguing *for* the communists—the whole amazing complex of a whole social order and continent in revolution and breakdown and painful change. It's grim—and very little ideological with the majority of people. Some of us have talked for years about its logical development and its inevitability—but we never conceived it in terms sufficiently drastic and tragic.

Europe is impoverished by the war. Her forces are re-grouping, her class issues sharpening, and the weight is going left. For most of the people, who have no doctrinaire views of the left or right varieties, it is just a matter of their being pushed around by forces they don't understand, and trying desperately to figure out what it's all about. Never has there been so much cultural self-examination in western civilization. Many of them can't find any reason in it all, it appears just tragedy and senseless, and they rationalize their despair in various ways.

It doesn't make it any less pathetic to recall, as Toynbee puts it, that when a social order disintegrates many of the people "formed" in the old order suffer a "schism of the soul" as a result.

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This is inescapable, of course, but nonetheless pitiable. Let me make a confession: I have much more compassion for the educated bourgeoisie, religious and secular, than I used to have. After all, they have worked and struggled by their values in their world, and now that it comes tumbling down, it's pure abstraction to shrug their tragedy as something "of history" and that's all. The greatest pity in some cases is that they *can't* go along with history. The greatest danger is that some of them, in their social and moral torture, may become pretty vicious when they feel increasingly cornered and frustrated.

But I mustn't analyse here. I sometimes can't sleep well at night, and almost wished I had stayed at home—here in this other world of America. Remember that we in America are both lucky and powerful, but we won't stay lucky if we don't use our power properly.

One more thing. When I meet friends they ask, "Did you have a nice trip?" That's a very pre-war question. Put it to me some other way.

Editor's Note: This article, the last of three, came to us as a memorandum written in terse, almost shorthand style. With the author's permission it has been summarized even more.

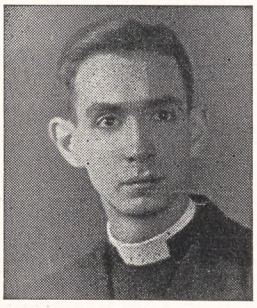
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

The Layman's Part

OUR Church is not priest-ridden. The founding Fathers, who drew up our Church's Constitution, saw to it that the laity share a large part of the government of the Church, whether it be in General Convention, or in diocesan and parochial councils. This is as it should be. The clergy have no grace of omniscience or infallibility in things temporal any more than in things spiritual. There are 'diversities of gifts' and 'differences of administration' among the many members of the One Body.



This principle should apply to the Church's worship no less than to its government. The Prayer Book is the layman's guarantee of protection from all forms of priest-monopoly in his common prayer. Not only is it the layman's 'bounden duty and service,' it is also his privilege and hereditary right to take an active part in the *performance* of the liturgy with the officiating clergy. There is no excuse for anyone feeling 'shut out' from participation in the Church's prayers. Divine worship is the responsibility of each and every one of us. Wherever congregations allow the clergy alone or the clergy and choir to take over the whole service, there truly 'we have left undone those things which we ought to have done. . . . And there is no health in us.'

There is no more depressing experience than to lead in worship a congregation of passive, listless sitters. At times one senses that they even cease to be an audience; their thoughts are far away. In some of our parishes' services one would get the impression that the only responsibility of the laity is to pay the bill. I have never been one to disparage what is often irreverently called the 'procession and elevation of the cash.' Whenever the offering represents and includes real sacrificial giving, though it be but one widow's mite, I am certain that such an oblation is more pleasing to God than all the 'thrice-holys' and 'glorias' which we chant before His presence. Only let each one of us examine our consciences before we cheerily sing: 'All things come of thee, O Lord, and *of thine own* have we given thee.'

There are other tests of our active participation. To mention only one, how do we recite together the Creed and the Lord's Prayer? Do we mumble unintelligibly the confession of our faith which we made at our baptism and re-affirmed at our confirmation? Or do we make the rafters ring with it? Are we *bold to say* the prayer our Savior taught us? Are we really in earnest about 'Thy kingdom come'? There are countless thousands of starving, homeless people today who are pleading, 'Give us this day our daily bread.' What does this petition mean to us, with our profits and plenty, with our anticipation of a good, hearty meal when the last Amen is sung? Let us remember that our worship can never be more true and real than is our concern. He prays best who cares most.

The lack of hearty congregational singing in the Episcopal Church is notorious, and the reasons and suggestions given for its cause and cure are many. Mr. Robert Bridges had the ingenious notion that it is due to our musical sophistication. He wrote some years ago: "It seems perhaps a pity that nature should have arranged that where the people are musical . . . they would rather listen, and where they are unmusical they would all rather

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sing." There is some truth in this, but it is not the whole story. Again, I think, it is basically a matter of our interest and our concern. It is often observed that many people who can learn the latest song hit after one or two hearings—and some of them have rather complicated rhythms—find the simplest new hymn-tune beyond them. In the history of the Church it has been the periods of religious revival which have produced enthusiastic singing of new 'psalms and hymns and spiritual songs.' It is the dead Church which can muster courage to sing only the hymns that grandmother knew, and to sing these but feebly.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

"Doctor"

MOST clergy squirm when they are called anything but "Mister" or "Father"; but having learned this, you are now no better off than you were before, because the "Mister" kind usually squirms if you call him "Father," and vice versa. A squirmy lot.



They have some reason to squirm when called "Doctor," however. Most Episcopal clergymen do not have doctors' degrees, and they wriggle out of modesty, if not frustration. Besides, they are usually called "Doctor" by undertakers, aldermen, and people who address all policemen as "Lieutenant," all railway porters as "Chief." A squirm is one way to suppress a shudder.

Some have had the experience of having elderly and absent-minded lady parishioners embark on tales of woe, mostly internal. If they allow these to call them "Doctor" they may find themselves learning all about the ladies' most clinical symptoms. Besides, the respect we all have for the medical man, makes us not want to usurp his title without benefit of a real degree.

Perhaps we should worry less. In France, a physician is just a licentiate in medicine unless he has written a doctor's thesis. And it would be regrettable if we spurned the title so much (either out of modesty or out of regret that we hadn't gone to Podunk College where they give them out more freely) that people began to suspect that there was something wrong in deserving the appellation. Our civilization would be retarded centuries if it were not for its graduate schools.

(Correspondence regarding this column should be sent to the writer at The Church of the Epiphany, 1393 York Avenue, New York 21.)

Religion and Health

By

HAL M. WELLS

Chaplain at Philadelphia State Hospital

THE Church is gradually awakening to its pastoral responsibility as the problems of present day living press in on it from every side. People are turning in ever increasing numbers to the Church for guidance when their lives become frought with difficulties and anxieties. It has been very gratifying to both laity and clergy to see the Church meet its task energetically and with courage.

In recent years psychiatrists have been looking at the illness in man not as an isolated thing but as a symptom of general personality disturbance. They have been considering man as a unity, as a combination in one person of both material and spiritual entities. This has led to an ever increasing cooperation between medicine and religion to the end of physical and mental health.

It has been found by many clergy in dealing with upset parishioners that good advice from trained people in the field of psychology and psychiatry has helped a great deal. They have been able to take the teaching of modern psychiatry and sharpen their tool of understanding and spiritual insight.

This combination of technical skills and the general sympathetic understanding of the clergy is comparatively easy for the rector of the large city parish to obtain. He is located where large psychiatric clinics are and where he can pick up a phone and receive considerate attention to his questions. This is not true for the majority of clergy working in the Church. It has long been a problem for the clergy living in localities without adequate medical facilities to obtain this needed help. In order to sharpen his tools the cleric has attempted many things. Some have been able to take graduate work or to attend special classes where he can learn to understand people more thoroughly. Still others have been able to take three months or more from their parish duties and take an intensive course in human problems under

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the Council for Clinical Training where they have the opportunity of studying directly under a clergyman and staff psychiatrists.

It is in an attempt to be of some little help to clergy who do not have sufficient opportunity for psychiatric consultation that we are beginning this new column. This will be a column where anyone can send questions he would like to have answered by competent psychiatrists. These will be answered by physicians who have specialized in various branches of psychiatry. The length of time this column will run will depend upon the need expressed by our readers.

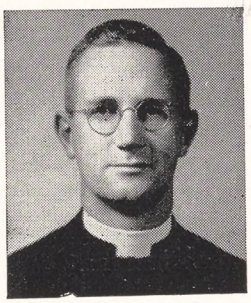
All questions should be mailed to Chaplain Hal M. Wells, Philadelphia State Hospital, Philadelphia 14, Pennsylvania.

Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

THE new plan of the National Council to spend $1,200,000 annually on a campaign of evangelism through radio, movies, and advertising has received wide publicity. Personally, I think the plan is, in general, a good one. Certainly the Church should try to utilize these new mediums in preaching the Gospel. Although the method of raising the funds will not be as effective or as painless as the plan seems to indicate, most parishes will, I hope, do their best to raise their share.



There is, however, at least one great fallacy in the plan. It assumes that when the funds have been provided it will be easy to produce good religious movies, radio programs, and advertising copy. Mr. Jordan ought to know better. He went to Europe in order to produce a film for use in connection with the Presiding Bishop's Fund for World Relief. The result, "Not By Bread Alone," was as ineffective a bit of movie-making as I have seen in a long time. Indeed, the same thing can be said for all the movies produced by or for the National Council. "We Too Receive" (the one about the aviator rescued by a Christian native) might be cited in refutation of this opinion but I think it serves to clinch the argument. The lessons to be gained from that movie, in the order of the force with which they were made, were: 1) it is exciting to be an aviator; 2) Christians help each other and 3) missionary support can be justified by the profit motive. If the third was the lesson intended, the theology involved is, to say the least, open to question. The fact of the matter is that there are men with technical skill, men with good theology, and men with imagination, but there are not, as yet, any with the combination of the three qualities necessary to produce good religious movies. Unless they are hiding, they must be developed.

The same point is more or less true about radio programs. In the discussion of the plan, Bishop Dun pointed out the fact that the proposed radio program would bring us in competition with other programs. Well with what program or programs do we intend to compete—the Catholic Hour, the Lutheran Hour, the Old Fashioned Revival Hour, or the type of soap opera which uses Biblical names and purports to be a presentation of Biblical stories? If we are going to avoid direct competition, we will have to develop something new, which might not be a bad thing for radio as well as for the Church. Again the men to do the job must be trained, for if they exist they have been hiding their light under a bushel.

The part of the plan which calls for "Color ads in mass circulation magazines and farm papers" sounds the easiest and will be, I should think, the most difficult. At least we are in this field further from anything really effective than in the others. The Church cannot invent and slap around such words as "creamy goodness," "double-whipped" or "triple-rich" unless it wants to aid in the final death-blow to all meaning in words. What the Church must learn is to present the most profound truths known to man in concise, dignified yet forceful language. Color, when available (not in Farm Journals), will not help much. What is needed are men trained in both copy-writing and theology. It will take time to produce such men.

It is good to see our Church ready to enter new fields with adequate funds. We desperately need such leadership. But let's put the plan on a sound basis. We will need three years to develop the skills necessary to produce good religious movies, radio programs and advertising. What we need the $1,200,000 for now is for experimentation along these lines. I believe that if we present the plan as one of developing methods of evangelism which hardly exist today, we will not only avoid the disappointment and resentment which will come from viewing what we can produce now but we will, I believe, find more support from the members of the Church for the whole program.

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Baptists Ask for Cooperation With UN and Russia

The Convention Deals With Various Social And International Problems in Resolutions

Edited by Sara Dill

Atlantic City, N. J. (RNS): — A resolution censuring the state department for "military plans and programs of an imperialistic nature evolved for protecting private foreign investments" was defeated at the closing session of the Northern Baptist convention here. The 4,000 delegates approved a substitute resolution supporting the United Nations. The original resolution, submitted by the resolutions committee, stated military alliances of nations have failed in the past and suspicion and ill will are aroused by military missions, financial or otherwise.

Declaring that international relations, particularly with Russia, cannot be improved in "an atmosphere of hate, fear and suspicion," the convention, in another resolution, asked that friendly cooperation with Russia be obtained by "interpreting all international negotiations upon a Christian basis of brotherhood." Churches were urged to make special efforts to create a better understanding of Russia through correspondence, lectures and study courses and by cooperating with the inter-church committee of the American Russian Institute. An attempt was made to strike from the resolution any reference to the institute on the grounds that its personnel and ideals were not known to the convention. However, the resolutions committee named outstanding religious leaders as members of the inter-church group and the resolution was carried as submitted.

In other resolutions the convention acted as follows: Opposed universal compulsory military training and called for discontinuing such training in the public schools. Asked the enactment by Congress and state legislatures of laws prohibiting discrimination in employment because of race, color, or origin. Pledged support of legislation to make available unused immigration quotas for displaced persons. Expressed concern over the growing loss of civil liberties, especially the decision of the Supreme Court permitting search of a home without a warrant. Urged the President to declare a general amnesty for all conscientious objectors, restoring them to full civil rights.

Worship Service

London (wireless to RNS): — The Archbishop of Canterbury conducted a service which opened the conference of the British Labor Party, meeting last week at Margate. Among those attending were Prime Minister Clement R. Attlee and other cabinet members. Philip Noel-Baker, secretary of state for air, read the lesson.

Dean Katz to Speak

Evanston, Ill.: — Dean Wilbur J. Katz of the University of Chicago law school is to be the speaker at the Seabury-Western commencement on June 12. The alumni are to meet the day before when there will be an address by Dom Gregory Dix of England. That afternoon a stained glass window, dedicated to Bishop Frank E. McElwain, is to be unveiled. The speakers at the supper meeting are to be Bishop Emrich of Michigan and Prof. Arthur H. Forster of the Seabury-Western faculty. Major alterations are being made in the Bishop Anderson chapel of the seminary in time for commencement.

Monks in Politics

Athens (wireless to RNS): — Aghion Oros, an independent state in Eastern Macedonia inhabited entirely by Eastern Orthodox monks, is reported to have become an area of sharp tension between a group which wants to preserve the community's exclusively Greek character and another which is seeking to bring it under pan-Slav influences. Although the religious state of Aghion Oros is located within Greek territory, it contains monasteries belonging to the Bulgarian, Russian, Serbian and Romanian Orthodox Churches. The monks of these Churches, according to Greek Orthodox officials here, are taking advantage of current political complications in Greece to stir up dissension, their ultimate object being to make Aghion Oros a pan-Slav stronghold.

Open conflict is said to be develop-

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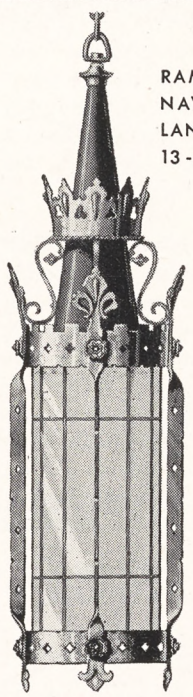

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ing between the Slav and Greek monasteries. Greek Orthodox sources here said the Slav monks, acting on instructions from the governments of Yugoslavia and Bulgaria, have organized a "Religious Pan-Slav Society," aimed at changing the status of Aghion Oros and alienating it from the Greek state. This Society is reported to have the support of the Russian government.

Union Directors

New York: — Benjamin Strong, president of a large New York bank, was elected president of the board of directors of the Union Seminary on May 20th. He has formerly served as treasurer and Mr. Frank P. Shepherd, also a New York banker, was elected to this post. Mr. Strong succeeds Thatcher M. Brown, president since 1936, who is the senior partner of a large banking firm.

Goes to Virginia

Cleveland: — The Rev. Theodore H. Evans, rector of St. Paul's, Cleveland Heights, has accepted the rectorship of St. Paul's, Charlottesville, Virginia, effective September 1. This parish ministers to the University of Virginia where 1,100 of the 4,500 students state a preference for the Episcopal Church.

No C. O. Amnesty

Alexandria, Va.: — If the diocese of Virginia has its way there will be no amnesty for conscientious objectors. The 1946 convention passed a resolution urging full amnesty for them, whether in prison or serving in camps. But this year a special committee headed by Judge John Paul recommended that the resolution be not reaffirmed. The convention also turned down a recommendation to permit local churches to decide whether or not they wanted women on vestries.

Rector Retires

Titusville, Pa.:—The Rev. Albert Broadhurst has formally terminated his rectorship of St. James' Memorial Church here, after service for 35 years. He is retiring from the active ministry and is now living at Townville, Pa. Mr. Broadhurst is secretary of the diocese of Erie, a member of the standing committee and of the executive council.

Delaware Convention

Christiana Hundred, Del.:—A report by a committee on Negro work, calling for new missions and agitation for improved health facilities, was unanimously backed at the convention of Delaware, meeting here at Christ Church. Bishop McKinstry

SUMMER SERVICES

New York City

CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

Denver, Colorado

ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 8, 9:30 and 11.
Wednesday, 10 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan

ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: H. C. 8 a.m.; Morning Prayer, 11 a.m. (H. C. first Sunday).
Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey

CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma

TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
The Rev. Victor Hoag, D.D., Associate Rector
Sunday: 7 and 8; Church School, 9:30 (Except August); Morning Service, 11 a.m. H. C. Friday and Holy Days, 10:30

Evanston, Illinois

ST. MATTHEW'S CHURCH
The Rev. John Heuss, Rector
The Rev. Wilbur Dexter
Sunday: 7:30, 10, 11.
Daily: 7:00.
Wednesday: 7, 11.

Providence, Rhode Island

GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

Omaha, Nebraska

ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wed. at 10 a.m.

St. James Lessons

I The Lord Jesus and Children

II Jesus, Lord of Heaven and Earth

III Friends of The Lord Jesus

IV The House of The Lord Jesus

V Christian Virtues

VI The Lord and His Servant

VII The Lord and His Church

VIII The Lord Jesus Reveals God

IX How God Prepared for the coming of Jesus

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in his address stressed the need for increased attention to youth, and a committee was appointed to promote work among Episcopal students at the University of Delaware.

Speakers at the convention were the Rev. Charles Cadigan who urged support for the Church Society for College Work and Mr. Robert D. Jordan who explained the proposed radio-movie-ad campaign of evangelism. The speaker at the convention dinner was Bishop Angus Dun of Washington.

Got a Cassock?

New York:—Thousands of pastors in Europe have lost their robes and cassocks as a result of the war. There is no chance today to get black cloth—or any other kind for that matter—to make new ones. Church World Service is hoping to find 10,000 second hand robes and cassocks in the United States. If you have one send it to C.W.S. at 37 East 36th St., New York 16.

Bishop Consecrated

London, England: — William M. Selwyn, archdeacon of Bath and prebendary in Wells Cathedral, was consecrated suffragan bishop of Fulham and bishop-in-charge of the Anglican Churches in Europe at St. Paul's Cathedral here. Bishop Blair Larned, in charge of our churches in Europe, flew from Geneva to attend the service at the invitation of the Bishop of London.

Bishop Larned arrived in New York last week to report to the Presiding Bishop on the situation in Europe and to fill a number of speaking engagements.

Bishop Gesner Speaks

Boston: — Bishop Conrad Gesner, coadjutor of South Dakota, was the headliner at the meeting of the Auxiliary of Massachusetts, held in connection with the presentation of the United Thank Offering which was $14,475.

Diocese To Elect

Decatur, Ill.: — The diocese of Springfield (Illinois) is to hold a special convention on June 9 to elect a successor to Bishop John Chanler White who retired at the close of the convention held here on May 21. A committee reported favorably on seven men out of the 26 names placed before them: the Rev. John Higgins of Minneapolis; the Rev. Richard Loring of Baltimore; the Rev. Herbert L. Miller of Champaign, Ill.; Dean Claude W. Sprouse of Kansas City; the Rev. Walter H. Stowe of New Brunswick, N. J.; the Rev. Jeremiah Wallace of Tucson, Arizona; Dean Edward Welles of Buffalo, N. Y.

The convention paid tribute to Bishop White, who was eighty the day of convention, with a dinner attended by about 500 persons at which Bishop Ivins of Milwaukee was the chief speaker. The convention also voted Bishop White a retiring present of $2,000.

Hit Segregation

Boston:—The convention of Massachusetts passed a resolution calling for "the elimination of discrimination and racial segregation in seminaries accredited by the Church" and called for an investigation of the situation.

Harold Bowen Elected

Denver: — The Rev. Harold Bowen, rector of St. Mark's, Evanston, Illinois, was elected bishop coadjutor of Colorado at the recent diocesan convention. Nineteen men were nominated but six of the diocesan clergy withdrew their names. The first ballot cut the number to six, with Mr. Bowen receiving the largest number from both the clergy and the laity. He received the necessary two-thirds vote on the clergy second ballot and on the lay delegate fourth ballot.

The convention and the Auxiliary, meeting concurrently, attended a memorial service for the late Bishop Johnson, for many years editor of THE WITNESS, and Bishop Ingley paid a tribute to him in his convention address.

The Rev. Thomas V. Barrett, head of the division of college work of the National Council, was the speaker at the convention dinner.

Evangelism Is Urged

Hartford, Conn.: — Bishop Budlong in his address to the convention of Connecticut called upon churchmen to join in a diocesan program of evangelism next fall, aimed at revitalizing the present membership and bringing in new members. He asked for groups in each parish that would study the faith and practice of the Church. He supported the National Council's radio-movie-ad plan but stated that such a publicity campaign "will be of small avail unless at the same time we of the Church more earnestly and effectively live and practice what we profess to believe." The convention unanimously endorsed the proposal of Bishop Budlong and instructed him to appoint committees to further it.

Bishop Walter Gray, coadjutor, in his address stressed the need for new missions in many parts of the state to meet the needs of a growing population; called for better religious training for both children and adults; cited an urgent need for well qualified men for the ministry.

Justice Owen J. Roberts, president of the House of Deputies, was the speaker at the convention dinner, sponsored by the Church Club, and called upon the United States to take the lead in promoting the federation of "like-minded" democratic nations.

Minnesota Convention

Minneapolis: — There were four bishops at the convention of Minnesota which met at St. Mark's Cathedral here, May 20-21: Bishop Keeler, Bishop Kemerer, suffragan of the diocese, Bishop McElwain, the retired bishop of the diocese, and Bishop Lane W. Barton, the bishop of Eastern Oregon who was the speaker at the convention dinner.

Bishop Keeler, in his address, said that in his opinion "the question of clergy supply is the most serious one confronting the Church today. The whole question of clergy salaries

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came into the picture. I cannot escape the conviction that the vestries and people in our smaller places must rouse themselves to a realization that salaries are too low to keep promising men at work."

He also announced that Bishop Kemerer, having reached the age of retirement, would submit his resignation to the House of Bishops in November, but that he would not ask for episcopal assistance at this time but instead would use the money to employ a director of religious education.

The convention adopted a budget of $124,610.

Evangelism Needed

Albuquerque, N. M.:—Bishop Stoney called for increased emphasis on personal evangelism and increased confirmations at the convocation of the district of New Mexico and Southwest Texas meeting in Gallup, N. M. The convocation passed a resolution calling upon General Convention to provide a more equitable basis for clergy pensions and to equalize the method of calculating pensions for bishops and other clergy.

Wants a Suffragan

Syracuse, N. Y.:—Bishop Malcolm Peabody urged the election of a suffragan bishop at the convention of Central New York, held here May 13-14. He declared that the duties of Archdeacon Higley, who is both diocesan secretary and archdeacon, were so heavy that missionary work was being neglected. He declared that reorganization was called for and suggested either a secretary and an archdeacon or a secretary and a suffragan bishop. He himself prefers the latter since a bishop would make it possible for all visitations and confirmations to be taken by bishops of the diocese without calling in outside aid. A committee of ten clergy and ten laymen was appointed to investigate the changes proposed and to report as soon as possible.

A resolution, presented by the Rev. Burke Rivers who is chairman of the social service department of the diocese, was passed condemning the use of federal funds for parochial or sectarian schools. A budget was passed which will require an increase of $18,000 over present giving in order to meet a budget of $137,136.

A notable address was delivered by Prof. William Dennis of Pennsylvania State College who emphasized that we are a "dying Church" unless we concern ourselves with a greater evangelistic effort and a deeper concern for the missionary opportunities in the diocese, especially in rural areas.

To Enter Union

New York:—Two sons of Presiding Bishop Sherrill, Henry and Edmund, are to graduate from Yale this month and then plan to study for the ministry at Union Seminary here.

Welles Withdraws

Buffalo:—Dean Edward Welles of St. Paul's Cathedral here, who missed being elected Bishop coadjutor of Western New York by but a few votes at the recent convention, announced on May 28th that he "and the clergy who supported his candidacy have agreed to withdraw his name from any further consideration." A special convention for the election is to be held here June 10. In the last election, when the convention failed to elect after five ballots, the Rev. Louis W. Pitt, rector of Grace Church, New York, was short just one clergy ballot of election. The story is current that two clergy votes, intended for him, were not properly marked and therefore were not counted.

Northern Michigan

Iron Mt., Mich.:—Bishop Page in addressing the convention of Northern Michigan, held here May 21, commended the people of the diocese for the progress made in the past five years, and called upon them to work in the three years ahead toward the goal of making the diocese completely self-supporting. He also expressed concern over the status of religious education and urged that outstanding laymen be used as teachers. Robert Jordan, director of promotion of the National Council, spoke on world relief and also outlined the proposed radio-movie-ad plan of evangelism. Bishop Emrich of Michigan was the preacher at the convention service.

Rural Workers

Lebanon, Mo.:—Bishop Haines of Iowa led the quiet day at the meeting of the Rural Workers Fellowship of the diocese of West Missouri, meeting here May 20-22. At the business session there was discussion of minimum salaries, upkeep of mission properties, use of laymen in missions.

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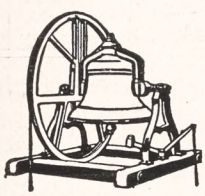
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Kenosha, Wis.: — Commencement festivities at Kemper Hall here got under way on May 24, founders day, with the traditional lantern ceremony when the new girls were admitted into the ranks of the old girls. Grace Lawrence of South Haven, Michigan, was chosen by students and faculty to be the queen on this occasion. The graduation at the school in on June 10 when Bishop Ivins of Milwaukee will award diplomas and the Rev. Carroll E. Simcox of the University of Wisconsin will preach.

Iowa Convention

Des Moines, Iowa: — The convention of Iowa was held here May 13-14, with Bishop Haines stressing the need for advancing work in the diocese. Most of his recommendations were adopted: the acceptance of the mathematical quota for missions; a program for proportionate giving to be promoted by the departments of promotion and education; approval of the National Council's radio-movie-ad program of evangelism; approval of the proposed move of the bishop to this city from Davenport; instruction for lay readers; authorization for the diocese to join the state inter-church council; the appointment of a council of advice to the bishop in marital matters.

Bishop Quin of Texas was the speaker at the convention dinner and said that he hopes to confirm President Truman. "I'm out to get that boy," he said, "and I'll stay on his neck and not let go."

Meeting concurrently was the Auxiliary with Mrs. Quin the headliner.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS A. J. HART
Churchwoman of New York

THE WITNESS did a great service to the Church some years ago by pointing out in a number of articles and editorials that elections of bishops should be orderly, with an impartial committee to receive nominations and report to the convention. This was done I believe in Pennsylvania, Washington, Western Massachusetts and other dioceses, and these were all praised by your paper for this. However when it came to the election last week in New York this largest diocese in the Church reverted to the caucus method. Is THE WITNESS to let this pass?

* * *

FREDERICK M. ELIOT
President of the Unitarian Association

I greatly appreciate your courtesy in sending me a copy of THE WITNESS of May 22 containing your article concerning Stephen Fritchman and the recent crisis in the affairs of THE CHRISTIAN REGISTER.

Without expecting you to agree with me, I simply want to go on record as saying that the action taken by our board of directors which was ratified by the action of our annual meeting last Thursday was not due to any basic change of policy or attitude and most certainly does not represent a surrender to the spirit of a "witch hunt" or a "red hunt."

In a release issued to the press following the annual meeting, the officers of the association stated that they interpreted the action taken as a mandate to follow the straight road of true liberalism without yielding to pressure from either the extreme right or the extreme left.

* * *

MISS RUTH HUNTER
Churchwoman of New York

The issue of May 29th has just arrived and I hasten to thank you for it. There has been a good deal of discussion as to whether or not the Federal Council of Churches is "leftist" and this number is an effective answer to the charge. I hope that the number may reach those laymen of Alabama and elsewhere who seem so filled with fear of honest discussion of vital matters.

* * *

A FORMER CHAPLAIN
Residing in the Southwest

I am much interested in the ex-chaplain's potent comments, quoted by you, and in your issue of the 8th and also in your comments about alleged clergy shortages on the 15th. The two things relate, naturally, to each other.

As an ex-chaplain, I endorse all your chaplain said. The chaplains did get a raw deal. A friend suggested to me that bishops expected to fill all the impossible, vacant missionary posts with returned chaplains who were out of jobs and had to take whatever was offered. I just returned from conducting a mission for a friend in a district 1500 miles from here. He is an ex-navy chaplain with a wife and two children. The place he has is impossible, but my hat is off to him for the guts and the faith he displays, and his determination to carry on with his vocation to the priesthood, wherever it places him.

I have been out of the army nearly fifteen months and am still without work. I may be an unemployable screw-ball, but the fact remains that this is my first unemployment in more than twenty years as a pecusan minister. Before four and a half years in the army, I had one parish for one year, another for four years and a third for ten years, in that order.

I don't mind for myself, but my wife has now become the breadwinner for the family, and my two children of high school age probably think of their old man as a loafer.

May I add my voice to those who ask, "If there's a clergy shortage what about many of us now unemployed?" Like your chaplain friend, I suspect there are many of us without work.

So far as basic stipends are concerned, why not a clerical union with striking powers, until a living wage is provided?

Please do not use my name, it may embarrass my bishop and others.

* * *

MISS RUTH HAEFNER
Churchwoman of Portland, Ore.

The May 22 WITNESS is filled from cover to cover with pertinent items. You certainly are right on the case of Mr. Fritchman and the Unitarians. The board of the Unitarian Church here voted 10 to 3 that their pastor should not introduce Henry Wallace at a meeting here.

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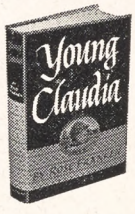

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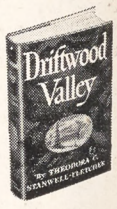

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The WITNESS

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JUNE 12, 1947



CHARLES KEAN, GARDINER DAY AND STOUGHTON BELL OF THE EVANGELICAL FELLOWSHIP . . .

Episcopal Evangelical Fellowship

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Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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4:00 P. M. Evening Prayer and Sermon.
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Sunday: 8 and 11 A. M.; 8 P. M.
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Thursdays: 11:00 and 12:05.

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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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JUNE 12, 1947
Vol. XXX No. 26

Clergy Notes

BRADNER, JOHN, formerly in charge of Trinity, Stoughton, Mass., is now in charge of St. Timothy's, Jackson, Mich.

COE, FRANCIS T., formerly rector of St. Stephen's, Cleveland, is now rector of the Good Shepherd, St. Ignace, Mich.

FISCHER, GORDON, curate at Grace and St. Peter's, Baltimore, becomes rector of St. John's, Kingsville, Md., on June 15th.

FREEMAN, ARTHUR C., formerly assistant at St. Andrew's, Jackson, Miss., is now vicar of St. James', Centerville, Calif.

PETTIT, Lauton W., in charge of a number of missions in the diocese of Southwestern Virginia, becomes the rector of St. John's, Halifax, diocese of Southern Virginia, on July 1.

PRATT, JULIUS A., formerly rector of Trinity, Crowley, La., is now rector of Grace Church, Whiteville, N. C.

SPRUILL, EDWARD, formerly rector at Rocky Mount, N. C., is now rector of Grace Church, Plymouth, and St. Luke's, Roper, N. C.

THOMAS, WILLIAM A., who has spent most of his ministry in Alaska, is now rector of St. Thomas Church, Port Clinton, Ohio.

VRUWINK, JOHN HENRY, was ordained deacon on May 18 by Bishop Oldham at St. John's, Ogdensburg, N. Y. Mr. Vruwink is a former minister of the Dutch Reformed Church, and is now an assistant at St. John's.

WALKER, FRANK E., formerly in charge of the Redeemer, Avon Park, Fla., becomes priest-in-charge of St. James', Alpine, Texas, July 1.

WASHINGTON, J. M., formerly of Goochland, Va., is now in charge of the Kilgore-Gladewater area in the diocese of Texas.

Praying For the Dead

Send for this Tract, which explains the teaching of the Church about the Faithful Departed.

The Guild of All Souls
The Rev. Franklin Joiner, D.D.
Superior
2013 Apple Tree Street, Philadelphia 3, Pa.

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Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
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Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services

Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA N. Y.
Rev. Frederick T. [illegible]enstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
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The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

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Cathedral of Democracy
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Rev. Peter M. Sturtevant, Associate Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Stresses Need for Relevant And Creative Faith

Only Thus Can Men and Nations Come to Terms With the Tremendous Pressures of Modern Life

By Charles D. Kean

President of the Episcopal Evangelical Fellowship

Kirkwood, Mo.:—Will the Protestant Episcopal Church be able to make a vital contribution to the world-wide need for a relevant and creative faith by which men and nations may come to terms with the tremendous pressures of modern life? This is an open question.

Those of us who have lived within the Episcopalian tradition are used to it. We know what it does to satisfy our own spiritual longings. We know that the heritage we have received, handed down and developed since the days of the Anglican Reformation, is one of faith tested in life. But in terms of these modern days, our feeling of satisfaction may actually be an escape. Certainly in terms of modern needs, there is no guarantee that the world will appreciate our sets of values.

The primary concern of the evangelical in the Protestant Episcopal Church is that our heritage of faith and practice be made available today, not in abstraction from society, but in terms which have a real meaning in these days of colossal political, economic and physical power. This commits us to unity between the Churches. And this is much more of an issue than whether we Episcopalians find internal unity, desirable as that may be.

The core of evangelical faith today, as always, is the preaching of Christ crucified as the revolutionary factor in the lives of individuals and groups, with the Church being the fellowship of those who share that transforming faith. And it is our evangelical conviction that this faith, when presented as itself, not compounded with alien elements, is as vital and relevant today as in the time of Paul, Augustine and Luther.

There are two basic doctrines which the evangelical can never compromise, even to secure internal unity in the Church, else that unity will be at the expense of relevance. The first of these is the doctrine of Justification by Faith. There is no substitute for the personal conviction of each individual Christian, because it is by means of his faith that the Church itself comes to life in every age. By means of individual faith, man exercises his freedom and chooses the basic group setting which will give meaning to his life.

There is no way by which the question can be by-passed which Christ asked the disciples on the road to Caesarea-Philippi—"Whom do ye say that I am?" Unless a man shares personally, individually, immediately in Peter's confession, "Thou art the Christ," he can have no functional share in the Christian answer to the world. Except he consciously and deliberately makes Peter's confession his own in the context of actual political and economic and social decisions, his Church is not actually different in any significant way from some kind of fraternal order, proud of its ancestry but with nothing much to say.

It is only in the setting of Justification by Faith—our own personal conviction—that we create in the grace of God a fellowship which can have a transforming impact on the world. But lest this fellowship become apostate to the faith which created it, there is the twin doctrine of evangelical conviction—The Priesthood of All Believers.

This second doctrine is the statement that the job of bearing Christian witness is common to the entire body of the fellowship, and that it is the function of the official ministry to represent and dramatize liturgically what is proper to the entire Church. The official priesthood is in this fundamental sense created by the Holy Spirit, which is the life force, not of an order of ministry, but of the whole body which chooses to deputize certain individuals to one ministry in Church administration and other people to other ministries in political and economic life.

The doctrine of the Priesthood of All Believers saves the Church from the foolish pretensian that one tradition of official ministry is in some intrinsic way superior to the traditions of other bodies. It also saves the Church from allowing the laity to abdicate ultimate authority and responsibility to a supposedly superior order of priests, which will then make pronouncements on faith and morals in a vacuum without really changing the course of history. Particularly is the Eucharist saved from being a sacrificial rite offered by a superior individual on behalf of others, but rather our Holy Communion retains its apostolic meaning. It is the sacrifice of "our selves, our souls and bodies" which all of us offer in many ways as the minister leads us in that act of sacramental identification with our Lord.

There is one particular area where the force of evangelical conviction must make itself felt if it is to relate our Anglican heritage to the need of the world. The evangelical is committed uncompromisingly and

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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unequivocally to the practice of what is called "open communion." Indeed, any other kinds look to him like a blasphemy. If unity in Christ is the answer to a divided world, who are we Episcopalians to put man-made stumbling blocks in the way?

Several persons have proposed possible ways for our Church to achieve internal unity. The differences of opinion at the last General Convention have bothered them. It is too bad when there is variance within the household of faith, but it is a betrayal and a tragedy when faith itself must be dulled in order to avoid variance. We of the Episcopal Evangelical Fellowship will be glad to discuss all possible ways to strengthen the internal solidarity of the Protestant Episcopal Church with anyone, provided that we can remain loyal to the apostolic heritage of "Justification by Faith," "The Priesthood of All Believers" and "Open Communion."

If these central evangelical convictions are maintained, the Church has a basis upon which to winnow the wheat from the chaff in matters of religious definition and practice. Above all it can talk to the world in terms of what the world needs—a principle upon which the divided personalities of individuals can be unified, and a loyalty in terms of which a divided society can find a realistic unity.

THE PICTURE ON THE COVER

Boston:—Three of the leaders of the Episcopal Evangelical Fellowship are caught by a news photographer as they boarded a train in the South Station for a trip on behalf of the organization. They are the Rev. Charles D. Kean, the president of the organization; the Rev. Gardiner M. Day, former president, and Mr. Stoughton Bell, the chancellor of the diocese of Massachusetts, whose article appears in this number.

CONFERENCE ON RURAL WORK

Parkville, Mo.: — Bishop Fenner of Kansas and Dean Claude W. Sprouse of Kansas City opened the conference on rural church work which convened here June 9 and will continue through the 20th. The dean of the conference is the Rev. E. Dargan Butt, instructor at Seabury-Western Seminary, and there are lectures by distinguished authorities in rural life. Those attending are to make a tour of the farm given to the National Council as a center for rural Church work this coming Saturday, and the following day members of the conference are to preach in neighboring parishes and missions. There are about sixty enrolled, including clergy, women workers, seminarians, representing all parts of the country.



The Rev. Samuel M. Shoemaker, rector of Calvary, New York, whose article on what should characterize an evangelical missioner is featured in this number

PRINCESS HEADS YOUTH COUNCIL

London (wireless to RNS):—Princess Elizabeth has accepted the invitation of the Archbishop of Canterbury to become president of the Church of England Youth Council. She hopes to attend the Youth conference to be held at Canterbury in August which will be attended by young people from a number of countries.

COMMENCEMENT AT SEWANEE

Sewanee, Tenn.: — Ellis Arnall, former governor of Georgia and alumnus of the University of the South, was the speaker at the commencement exercises here on June 9 when about fifty men received degrees. The sermon at the service the day before was preached by Bishop Scarlett of Missouri.

Those to receive honorary doctorates were Mr. Arnall, Senator Harry P. Cain, Bishop Quarterman of North Texas, the Rev. L. Valentine Lee of Jacksonville, the Rev. Willis P. Gerhart of Abilene, Texas, William R. Webb of Bell Buckle, Tenn., Oscar N. Torian of Indianapolis and Charles S. Piggott of Washington.

HISTORIC PARISH RECEIVES BELLS

Philadelphia:—Old Christ Church here was presented with two new bells on June 4 which have been added to the set of eight that rang with the Liberty Bell on July 4, 1776. They were given by the neighborhood business men's association of the parish which is composed of men of all sects and creeds. The bells are symbolic of the spirit of freedom, being cast from metal captured from the Germans, Japanese and Italians — metal originally forged into weapons to crush liberty. They are given in memory of men of the neighborhood who fought in world war two. The metal which came from the army ordnance on order of President Truman, was shipped to the famous Meneely Bell works at Troy, N. Y., whose craftsmen studied the existing bells in order to determine the right tones for the two new bells. When they were installed the workmen found that the sturdy belfry was ready to take the weight—420 pounds and 250 pounds.

Special ceremonies marked the dedication; Rabbi D. A. Jessurun Cardozo gave the invocation; Bishop Oliver Hart blessed the bells; Rector E. Felix Kloman received them from the committee of the business men; Robert T. McCracken, chancellor of the diocese of Pennsylvania, gave the address.

COMMENCEMENT AT VOORHEES

Denmark, S. C.: — President-elect Harold L. Trigg of St. Augustine's College was the speaker at the commencement of Voorhees Normal and Industrial School, held here May 28th. Bishop Gravatt presented diplomas to 34 from the junior college; 44 from the high school and 22 tradesmen.

It was the 50th commencement, and for 25 of these years J. E. Blanton has been principal. He writes THE WITNESS: "We retire tomorrow —my wife and I." E. H. McClenney, former dean at St. Augustine's became principal on June 1.

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The Education for Evangelical Christians Is Vital

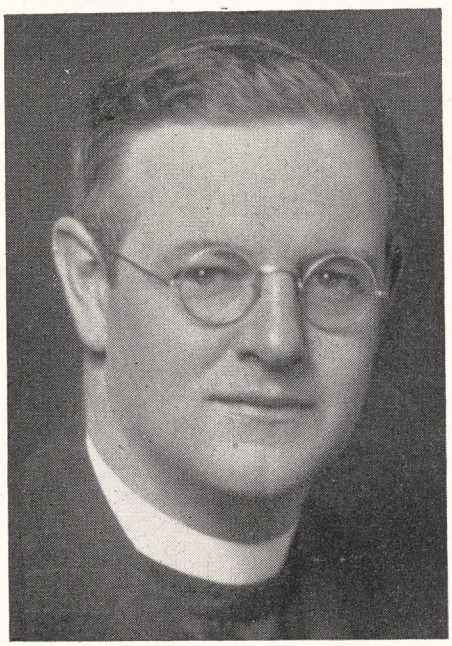
The Responsible Answer to Life's Challenge Has to Be Hammered Out in Parishes and Homes

By Charles F. Penniman
Vice-President of the Episcopal Evangelical Fellowship

St. Louis, Mo.: — The turmoil in the place of education has become an open sight for the most casual observer. This may be more in the public eye when the occurrence is in a national headquarters, but it is not only there; it is everywhere. Neither do we consider that it will be healed by curing a national headquarters. Even that eminence can not carry the errors of us all; perhaps it has already carried too much of the blame. The urgency is where the people are and they are at home with their own pastors.

A turmoil is not always bad, it would be only if it were futile and led to dead results. Perhaps we are discovering that the ingenuity and best hunch methods are not really relevant to the requirements of education in religion, even though they often result in letters to the papers about thriving and popular Sunday schools. We must have known for a long time that the most sophisticated and polished techniques of general education are no good for us unless we know what we want to do with them, in spite of the published pictures of childishly contrived Indian villages or well planned temples at Jerusalem. Many people have been saying that we need a new understanding of the whole matter; and, if the turmoil really leads there, one might look on it and say "Behold, it is very good."

But there is one response to such a challenge that would strike dread into the heart of any evangelical, or any other honest Christian for that matter. Turmoil in our times has engendered the cry from many cravenly tormented people: "It is all too hard for us; We need an authoritarian answer." Sometimes the lazy and sometimes the energetic who believe in authoritarianism, choose them out a leader to whom they would turn over this problem of a new understanding. This authority will understand, they assume; he can put everything we ought to be doing into a nice uniform set of packages and deal them out. The dead body of minimum knowledge, so delivered, would doubtless serve two purposes: whoever made it would be an obvious scapegoat who, when the time is full, could be diligently driven out of the camp for the sake of a purged conscience; and, in the meantime, the really responsible body of all "believers" would not have to be disturbed by the turmoil. There are both Churches and states which have lived for a long time on the basis of an authoritarian substitute for a personal meeting of the



The Rev. Charles W. Sheerin, rector of the Epiphany, Washington, is one of the leaders of the Episcopal Evangelical Fellowship

demands that life presents, but they are filled with violence and blood; no one doubts that the day cometh.

But let no one suppose that the alternative to a national headquarters approach is that in these days every man shall do what is right in his own eyes. Such a state of affairs has meant that the highways become so unsafe that traffic is not worth the trouble. No, the promises of God are where the people are and they are at home in their own parishes with their own pastors. Of course their parish is not just an accident of history, neither is their pastor just a nice man of uncertain parentage. Both are in the context of a living response to a question which only an inward ear can hear. They have heard and are giving an answer to an insistent demand for their own clarification: "Whom do ye say that I am?" Their association for the answer is with angels and archangels and with all the company of heaven; it is also with the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of witnesses. The question is not just any old question and the answer cannot be whatever happens to come to mind. These fellows, our associates, are listening; and outside of their company the question would only be another batting of the breeze in the first place. This is a holy apostolic community, but the only place it knows itself to be such is where the people are making the decisions of their day to day life in the recollection of the question and in the realization of the answer.

This does not rule out the national headquarters, rather it gives it meaning and an honest Church will not ask it to do the work that can only be done where the people are. Nor does it rule out the House of Bishops with its demands for a national headquarters, rather it makes them real; it knows them to be set apart within the group life to perform functions within that life. A modern way of saying it is that they are constitutional officers, an ancient way of saying it is that they are an apostolic succession. The meaning is the same if one knows where the heart of the matter lies: it is in the people, where the Holy Spirit is promised and realized, where the vital question is being asked and the resonant response sounded. The thing is all backwards when some say that lacking a bishop there is no Church; getting the horse before the cart, the saying is: without the Church there is no bishop. And their office, when it is real, speaks to us a unity far transcendent and precisely in Christ. It will not seem slighting to any one to realize that in some such setting we also have an educational national headquarters. It has no superknowledge, and in its name cannot be recommended any super-authority; that would be too easy a way of supposing that we might come to ourselves after squandering our substance in every form of noisy unreality. No, an evangelical understanding of the educational reality is not latitudinarian nor anti-

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nomian. Fundamentalists have always wanted to suppose that it was a kind of haphazard easy tolerance because fundamentalists never know where a living and responsive authority really is; they always distort the understanding that transforms the faithful answerer; they make the keys of the kingdom of heaven a kind of thing that can be converted into property and stored away somewhere. But the faithful, who are charged to nurture their children in the chastening and admonition of the Lord, will not be led astray to understand their opportunity in fundamentalist terms.

But what about this matter of a new understanding, or, as some say, a new approach to the Church's education which the people know in the echo of their practical cry, "Thou art the Christ, the son of the living God." If the ingenuity and best hunch methods are irrelevant to this high task, and the best polished techniques of general education are no use to us unless we know what we want to accomplish with them, and there would be no good purpose in electing the best possible commission to solve the dilemma, and we only tease God when we clamor for a sign from heaven even through the "proper channels"; then where do we look? Would it be too much to suggest that the blessed company of all faithful people go to work? There is no place for them to do that except where they are. That might be it: but they will need understanding of where they are as well as of the meaning of their faithfulness; and no one can tell them. This would be a discovery of their very own. Guidance might be suggested and here is one of many spots at which it might be picked up.

Sometime or other these children of the household are going to hear the words: "Lift up your hearts"; and they will be expected to give a highly personal answer. These words when they come to life do not seem to us just words of good counsel from here or there; they are in the language of the fellowship of the Holy Spirit. They are heard by those who have been, and who are, exploring that fellowship; to others they might be heard as a moral injunction in the form "you ought to lift yourself"; or, as an exhortation in the form "heave ho, now, it is heavy but let's do it"; or in a host of other objective and irrelevant guises. A mighty achievement would be wrought in this group life if its young, and old alike, might hear them from within, in the form of the proclamation of a new and undreamed of possibility for a dimension of living.

But we all know that to hear the language of a family vitally one must be exploring the life of that family as a member, and this is a vital hearing that is being talked about. The same thing would go for hearing the language of the Chamber of Commerce or of the Communist party; any language. But it is only a living organism that has a language. Who can, for instance, in the year 1947 hear the language of the Congress of the United States, which sounds so like sheer barbarism. Perhaps here is represented too truly the uncouth sound of a people that has no real and common basis for understanding the meaning of its own life, a people that is no people, a generation that has lost its vital language. The country is both like that and not like that. If the Church has a real and common basis for understanding the meaning of its own life it holds it tenuously. How can the Church, where the people are, tighten its meaning; how can it accompany its young in the exploration of its commonness? These are not answers, these are questions. It is firmly understood that people ought to stop giving the final answer before the real first question is asked.



The Rev. E. Felix Kloman presided at unique ceremonies at Christ Church, Philadelphia, last week. He is a leader of the Episcopal Evangelical Fellowship

There is no doubt that where the people are, where they live in the common day by day enterprise, is being hammered out the responsible answer to life's challenge, which is this faith. The practical thing, then, would be for the community to tighten its apprehension of its commonness, not through studying its Prayer Book but by living its life; and, by the process of living together meaningfully, accompany its young in the exploration of its hidden brightness. Then would the Prayer Book, and the Scriptures, too, come alive as the vehicle of a living way. Where hearts are indeed being lifted up unto the Lord, he is speaking into them really. There we know that Christian education is going on: exploration of this community is taking place, the values of its peace are being tasted, the commitment wherein members are partakers of the resurrection is being known.

NOTABLES AT HOBART

Geneva, N. Y.:—Eleven notables took part in the commencements of Hobart and William Smith Colleges, June 5-9, taking part in discussions on "the moral and civil responsibility of education to the community" before about a thousand alumni. Those taking part were Mrs. Franklin D. Roosevelt; the Hon. John G. Winant, former ambassador to England; Paul Herzog of the National Labor Relations Board; William A. Eddy, former president of the colleges and now assistant to the secretary of state; Frank C. Moore, comptroller of the state of New York; President Edmund E. Day of Cornell; the Rev. Robert I. Gannon of Fordham; Amory Houghton, industrialist; A. A. Taylor of Fisk University; Edward P. Curtis, former chief of the U. S. strategic air force in Europe.

Another distinguished guest was Bishop Charles K. Gilbert of New York who preached the baccalaureate sermon in Trinity Church on the 8th.

Degrees were awarded to 88 men and 36 women. The occasion marked the 125th anniversary of Hobart.

YOUNG CLERGYMAN DIES

Camden, Del.:—The Rev. J. Claud F. Strong, a recent graduate of the Episcopal Theological School, ordained priest in 1945, died here on May 19th of a heart attack.

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Toward a Living Marriage Canon

by Stoughton Bell

Chancellor of the Diocese of Massachusetts

I AM sorry to disagree with my learned brother Col. Dykman, chancellor of Long Island, but as I see the situation his argument is based upon a wrong premise. In his article "The Meaning of the Marriage Canon" appearing in the March 9th issue of *The Living Church* he refers to the report of the commission that reported two new canons to the House of Bishops and says "In the canon presented as proposed canon 17 and enacted after amendment by the House of Bishops, as canon 18." But the canon presented by the commission was not amended but was turned down in the House of Bishops and a committee of Bishops was appointed to bring in a new canon. This committee reported as follows: (I quote from the "Report of the Special Committee on Marriage Legislation" to the House of Bishops.) "Your special committee consisting of the Bishop of Missouri, the Bishop of North Carolina, the Bishop of Upper South Carolina and the Bishop of Western New York to consider the question of legislation, upon the subject of holy matrimony (Note that the committee was appointed "to consider the question of legislation upon the subject of holy matrimony" not upon the commission's report) recommend unanimously the adoption of the following resolutions:

I. Resolved (the House of Deputies concurring) that canon 16 be amended to read as follows: "canon 16" (now canon 17) "Of the Solemnization of Holy Matrimony"

Then follows the canon as it was adopted by the General Convention

II. Resolved (the House of Deputies concurring) that canon 17 be amended to read: "canon 17" (now canon 18) "Of Regulations Respecting Holy Matrimony"

Then follows the canon as it was adopted by the General Convention.

Therefore we are not dealing with the report of the commission and Col. Dykman's remarks concerning it cannot be taken as an interpretation of the canons drafted by the committee of Bishops. Who can say what interpretation that committee or even the House of Bishops that first adopted them would place on the words of the canons?

In attempting to interpret the canon I submit that we are not bound by an interpretation placed upon them by the commission that reported to the House of Bishops. Their report and the canons that accompanied it were not before the House of Deputies even in amended form.

Col. Dykman goes on to say "It never occurred to me that anyone could have the slightest doubt that the same rule governed both classes of applicants" i.e., for permission to be married after divorce by a minister of this Church for a judgment as to his or her marital status.

In this connection we should consider canon 16 "Of Regulations Respecting the Laity" that deals with the one "who desires a judgment as to his status in the Church and provides that he shall lodge * * an application with the bishop," and unless the bishop sees fit to require the person to be admitted or restored to the Holy Communion he shall "institute such inquiry as may be directed by the canons of the diocese * * * and should no such canon exist the bishop * * * shall proceed according to such principles of law and equity as will insure an impartial decision." (canon 16, sec. 2) section 3 (b) of the same canon provides that "any persons who have been married * * * otherwise than as this Church provides, may apply to the bishop for recognition of communicant status."

Let us assume then that one has remarried after divorce and a minister of this Church has "cause to think that that person has been married otherwise than as the word of God and the discipline of this Church allow" such minister before receiving such person to the ordinance of Holy Communion

> "shall refer the case to the bishop for his godly judgment thereupon. The bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing." canon 16, sec. 3 (a).

If then Col. Dykman is right when canons 16, 17 and 18 are read together the bishop is not limited in granting permission to a divorced person to be married by a minister of this Church to the cases where he finds the facts set forth in canon 17 section 2 clause (b) since in the cases of a divorced person already married the bishop must take into consideration "the godly discipline both of justice and mercy."

Let us now consider the phraseology of canon 18 section 2 clause (b). It should be remembered that this is a permissive canon. Under it the bishop

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can do nothing unless he is *satisfied* that the parties intend a true Christian marriage. (Italics mine)

> "If the bishop * * * is satisfied that the parties intend a true Christian marriage he *may* refer the application to * * * the court." (Italics mine)

The bishop is then warned that he must take care.

> "The bishop * * * shall take care that his * * * judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind and will thereto, and is a holy estate instituted of God and is in intention life-long."

First let us deal with the sentence as it ended with the above quoted words. Assume if you will that the applicant was an active member of this Church in good standing and the amendment or dissolution of the former marriage had taken place more than one year since its entry in a civil court of competent jurisdiction and it was found by the bishop or the court to which he referred the question that the former marriage had not been a true Christian marriage as defined above. Under these circumstances it is hard for me to believe that the bishop could do otherwise than to declare that the facts establish that no marriage bond as the same is recognized by this Church existed. But Col. Dykman would say you have not taken into consideration the words that follow. This is true. They follow a semicolon and they read

> "But when any of the facts set forth in canon 17, section 2, clause (b) are shown to exist or have existed which manifestly establish that no marriage bonds as the same is recognized by this Church exists, the same *may* be declared by proper authority." (Italics mine)

These words like the rest of the section are merely permissive. They are not exclusive. Had it been intended that they should be exclusive the draftsmen should have used exclusive expressions such as "but only when the facts existed etc." can the bishop declare that no marriage bonds as the same is recognized by this Church exist. As I read the words they mean only that when those facts or any of them are found to exist the bishop should or *may* declare them.

Evangelical churchmen desire that the new marriage cannon be administered in a way which will result in an increasing number of Christian marriages. There is considerable disagreement concerning the meaning of the new canon passed by General Convention last September. While a determining factor will be the decisions handed down in different dioceses as the result of the consideration of actual cases, these decisions will be decided in large measure on the basis of the interpretation of different bishops and chancellors. Therefore, we believe that the following reply of Mr. Stoughton Bell, chancellor of the diocese of Massachusetts, to an earlier interpretation by Col. Dykman, chancellor of Long Island, is significant.—E.E.F.

What Makes a Good Missioner?

by Samuel M. Shoemaker

Rector of Calvary Church, New York

EVERYONE who is in close touch with the ever-changing moods of men and women will recognize that there is a "going in the tops of the mulberry trees" today which, if it be not yet full-blown spiritual awakening, may be the prelude to it. People's guilts and fears, their search for abiding security, their discovery that paganism and materialism do not actually work well over the long haul of daily life, have opened them to the influence of a vital religion. The amount of material in secular magazines relating to religious faith, the increasing number of commercial firms that realize nothing is more to the fore in the popular mind than interest in religion, are indications that the Church has seldom had a greater opportunity than it has at present.

We will agree also that whatever is to move in and capture this interest must have in it three qualities: (1) an experimental, inductive approach which gives to people a handle by which they may lay hold of a vital religious experience; (2) open-mindedness to new truth, readiness to meet the scientifically-minded half way and try to find common ground with them, appreciating and not condemning their special approach and conviction; and (3) rootage in the past, some previous trial and test which gives a historic basis, and establishes an organic relation with historic Christianity. All this gives to the Episcopal Church a rather special opportunity, if we will dig ourselves out of our conventional ruts and really give people what we have to give. And this applies, for obvious reasons in a particular way to the convinced evangelical members of the Episcopal Church.

One of the effective ways in which genuine evangelism has always been carried on is by parochial missions. A man experienced in this work is invited to visit a parish for a week, say, preaching every evening, meeting smaller groups throughout the day, and talking with individuals. Many people can date a fresh grip in their religious life to some special effort of this kind, supplementing the steady impact of the regular parish work.

Such missioners are not easy to find. Many who

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are trained in it belong to a very different school of thought from the evangelical. We have thought it well, therefore, to outline some of the characteristics which should belong to such a missioner, hoping in this way to cause men to be recognized who may now be ready to do this kind of work, but have not been given opportunity to do it, and to encourage others to "stir up the gift that is in them," latent, perhaps unrecognized, but at this time greatly needed by the Church. We are not describing an archangel; we are denoting qualities that might all be found in some men, and some of which might be found in quite a number.

The first characteristic is that a man should know what conversion is in his own life. Whatever the relation between sudden and gradual elements, the essential experience must be there, or he cannot pass it on to other people. Defeat in human relations, defeat in character, inability to work with others, temper, pride—these things must have been dealt with through such a spiritual struggle as has resulted in actually putting God first in his considerations and in his emotions. Clergy intent upon mere professional advancement, and itching to be somewhere else than where they are; clergy whose homes are divided because they have never been able to bring their wives to real fellowship in their ministry; clergy who are not on top of their personal problems, simply cannot have power. They may say the words, but they cannot transmit the life. The royal road of conversion seems to take us through some one decisive and initial surrender of ourselves to God and his will for us; and then to require numberless repetitions of this decision as fresh situations are reached. In the end, a man's message stems from his experience. All living Christianity has meant a fundamental change in human nature itself. Ian McLaren said a man could not preach a mood he had never passed through. Our message can only come from an ever-deepening dipping down into the well of our own increasing experience of our Lord himself.

The second characteristic must be a knowledge of how to make Christian conversion attractive and accessible to others. It is doubtful if a man can be effective in speaking to crowds in public today if he is not familiar with the problems of individuals whom he sees in private. If he gets his information, and draws his illustrations, mostly from books, his knowledge of human problems will grow rarified and abstract; he will deal with an unreal human being, and he will miss the special "zeit-geist" of his own time. The way of Christian conversion should become second nature to him, he should increasingly become as famliar with its *rationale* and progress as an artist is with the techniques of his art. One of the marks of the missioner's knowledge of conversion is his own unconcern as to mere numbers converted and their prominence, his complete disregard of any prestige accruing to himself in his calling, his freedom from distress and name calling when the mission does not go right. The steps in helping people to Christian conversion are clear. They center in a person coming face to face with the tangled impossibilities of his own life and the life about him, the ability to see where he has some responsibilities and can do something about them, but, more than all else, his discovery that the whole shape of things, whether he can do anything about them or not, is different with Christ at the center of them than with himself at that accustomed point. But no one can make others believe things like that. It is a discovery. The steps begin with a getting together, sometimes formal, sometimes not, but always carefully considered. A common ground, a view into the hidden places (shared or not) follow. Wesley has said that what we do is "offer him Christ" then help him see where this Christ meets his precise needs. On the heels of such real presentation of Christ, follow such responses as these: decision to turn the situation over to him, and to surrender himself with his sins or needs, in as full a self-surrender as he is able to make; such restitution to others as may be necessary to right old wrongs; the cultivation of spiritual habits—prayer, Bible study, church-going, which fortify the new life; and expressing the new life in home relations, in his own field of work, and in seeking to draw others into the faith which has captured him. The missioner's mind should be stocked with stories of persons who have found faith today, from which he can draw illustrations and analogies for those with whom he counsels or to whom he preaches. One man who had groped for years in spiritual search of reality went to live with a minister and his wife who knew the way of Christian conversion, came away a completely new man; but asked, "Why did none of the others know enough to teach me the simple psychology of all this?" But the missioner will know that it isn't conversion if they understand it as "making wrong things right for them"; more nearly he would mean "making them right for wrong things." And it does not sound either priggish or proud when it is heard in the presence of Christ.

THE missioner must have a solid doctrinal basis for his work. This means he is not solely dependent upon experience however much he draws on it: he is dependent upon Christ the Lord, and his mighty acts of redemption. We must work out a truer synthesis between the modern art of counselling, with its careful effort not to dominate the thinking and decisions of the counsellee, and Christian evangelism which seeks to bring people to defi-

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nite Christian faith and conviction. These may be supplementary, not contradictory, if we begin on solid Christian foundations but call upon the insights of the modern psychological approach which have much to teach us. Fundamentally, our own belief about Jesus gives us the right to offer him to others, and will often appeal to them as the real reason why we are content, adjusted, and purposeful ourselves. But this doctrine must often make its first appeal, not by our full announcement of it, but by its effects in our own lives. In talking with the woman at the well, Jesus did not begin by telling her who he was, but by getting into contact with her and her problem and meeting her need—later he told her about himself. People need doctrinal education. Theology is interesting when it is mixed with experience. So profound a doctrine as that of the Trinity is best explained as we begin with the fact that men have experienced God in these three ways—creator, redeemer, sanctifier. Perhaps the world was never riper for a reaffirmation of the typical Protestant doctrines of conversion, justification by faith, and the priesthood of all believers, than it is today. But these doctrines must be clothed with the life of relevance and of experience.

The missioner must know what mental sickness is, and how to deal with it. The amount of nervous and mental disturbance grows alarmingly; neurotics, psychotics, and those on the road towards being one or the other, usually seek some help in religious faith. Most of them will find general help in services and preaching, for the atmosphere of friendly welcome and of faith will assist them: but when it comes to counselling, we do well to have a doctor or psychiatrist, or both, working with us from their special angle. We must know that religion can be, for the mentally sick, an avenue of escape as well as an avenue towards reality. Such people cannot make the kind of spiritual decisions which normal people can make, and must be led along by more gradual steps: we can be of great assistance in helping them see what next step is indicated, and helping them to take it. But adequate dealing with them is a long, patient business, and we shall want to seek local help for them which they can depend upon long after we may have left town.

The missioner should be a man of fellowship. At Pentecost, Peter stood up "with the eleven." He preached, but he preached *as of* the company. The missioner should have a spiritual fellowship in his own parish backing him all the while in prayer, but he should have a growing fellowship in the parish where he is preaching, not only with the rector, but with others who will help him, guide him about local conditions, bring people to him, pray and plan for and with him daily. This is excellent training for the group—and for him! If he can take along two or three lay people with him, and train them in personal work so that they help him with it during the mission, it will serve two clear purposes. The sure sign of the return of apostolic Christianity is the spiritual nucleus, or cell. If we are spiritually vital, we should be creating these cells wherever we go. They are the best continuance of a mission after the missioner has gone: they provide a principle of continuity through which he may work, returning later on to nourish and sustain what has been begun. The cell is the very essence of the Christian organism—and the mission must itself be the impartation of a life, not the mere carrying out of a schedule of meetings and services. We need others about us for strength, for prayer, for corrective, and for impact.

The missioner must be a man of prayer. That is a bromide with a tomb in the middle of it. We all say this, to ourselves and to others. Then one day we really begin to pray—pray for people, pray not to succeed even for God, but to be his, and to be his channels. And that night when we preach, someone is standing beside us. We may not be so eloquent as we have been before, but we have more power. Prayer is not so much framing requests, as it is letting the whole power and life of God flow through us. We cannot pray without some effect upon us and so upon others. We shall do more to dispel ideas about magical prayer, or the selfish and immature prayer that wants its own way, by ourselves keeping in the power and spirit of prayer, than by any amount of argument or preaching about it. Keep the back of your mind open to the Holy Spirit as you preach. "As I hear I speak." Listen to people as you talk personally with them, with the forefront of your mind; and with the subconscious, keep listening to God. Prayer maintains the bridge-like quality of our lives, between needy people and the God who can supply all their need. One can see spiritual power fade, and the conduct of a mission become a purely intellectual or organizational matter, as prayer is neglected; and one can see the whole period charged with life, far beyond the deserts or the powers of the missioner himself, as the whole thing is bathed and soaked in prayer—his own, and all the intercessors he can muster.

Are there not men waiting to be called out into such service — men who feel inadequate (who would not?) but yet crave the adventure of stepping out in faith with God to do something which badly needs doing? Is there not great need in many, perhaps most, parishes for some extra spiritual effort, possibly in Advent or Lent, where a visiting minister might be called in, not to preach a lot of old stale sermons, but to do something new—to preach with conviction for a verdict, to

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preach for true conversion to Christ? Would not hundreds of such missions conducted in city and town and in rural areas bring new life and blessing to the Church as a whole, and refresh and encourage all the positive forces of our time that seek to create brotherhood and peace?

Then will you, gentle reader, not put this article down till you have gone on your knees and asked God's Holy Spirit to guide you in your part and responsibility for evangelical missions throughout our Church?

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

Some Comments On the Propers

WHENEVER anyone mildly suggests that revision of proper lessons appointed at the Holy Communion is needed a howl of protest goes up from certain quarters in our Church as though a proposal had been made to tinker with the Creed. But anyone who takes the trouble to examine the table of epistles and gospels as it is laid out in Easton and Robbins' *The Eternal Word in the Modern World* (Scribners, 1937) will see at once that our present Prayer Book schedule of lessons has nothing sacrosanct about it. Our present system goes back basically to a seventh century scheme made up at Rome, the rationale of which is often obscure. Meanwhile successive modifications of the original pattern have been made in the medieval Sarum use, in the first Prayer Book of 1549, and in the 1662 and 1928 revisions of our liturgy.



A revolution has taken place within the last hundred years with respect to our interpretation of Holy Scripture. There is not one of our seminaries now which does not teach a modern, critical approach to the Bible. Why should we be so 'fundamentalist' about the proper lessons anymore and continue to ignore the insights and corrections of modern critical study of the Scriptures? The Holy Communion lections are the pivot of the Church's ordered exposition of God's Word in all its fulness and riches. The preacher of that Word today, however, is often forced to ignore or to explain away the selections offered for our consideration.

The following comments are a few notes on some of the ineptitudes and obstacles put in our way by the present propers of chief festivals and holy days. (I pass over for the time being the matter of faulty translations—that is another large problem in itself.)

The gospels for the first and second Sundays after Christmas are chronologically out of order. The one for the first Sunday belongs to a vigil Eucharist for Christmas Eve; the other should not be read before the Epiphany gospel, which precedes it in point of time. (I hope to discuss at another time the inept custom which is growing in our Church of celebrating the first Eucharist of Christmas Day as an evening communion on its Vigil!) The epistle for the chief service on Christmas Day stops at the wrong place. We should either end it earlier (at verse 4) or extend it to include the first four verses of chapter 2 of Hebrews.

The gospels for the two communions on Easter Day are probably the worse selections in the Prayer Book. Neither of them presents us with the vision of the living, risen Lord, or with any positive teaching. Our faith in the resurrection does not rest on the empty tomb, but on the apostles' witness to their own meeting with Jesus alive again. Besides, the two stories of the empty tomb from St. Mark and St. John contradict one another. In the former the women are so afraid that they tell no one of their experience; in the latter Mary Magdalene runs to tell Peter and the beloved disciple what has happened. Neither account squares with the one in St. Luke. I believe most scholars would agree that the story in St. John is the least satisfactory one of all.

Similarly the propers on Ascension Day present critical problems of contradiction. The epistle says the Ascension took place forty days after Easter. The gospel puts it on the very day of the resurrection itself. We need a new gospel for this great feast. The present one says nothing which is not contained in the more detailed epistle.

Let us note a few other less happy selections. The gospel for the Conversion of St. Paul has to do strictly with the Twelve, and when a vacancy occurred in their number due to the defection of Judas, it was not St. Paul but Matthias who took his place. No first rate Old Testament scholar would defend the translation of 'maiden' as 'virgin' in the Isaiah prophecy read as the epistle on the Annunciation. This whole passage has to go—however much we may regret it—as a prop for the Virgin Birth. Likewise the testimony to the Transfiguration in the second epistle of Peter, read on that feast, is inauthentic. How much better as an epistle on Transfiguration would be II Corinthians 3:7-18! Finally, we need something better for the epistle at a Requiem than St. Paul's curious speculations about the Second Coming. It is hard to "comfort one another with these words."

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Talking It Over

By
W. B. SPOFFORD

"THE vigor and vitality of our democracy, as expressed in improved health, education, productivity and morale of the American people are of paramount importance"—but—"since it would be impossible to obtain enough volunteers for the professional force required for adequate defense" of this vigorous and vital democracy, and since universal military training "would present additional opportunities for inculcating spiritual and moral ideals in support of the American democracy" therefore "we recommend that it be the obligation of every young man upon reaching the age of eighteen to undergo a period of training that would fit him for service to the nation in any future emergency."

That's the report of the President's commission on universal training in a nutshell. So I have written Mr. Truman and my Senators and Congressman saying, "Nuts"—politely of course.

I suggest that you do also.

New Books

***Excellent **Good *Fair

***Second Century Christianity*. By Robert M. Grant. S.P.C.K. 6s.

In 1941 the Archbishop of Quebec wrote to the author, the professor of New Testament Language and Literature, The University of the South, as follows: "I wish someone would publish a little corpus of those odds and ends which link the New Testament period with the developed catholicism of the end of the second century." This is it, and a unique compilation of Christian thought and belief at this period. It is highly commended by New Testament scholars. —GEORGE B. MYERS.

* * *

**Be Strong in the Lord*. By William T. Manning. Morehouse-Gorham, $2.50.

Characteristic vigorous and straightforward sermons by the retiring Bishop of New York. Many persons have the idea that Bishop Manning never preached on anything but Anglican Orders or the Apostolic Succession. This book will open their eyes—here are sermons on "All Races are One in the Church" and "The Spiritual Effects of Bad Housing." To my mind, the Bishop was even greater as a champion of social justice than as an ecclesiastic—or even as the builder of New York's cathedral. —F. C. G.

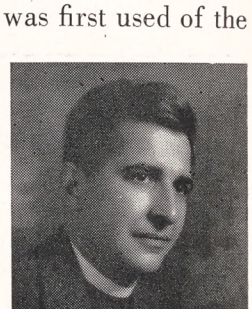
A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

"FATHER"

FORMS of address for the clergy have never been fixed. In mediaeval times they were called "Sir John"; in the Tudor era, "Master Jones" which has latterly become "Mister."

Father as a name for clergy was first used of the abbots of monasteries, whose position and function in their convents was just that. Then the term was broadened to include all monks in clerical orders, to distinguish them from the lay brothers. This is the European custom today, where monastic clergy ("regular clergy": those who follow a certain rule) are called "Pere So-and-so" and the others ("secular clergy") are called "Monsieur."



Fighting men are courteous men, and in Holy Ireland, less than two centuries ago, the title began to include all clergy, even parish priests. This is just enough. These men have given up physical fatherhood for spiritual: they deserve the title.

This custom was taken over, not by the English Roman Catholics, who regarded it as Gaelic barbarism, but by the Anglo-Catholics. One English Roman priest is quoted as saying, "Don't call me Father; do you take me for an Anglican?"

The use of the word in this country is particularly lush, since it has become a sort of battle flag, a propaganda wedge. At some youth conferences one may hear (indeed one must hear, one is meant to hear and be edified thereat) such conversations as: "Hello, Father." "Hello, Father, where have all the Fathers gone?" "Oh, I meant to tell you, Father, they were taken down to the lake by Father." "I guess I'll join them, Father." "Oh fine, Father, can I lend you a bathing suit?" I heard that one myself, and was duly edified.

The rule would seem to be, if such words as "Mister" and "Father" are courtesy titles, that courtesy demands that one call a clergyman *by the one he prefers*. By being deliberately or ignorantly offensive, one does not convert the other, but merely tempts him to unprofitable wrath. And the courteous clergyman will answer to any title of courtesy, provided he does not think it is being used to uplift him, or to put him in his place.

Please address all rebuttals, refutations, and so forth, to Mister McCandless, 1393 York Avenue, New York 21.

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A Committee To Push Church And State Separation

Bishop William Scarlett of Missouri Is On Committee to Formulate Plans and Policies

Edited by Sara Dill

Washington (RNS): — Sponsored by key Protestant leaders, an organization tentatively called the National Council of Citizens on Church and State is being formed to maintain and extend Church-state separation. Members of a committee on plans and policies include Bishop Scarlett of Missouri; Bishop Oxnam, Methodist of New York; the Rev. Louie Newton, president of the Southern Baptists. There is difference of opinion among the sponsors as to whether the group should work primarily for the constitutional amendment on Church-state separation proposed by Congressman J. R. Bryson of South Carolina, or should seek to bring about changes in state laws which allow use of public funds by parochial schools.

Discuss Intercommunion

London (wireless to RNS): — The first joint meeting between representatives of the Anglican and Free Churches to discuss proposals of the Archbishop of Canterbury on intercommunion was held at Lambeth Palace last week. Bishop Rawlinson of Derby was elected chairman of the Anglican delegation and the Rev. Nathaniel Micklem the head of the Free Church group.

St. Augustine's Commencement

Raleigh, N. C.: — Degrees were conferred on 38 graduates at the commencement at St. Augustine's College on May 28th. Col. John W. Harrelson, commencement speaker, paid a tribute to President Edgar H. Goold who retires on September 1 after serving the college for 35 years. The sermon at the baccalaureate service was by the Rev. Oscar E. Holder, the rector of the Incarnation, Jersey City.

Sockman on Russia

New York (RNS): — "Hysterical and irresponsible pillorying" of groups and individuals who are sincerely seeking a basis for friendly relations between Russia and the United States was denounced by the Rev. Ralph W. Sockman at a meeting last week of the New York chapter of the Methodist Federation for Social Action. Unless this trend is curbed by a sane Christian approach, he warned, America will soon find itself in a "terrible impasse."

Four powerful blocs are back of current anti-Russian sentiments, he charged.

"One of these," he said, "and I say it despite the danger of accentuating differences between Protestants and Catholics, is the Roman Catholic Church. Others guilty of the same charge are certain militarists, Wall Street opportunists, and press columnists who gain their reputation by playing on the fears and prejudices of their readers."

Describing himself as a "sad" optimist: "saddened by the growing hysteria against Russia, but optimistic that the 'we-must-beat-Russia-down' school of thought will disappear in time," Sockman reaffirmed his belief that Russia does not want war and that war can be averted provided the United Nations receives adequate support.

Conscription Opposed

New York:—A statement signed by 652 clergymen and religious leaders was released on June 3, the day after the President's commission reported favorably on conscription, which strongly condemned any such legislation. It urged President Truman and Congress to reject the proposals of the commission and seek instead universal abolition of conscription and universal disarmament.

The Rev. Allan Knight Chalmers, Congregationalist, in releasing the statement asserted that despite efforts to camouflage military training as a means of supporting the U. N., its adoption would be regarded by other nations, and particularly by Russia, as an announcement "that we have no faith in the efforts we and they are making in the United Nations to achieve peace through world organization and disarmament. We shall inevitably arouse suspicions even about the sincerity of our own professions."

Dean Rose Honored

New Haven:—Dean Lawrence Rose was honored at the commencement of the Berkeley Divinity School here on June 5. He was the guest of honor at the alumni dinner when tributes were paid to him and gifts presented by the alumni and by the trustees. It was his last commencement as dean of Berkeley since he is to become the dean of the General Seminary this summer.

The sermon at the alumni service was preached by the Rev. William B. Spofford, managing editor of THE WITNESS and the commencement address was by Prof. Chauncey B. Tinker of Yale.

Dean Nutter Honored

Nashotah, Wis.: — Activities at commencement at Nashotah House centered around Dean E. J. M. Nutter who is retiring after being dean since 1925. There was a dinner in

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Foreword by Dr. Adelaide Teague Case

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The Department of Christian Education of the Diocese of Long Island, Cathedral House Garden City, N. Y.

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his honor, with testimonials and gifts, on May 27th, and another on the following evening, with addresses by Bishop Ivins of Milwaukee, the Rev. Gregory Mabry of Brooklyn and the Rev. E. A. Powell of Indianapolis. Bishop Sawyer of Erie preached the commencement sermon the next day at a Solemn High Mass.

Honorary doctorates were conferred upon the Rev. Joseph S. Minnis, vicar of the Intercession, New York, and the Rev. A. W. P. Wylie, rector of All Saints', Boston.

Dean Nutter announced that he plans to live in Greenwich Village, New York City.

Community Conflicts

Los Angeles: — Community conflicts in the light of Christian teaching were discussed here on May 27th at a conference sponsored by the diocesan department of social relations and the Auxiliary. Bishop Stevens opened the affair, after which there were talks on industrial tensions by Prof. Paul A. Dodd of U.C.L.A.; racial tensions by Carey McWilliams, noted journalist; marital tensions by Canon Richard Lief. Bishop Gooden was the speaker at luncheon, dealing with international tensions. In the afternoon the following took part in panels on the topics previously presented: the Rev. Wayne Parker, Miss Susan D. Adams, the Rev. Robert Lessing, the Rev. J. Ogden Hoffman, the Rev. H. Randolph Moore, the Rev. John H. M. Yamazaki, Miss Helen Dean, Mrs. William Mason, Canon Lief and the Rev. Kenneth E. Nelson. The conference was held at St. Paul's Cathedral.

Brent School to Open

Manila:—Bishop Binsted of the Philippines has announced that Brent School will reopen in September. It will be directed by the former headmaster, the Rev. Arthur H. Richardson, who returned last fall from the United States after recuperating from the effects of three years' internment in a Japanese concentration camp.

Better Relations

Minneapolis (RNS): — A large number of Negro and Nisei children from this city and St. Paul will spend vacations with white Congregational families in at least nine rural Minnesota communities. The project was initiated as a result of a visit here of the Rev. A. R. Low, Vermont pastor, who carried out such a plan successfully.

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The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
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ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 8, 9:30 and 11.
Wednesday, 10 a.m. Thurs. and Holy Days, 7 a.m.

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The Rev. John H. Burt, Student Chaplain
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Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

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CHRIST CHURCH
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Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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The Rev. Victor Hoag, D.D., Associate Rector
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Daily: 7:00.
Wednesday: 7, 11.

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The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

Omaha, Nebraska
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Service in Japan

Tokyo:—A procession of sixty bishops, priests and seminarians opened a great outdoor service held May 25 on the grounds of destroyed Central Theological College here. There was a choir of 150 voices made up of nurses of St. Luke's medical center and girls from St. Margaret's and St. Hilda's high schools. It was directed by Private John Micheltree, formerly choirmaster at St. Mary's, Cleveland. There were addresses by the Rev. K. A. Viall of the Cowley Fathers who is liaison representative to the Japanese Church from the National Council, and Chaplain William J. Chase, assistant staff chaplain of the army of occupation. Bishop Todomu Sugai, Presiding Bishop, pronounced the benediction.

General Commencement

New York:—The following men graduated from General Seminary on May 28th: C. V. Daniel, H. H. Guthrie Jr., Alvin Hart, T. J. Jones, K. W. Kadey, J. L. Moreau, R. R. Williams, F. V. Wood, H. S. Wood Jr. Ten former graduates, all ordained, completed additional work to receive degrees: M. B. Courage, L. O. Diplock, H. R. Fell, F. G. Garten, N. F. Lang, E. M. Lindgren, G. W. R. MacCray, M. L. Matics Jr., A. E. Parsons, H. B. Robinson. The following received masters degrees, the Rev. T. J. Bigham Jr. and the Rev. R. S. Bosher.

Honorary doctorates were conferred on Bishop Sawyer of Erie, Bishop Quarterman of North Texas, Bishop-elect Stephen F. Bayne Jr., consecrated Bishop of Olympia on June 11th, Dean F. D. Gifford of Philadelphia Divinity School and the Rev. Edward H. Eckel Jr., rector of Trinity, Tulsa, Okla.

Bishop Wand of London gave the commencement address; Bishop Washburn of Newark preached the baccalaureate sermon; Bishop-elect Stephen F. Bayne Jr. delivered the alumni essay.

Wellesley Conference

Boston:—A young professional woman was asked why she attended the Wellesley Conference at the end of the sessions last year. "Well, I discovered I was muddle-headed about the meaning of existence. I found myself questioning the Christian motive in this pagan-materialism age. I came to get straightened out. I'm coming again next year. It is a great conference."

Priests, Church school teachers, organists, choirmasters gave similar testimony after last year's conference. This year the Wellesley conference offers a faculty of recognized ability with days of comradeship in uncommon living; with spiritual revitalization as well as intellectual stimulation the keynote. The chaplain is the Rev. Joseph Fletcher of the Episcopal Theological Seminary, with Prof. Adelaide Case of the same seminary directing the courses on the Church school. Prof. C. A. Simpson of the General Seminary faculty is to direct the division of clergy courses, while the Rev. Charles F. Hall, rector of St. Paul's Church, Concord, N. H. is in charge of the young adult division.

General courses are to be given by Mrs. Margaret Sherman, head of the Auxiliary; the Rev. Arthur M. Sherman of New York; the Rev. S. Whitney Hale of Boston and the Rev. William B. Spofford, managing editor of THE WITNESS.

The Church music school is to be directed by Mr. George Faxon of the Advent, Boston, assisted by Paul Callaway, organist of Washington Cathedral, and Lawrence Apgar of Trinity, Newton, Mass. There will also be special lecturers for organists and choirmasters.

A detailed program of the conference may be had from Miss Ruth Cheyne, 233 Clarendon Street, Boston. The dates of the conference are June 23-July 2.

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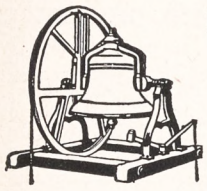
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Parish Celebrates

Burlinghame, Cal.:—A debt clearance ceremony, confirmation and an anniversary for the rector all happened on one day at St. Paul's Church here. On May 18th, the Bishop of California confirmed a class of 62 persons, and read prayers of consecration of the church building; and it was the eighth anniversary in the parish for the rector, Rev. Francis P. Foote. The debt had once stood at $60,000, and the payment was made possible by the work and gifts of individuals and organizations in the parish, rather than by a single intensive campaign. One remarkable group having a large part in this project is known as the Hillsborough Circle, 30 women who hold two rummage sales a year. In recent years, in addition to sending to Europe the kind of garments needed there, this group has sold other kinds of articles, even hardware and books, and regularly brings in two thousand dollars in a three-day sale.

During the eight years of the present rector's service, he has presented 516 persons for confirmation, and 649 have been baptized. The communicant strength has grown from 530 to about a thousand.

Orthodox Busy

Bucharest (wireless to RNS):—Patriarch Alexei, head of the Russian Orthodox Church, has arrived here from Moscow, accompanied by other Church dignitaries. Here for a ten day visit, he stated: "I trust my visit will contribute to the solidarity of religious and cultural relations between Russian and Rumanian Churches."

Meanwhile from Jerusalem came word that Greek Orthodox Patriarch Timothy had received an invitation to attend the convocation of the holy synod of the Russian Church in Moscow in September. Similar invitations went to the Patriarchs of Istanbul, Antioch and Alexandria and the heads of the Orthodox Churches of Rumania and Yugoslavia.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

G. Ashton Oldham
The Bishop of Albany

Everybody that I know is shocked and indignant at seeing the picture in The New York Times of thousands of bushels of potatoes destroyed, which was preceded a short time ago by one showing potatoes in Maine, many times the number, amounting, I am told, to millions of bushels; all of them there not by accident or inadvertance, but bought by the Government and kerosene poured upon them to make them inedible, and this when they might have helped to stay the pangs or save the lives of multitudes of starving people.

In the same issue one reads that $350,000,000 has been voted to feed the Greeks and that $5,000,000,000 will be needed in the next two years for similar purposes. One further reads that the "United States would ship 1,200,000 tons of foodstuffs to Germany within the next seventy-five days."

Wherein lies the consistency of these two sets of acts? Why could not these potatoes have been shipped abroad?

Of course there will be learned technical economic arguments—a rationalization of gross selfishness—but to the average person this just does not make sense. Why destroy and send food at the same time? If this is the best our capitalistic system of free enterprise can do, no wonder it does not commend itself in many quarters of the world. Moreover, the deliberate destruction of food under these circumstances is ethically wrong and warrants the condemnation of decent people.

As stated above, many people are shocked and indignant, but nothing is done. Hence, I am writing this brief line to ease my own conscience and to arouse, if possible, other people to express the outrage they feel in order that this immoral and senseless procedure may be stopped.

* * *

Mr. John F. Scott
Layman of Louisville, Ky.

Over the years we have become quite used to having Spofford tell us how the Episcopal Church ought to be run. But apparently the field is too small for his energetic activities so that he now presumes to tell the Unitarians how they should run their Church. I hope that he is told in no uncertain terms that it is none of his business whether or not the Unitarians fire Mr. Fritchman as the editor of their official publication.

* * *

The Rev. Frank Bloxham
Rector at Ware, Massachusetts

I enjoy The Witness more and more. You seem to have the right slant on things and I trust your message may yet be received by the Church as a whole. Power to your elbow.

* * *

Mrs. S. E. Goodbody
Churchwoman of Brooklyn

I want to thank you for the excellent page of book reviews by Frederick C. Grant in The Witness for May 29th. We have come more and more to respect his judgment on things pertaining to the Church so that I hope that this may be a regular feature of the paper. May I add that those of my household look forward to the weekly visit of The Witness. Indeed there is such a rush for it when the postman arrives on Thursday that I am not sure we won't have to subscribe for two copies.

* * *

Mrs. R. N. Willcox
Churchwoman of Fredonia, N. Y.

Almost from the beginning my husband was a subscriber to The Witness and I have continued since his death. The friendly bouts between Bishop Johnson and Mr. Spofford were always a constant source of stimulation and through the paper Witness editors have become old friends.

* * *

Mr. George Barnes
Layman of New York

The number devoted to the Federal Council of Churches (May 29th) was an excellent piece of journalism. It gives us the things that laymen, many of whom I presume are as poorly informed as I am, need to know about this important organization that has been under attack recently.

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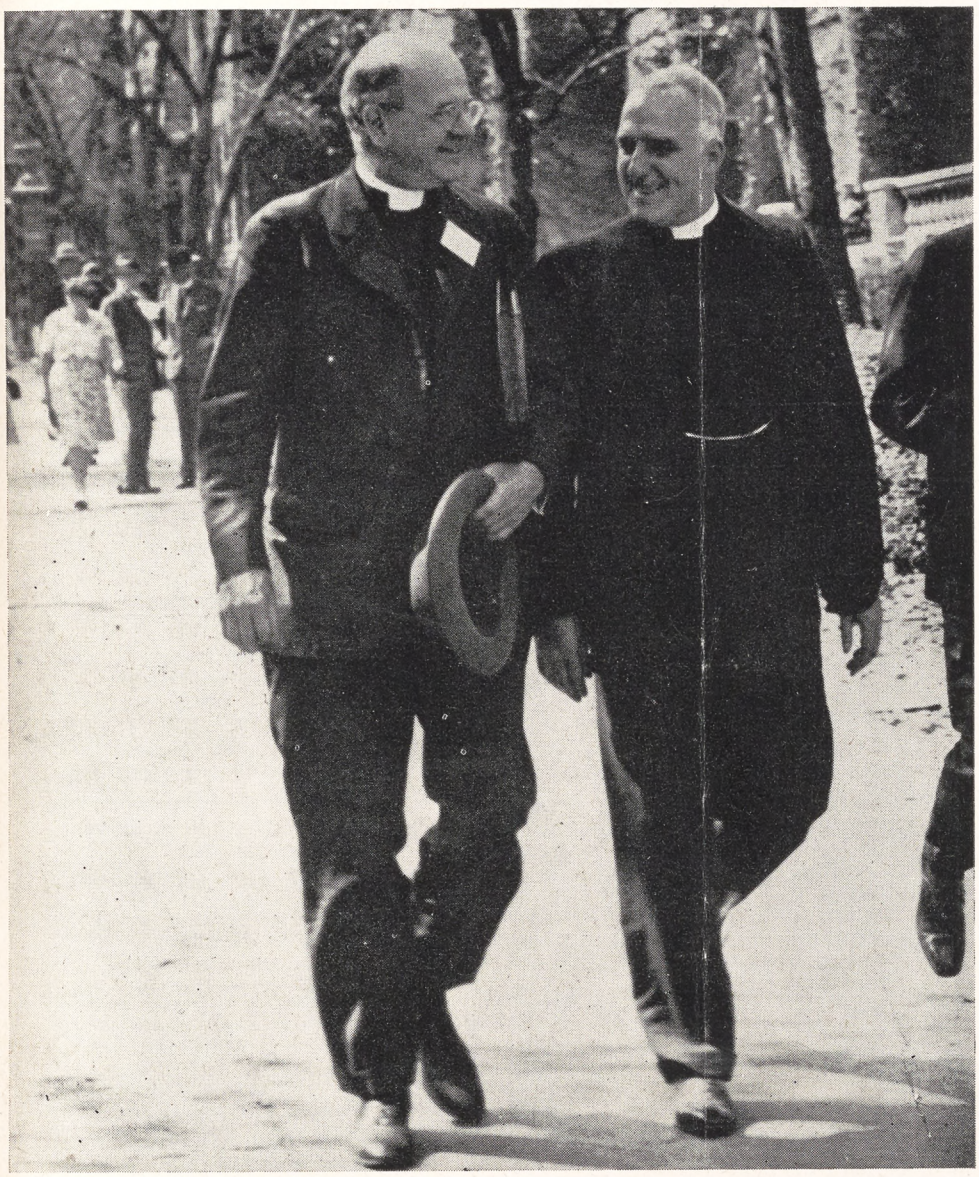

JUNE 26, 1947

BISHOP LAWRENCE
AND REV. J. B. LYTE
OFF TO BALL GAME

(*story on page four*)

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9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
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For Christ and His Church

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JUNE 26, 1947
Vol. XXX No. 27

Clergy Notes

ASHTON, MORTIMER S. M., rector of Christ Church, New Brighton, Pa., since 1926, died on June 4th.

BARNES, GEORGE W., formerly rector of Trinity, Redlands, Cal., is now rector of St. Thomas, Hollywood, Cal.

BOES, CHARLES P., formerly rector of the Epiphany, Vacaville, Cal., is now curate of St. Paul's, Oakland, Cal.

DAGLISH, FRED W., formerly rector of St. Mark's, San Diego, Cal., is now vicar of St. John Baptist, Capitola, Cal.

DRAPER, W. CURTIS JR., canon at Washington Cathedral, becomes rector of Trinity, Upper Marlboro, Md. and missioner of the diocese of Washington in July.

HULL, PHIL, formerly rector of St. Paul's, Greenville, Ohio, is now in charge of St. Paul's, Martins Ferry, Ohio.

KERSHAW, A. L., formerly rector of Christ Church, Bowling Green, Ky., is now in charge of Holy Trinity, Oxford, Ohio.

PRICE, GORDON S., former navy chaplain, is now assistant at Trinity, Columbus, Ohio.

RODGERS, R. C., formerly rector of St. Mary's, Nebraska City, Nebr., is now rector of St. Luke's, Bartlesville, Okla.

SCOVILLE, CHARLES O., rector of Trinity, New Haven, 1908 to 1936, died in his 85th year on June 4 at Brattleboro, Vt.

SMALL, EDWARD T., rector of Grace Church, Gainesville, Ga., becomes rector of St. Bartholomew's, Hartsville, S. C., August 15.

TEMPLE, JAMES W., has retired as principal of the Gaudet School, New Orleans, and is now chaplain of the school and rector of St. Luke's.

THOMAS HAROLD, rector of St. Luke's, Charleston, S. C. has resigned as of October 1, after serving the parish as rector for 30 years.

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San Diego, California
8th and C Street
The Rev. Harold Barrett Robinson, Rector
Sunday: 7:30, 11 A.M.; 7:30 P.M.
Friday and Holy Days, 10 A.M.

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Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
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ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
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Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

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The Rev. C. George Widdifield
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Rev. Peter M. Sturtevant, Associate Rector
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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The Rev. Lauriston L. Scaife, S.T.D., Rector
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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX, No. 27

The WITNESS

For Christ and His Church

JUNE 26, 1947

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The Relations Between Germans And Poles Are Better

Priest Says That He Frequently Receives Presents from Poles for German Children

By Percy W. Bartlett

London:—Hermann Hoffmann is a German Roman Catholic priest, long resident in Breslau and still there now that Breslau is included in Poland and called Wroclaw. He is about 65 years of age. He was formerly a teacher in a Catholic high school and was called professor. He retired comparatively early to devote himself to research in the history of the extension of Catholic education in Czechoslovakia. He has collected an invaluable library on this subject in his rooms in the convent in Breslau where he lives.

Professor Hoffmann remained in these rooms throughout the war and the occupation, though a bomb, which fortunately did not explode, only just missed the end of his bed. He has suffered a great deal of privation and persecution.

He recently sent to the office of the International Fellowship of Reconciliation here an account of recent experiences, which was published in *News Letter No. 54*. His account is passed on with the belief that it will be of interest to WITNESS readers.

A problem indeed—the time has not yet arrived to reach a solution, scarcely to make an attempt at one. Is it even the moment for discussion? Certainly we can now see the problem and feel it and realize its difficulty and its urgency.

Allow me to speak of my own personal experience. Here in Wroclaw I meet Polish people known and unknown, but for all of them I am simply a German.

The other day I met a woman going for water to my pump. I asked her who had given her permission. "My employer sent me," she replied. "Who and where is he?" I asked. She came from a little restaurant in the ruins of a house. I went to see the man and pointed out that he ought to ask my consent. "Hitler took away all our property without our consent," was the reply. "But," I remarked, "a severe judgment has come upon Germany. Do you want the same thing in Poland? If you have no water nearer than my house, you may draw some; but you must pay for what you take." "Well, I cannot earn my living without water, so I am willing to pay if I may have some of yours." Thus we came quickly to an agreement.

Two men in the restaurant had intervened in our discussion. One was a shopkeeper and the other the director of a theatre. I paid the latter a compliment for presenting Municeszko's "The Terrible Court."

"Do you, a German, know Polish opera?" "Yes, I had the pleasure of seeing it at Warsaw when I was there for a F.o.R. meeting." "F.o.R.? What is that?" I began to tell him and said, "I am a pioneer of German-Polish understanding," "Impossible! The German and Polish nations will always be enemies." "Impossible! You and I, Polish and German men, can meet together here and discuss just such a difficult problem in friendly and peaceful fashion." "You are a gentlemen; but the other Germans . . ." "No. We are three gentlemen of two nations: we are a cell of peace and reconciliation. Cell draws to cell."

That little conversation is frequently repeated. Often it begins with the story of Nazi atrocities, personally suffered. Well, the sufferers must be allowed to make known what they have against the German people. But then the conversation can be turned to the problem of ending hatred and of making a new beginning, and so to the question as to who shall be first with the new spirit.

But though numberless such private talks are possible daily, it seems to me that the time for general discussion and public meetings is not yet come. F.o.R. workers for German-Polish understanding remember very well all the earlier difficulties of the task. Now these difficulties have increased enormously. Poland was the first of Hitler's victims and perhaps the victim most cruelly tortured. Yet, in spite of all, I meet Poles who have suffered in the concentration camps, but who declare to me, "I cannot hate, not the German people; I hate the hate because it so diabolically corrupts human souls."

Relations between German and Pole are growing visibly better. Gifts for poor German folk are being sent to me by Polish people. At Christmas time I frequently received Polish gifts for German children, as did other priests also. So we can already see a new beginning. One kind of man is finding the other in the other nation. More than that, the Christian is discovering his fellow Christian. To see another man praying to the same God is an experience which reconnects separated men and estranged nations. German and Polish people are together attending the same service in the same church

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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—for which the Latin language of the Holy Mass gives unique opportunity. I give the Holy Communion to both Polish and German Christians. Over there a German is making his confessison to a Polish priest, here a Pole to a German.

The statesmen are hard and severe. They seek by every means to make another war, a fresh German aggression, impossible. But human, Christian endeavour is also at work; and I foresee the time when our own work, the work of our Fellowship of Reconciliation, can again begin in Poland. It has begun already in a few small cells, not in organised form but in the spirit. Though the difficulties are greater than before, the spirit of love is still more powerful than the difficulties. Meetings and organisations are impossible for the moment. But something is at work from man to man, from cell to cell. Human sowing is possible; the harvest is of God's grace. It is possible to create—no, not to create, there is only one creator, God the Almighty—it is possible to awaken, to call out the spirit of peace, of good will, of reconciliation. Everywhere there are those who see our terrible dilemma: either we must kill war, or war will kill us. But power to kill war is given by God only to men of good will, those possessed of the spirit of reconciliation. How wonderful is this communion of thought and ideal in our dear Fellowship of Reconciliation. I am resolved to stay here as a fellow of reconciliation.

THE PICTURE ON THE COVER

New York:—Bishop W. Appleton Lawrence of Western Massachusetts is also the president of the Episcopal Pacifist Fellowship to which this number of THE WITNESS is devoted, edited by members of the organizations except for the news items. With him in the picture is the Rev. J. B. Lyte, the rector of All Saints', Providence, and chairman of the standing committee of the diocese of Rhode Island. The picture was taken last fall in Philadelphia at the time of General Convention. The smiles are due to the fact that the two men are ducking the business of convention to take in a baseball game.

ANOTHER DEADLOCK IN BUFFALO

Buffalo:—The diocese of Western New York again failed to elect a successor to Bishop Davis at a special convention held June 10. Four ballots were taken this time, resulting in a deadlock between the Rev. Louis W. Pitt, rector of Grace Church, New York, an evangelical, and the Rev. John S. Higgins, rector of Gethsemane, Minneapolis, who was supported by the Anglo-Catholics. The vote on the fourth ballot gave Pitt 30 clerical and 33⅓ lay votes and Higgins 34 clerical and 28⅓ lay votes. Election requires 33 clerical and 31 1/6 lay votes.

At the previous election on May 20 the deadlock was between Mr. Pitt and Dean Edward Welles of Buffalo. On that occasion Pitt was within one clergy vote of election, with two clergy votes intended for him declared invalid because they were not properly marked.

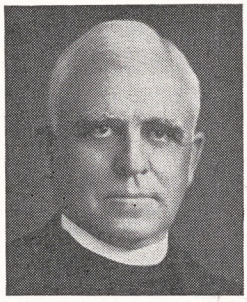
Within 14 days of September 1 delegates will be elected for another convention which probably will be held sometime in October. Bishop Davis' resignation becomes effective September 1, which means that the standing committee will be the diocesan authority until the consecration of a new bishop.

TAFT HITS CHURCH FAILURE

Boston:—Charles P. Taft, Episcopalian and president of the Federal Council of Churches, told 700 Church men and women here last week that the Church had "missed the boat" almost entirely in meeting problems which laymen face in responsible leadership of business, politics and labor. The occasion was a dinner of the state's Council of Churches, with those attending paying $50 to attend as a way of supporting the organization.

Mr. Taft said that "we have reached a time when the prophetic message and the battle for the underdog is not needed nearly as much as the reconciliation of bitter ideological conflict by a Christian probing for the real techniques of human relationship and cooperation."

Bishop Ivan Lee Holt, Methodist of St. Louis, spoke strongly for Church unity and predicted that Protestantism within the next ten years would have the largest fellowship in history and said he hoped to "see the day when the Methodist and Episcopal Churches would be united." He was not supported in this however by the toastmaster, Episcopalian Robert Cutler, who was chairman of the committee promoting the affair, who stated that he doubted if union was possible "because the fundamental conflicts of spiritual beliefs and theological doctrine are the breath of liberty and life."







Bishop Mitchell, the retired Bishop of Arizona; Mrs. Henry Hill Pierce of New York; the Rev. Walcott Cutler of Boston are leaders of the Episcopal Pacifist Fellowship

Among those honored at the dinner was the Rev. George L. Payne, Episcopalian, who was the executive secretary of the Greater Boston Federation of Church from 1923 to 1936. Bishop Nash of Massachusetts and Bishop W. Appleton Lawrence of Western Massachusetts were at the speakers table.

RICHARD LORING ELECTED BISHOP

Springfield, Ill.:—The Rev. Richard T. Loring, rector of St. David's, Baltimore, was elected bishop of the diocese of Springfield on June 9 on the first ballot. The voting was as follows:

	Clergy	Lay
John S. Higgins of Minneapolis	1	4
Richard Loring of Baltimore	13	46
Herbert L. Miller of Champaign	4	19
Claude W. Sprouse of Kansas City	2	4
Jeremiah Wallace of Tucson	1	11
Edward R. Welles of Buffalo	0	4

Necessary to elect: 11 clergy and 45 lay votes.

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Civil Liberties Fight Matter Of Concern To Church

Unofficial Organizations Point Out That The Pattern Is Similar to Nazi Germany

By W. B. Spofford

New York:—The Church League for Industrial Democracy, and other denominational social action groups that are affiliated with the United Christian Council, last week urged Churchmen to wire or air-mail Attorney General Thomas C. Clark demanding the dismissal of the trials of those indicted for contempt of the Congressional Un-American Activities Committee. It is the contention of these Church groups that the defendants, by standing on their constitutional rights in defiance to the unconstitutional procedures of the Congressional committee, have committed no crime and therefore deserve no trial. It is also urged that Churchmen send protests to Congressman J. Parnell Thomas, chairman of the Un-American Committee, protesting the activities and procedures of this committee.

The communication sent by the Church groups quotes extensively from a letter recently made public by the faculties of Kenyon College and Bexley Hall, in protest against a proposed bill in Ohio to set up a state Un-American Activities Committee, the communication stating that "the excellent reasons given in this protest apply with even more force to the House Un-American Committee in Washington."

The Kenyon-Bexley statement declared that such an un-American committee was "a violation of the principles of democratic government" and gave the following reasons for their opinion:

"1. Through failure to define the term 'un-American activities' the bill sets up a body with power to label any activity un-American of which for any reason that body does not approve.

"2. It thereby empowers the proposed commission to interfere with the free discussion at any educational institution of any controversial issue, although the right of such free discussion is explicitly guaranteed by the federal and state constitutions.

"3. It empowers the commission to conduct investigations and to make search and seizures, without legal check on its procedures, and with no provision for an appeal to the courts.

"4. It thereby empowers members of the commission to indulge in unrestricted accusations, allegations, libel, and slander, with no legal recourse for persons or institutions so treated: a privilege clearly contrary to established principles of law.

"5. In principle the proposed law goes on the totalitarian assumption that a small group of men may, by their own interpretations, dictate the political, economic, social, and religious teachings of the educational institutions of Ohio. Serious concern for the preservations of democracy in this state leads us, therefore, as American citizens, to protest against the law as itself wholly un-American."



The Rev. Richard Morford who is on trial for contempt of Congress for his defiance of the Un-American Activities Committee. A social worker for the Presbyterian Church in Albany, he was for a number of years the executive secretary of the United Christian Council for Democracy and is now the executive director of the National Council for American-Soviet Friendship

The defendant best known to Church people is the Rev. Richard Morford, who was for a number of years a social worker for the Presbyterian Church in Albany. For a number of years he was the executive head of the United Christian Council for Democracy which he left two years ago to become the executive head of the National Council for American-Soviet Friendship. This organization concerns itself with maintaining friendship between these two countries so as to prevent atomic world war three, and has listed on its letterhead among its sponsors the following distinguished Church men and women: the Rev. William H. Melish, chairman; Prof. Arthur Upham Pope of Yale Divinity School, vice-chairman; Prof. Joseph F. Fletcher of the Episcopal Theological School; Mr. William F. Cochran of Baltimore; Dean Christian Gauss of Princeton; Prof. Walter M. Horton of Oberlin; Bishop Malcolm Peabody of Central New York; Presiding Bishop Henry K. Sherrill; Canon Anson Phelps Stokes; Miss Mary van Kleeck of New York.

Called before the Un-American Committee, Mr. Morford challenged its authority and procedures, refusing to turn over the books and records of the organization. For this he was indicted for contempt of Congress, with his trial set for June 25.

Another defendant is Miss Helen Bryan, a former worker for the Friends Service Committee and more recently the head of the Joint Anti-Fascist Refugee Committee which aids the victims of Franco and other European fascists.

The first to be tried was Gerhart Eisler, German anti-fascist and communist, who was convicted on June 10th. Also to be tried is Eugene Dennis, general secretary of the Communist Party, who refused to appear before the committee.

The Rev. John Darr, executive of the UCCD, in commenting on the cases, declared that "the pattern is very much like that of Nazi Germany. The first to be tried are the Communists on the assumption that nobody gets excited when a Communist is sentenced to jail. After the Communists however come others —just as in Germany; first the Communists, then the Jews, then labor leaders, and finally the ministers both Protestant and Catholic, with of course all branded as 'communists.' The important thing for Churchmen to understand is that these defendants in Washington have already

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taken a stand in upholding American freedom and democracy that the faculties of Kenyon College and Bexley Hall would have to take to implement their excellent statement with action should the Ohio Un-American Activities Committee become a reality. Not only these members of a college and seminary faculty, but every clergyman in this country who is determined to maintain a free pulpit would also have to defy this Committee, just as these people being tried have defied it. They are standing where the ministers of America will be standing unless immediate and strong action is taken."

COMMENCEMENT AT PACIFIC

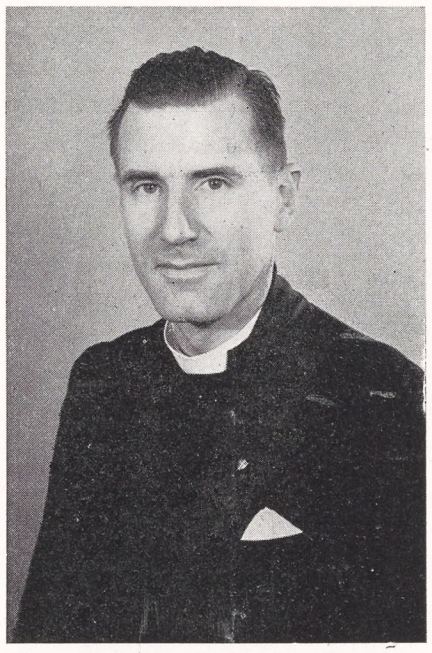
Berkeley, Cal.:—Four men were graduated from the Church Divinity School of the Pacific on June 5: John G. Harrell, Paul E. Langpaap, Robert F. Lessing, Alfred S. Tyson. An honorary doctorate was conferred upon the Rev. Perry G. M. Austin, rector of St. Luke's, Long Beach, Cal. Bishop Gooden of Los Angeles in the commencement address gave a stimulating address on the attitudes of the Church toward communism, fascism, United Nations and other elements in our culture. Dean Shires announced that the Rev. E. Dargan Butt, authority on the rural Church, would initiate a new department on the rural ministry with lectures in the spring quarter of 1948.

NATIONAL YOUTH LOBBY

Washington:—"The proposal for peacetime military training can't be discussed in a social vacuum and must be considered in light of the nation's reactionary domestic and international policies," the Rev. Wm. B. Spofford, Jr., executive secretary of the CLID told the National Youth Lobby, sponsored by the Young Progressive Citizens of America on June 15th and 16th. "When all angles are considered," he said, "it becomes apparent that this proposal is a step towards the increased militarization of our nation and has little relationship to the health, education and security benefits proclaimed for it. It is based on the premise that force of arms, regardless of social righteousness, makes for peace; that militarization of a people, regardless of the lessons of history, makes for security." In conclusion, he said, "Only as we expand our democracy, increase our educational facilities, eliminate racial and religious antagonisms, secure disarmament throughout the world, can we achieve security. The U.N.T. proposal leads to a dead-end, both morally and physically." Other speakers on the two-day program included Mr. Henry A. Wallace, Dr. Clark Foreman of the Southern Conference of Human Welfare and Mr. Leslie Perry, legislative counsel for the National Association for the Advancement of Colored People.

NEW SOUTH INDIA CHURCH

Bombay (RNS):—The new Church of South India will be inaugurated



The Rev. Philip H. Steinmetz, who is doing unique work as both rector of St. John's Episcopal Church and minister of the Congregational Church at Ashfield, Mass., is a prominent member of the Episcopal Pacifist Fellowship

at services at St. George's Cathedral, Madras, September 27. The rites will be presided over by Bishop C. K. Jacob of Central Travancore and will be marked by the consecration of nine new bishops. He will be assisted by other Anglican bishops and by presbyters of the Methodist and South India United Churches. The inauguration will be symbolized by placing upon the altar signed copies of the constitution of the Church of South India and a list of all bishops, presbyters and deacons who have signed the declaration of assent and accepted the constitution.

It was announced at a meeting of forty leaders of the Anglican, Methodist and South India United Churches, meeting recently to complete plans for the union, that a letter had been received from the Archbishop of Canterbury endorsing as "fully acceptable" the services for the consecration of the new bishops and the ordination of presbyters.

PHILADELPHIA COMMENCEMENT

Philadelphia:—Bishop Alfred L. Banyard, suffragan of New Jersey, was the preacher at the commencement at Philadelphia Divinity School on June 5. The graduates were Horace A. Ferrell, Herbert Leswing Jr., James W. Rice and Robert C. Laphew. Charles M. Coldren Jr., received a doctorate in course and honorary doctorates went to Norman V. Levis, a graduate of the class of 1897; Harry C. McHenry, also of the same class; Charles H. Long, executive secretary of the diocese of Pennsylvania.

URGE DULLES REMOVAL

Chicago (RNS):—The social action conference of the Congregational-Christian Churches here, by a split vote, passed a resolution recently urging the Federal Council of Churches to supplant John Foster Dulles as head of the commission on a just and durable peace. He was also the center of a controversy at Northwestern University where members of the Progressive Student Association circulated petitions protesting his appearance as a commencement speaker.

CHOIR FESTIVAL IN ALBANY

Albany, N. Y.:—The diocesan choir festival was resumed here June 7 when a chorus of 450 voices, gathered from all parts of the diocese, gave a concert conducted by Duncan Trotter Gillespie, president of the Choirmasters Association.

COMMENCEMENT AT ST. AGNES

Albany, N. Y.:—The 75th anniversary of St. Agnes School was celebrated at the commencement, June 7-10, with over 200 alumnae attending the luncheon. Bishop Wand of London was the commencement speaker and Bishop Oldham preached the baccalaureate sermon.

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Those Who Do the Will

The following editorial was written for this number devoted to the Episcopal Pacifist Fellowship by Mrs. Arthur M. Sherman, the national executive secretary of the Woman's Auxiliary, and has received the unanimous approval of the editorial board of THE WITNESS.

A RECENT book which has had wide publicity and general circulation and was the basis for the series of articles that appeared in THE WITNESS during Lent bears the title *Christianity Takes a Stand.* A good title and a good book. It is not enough, however, for Christianity to take a stand. We must have Christians who will take action.

We in the Church, in General Convention and in the Triennial Meeting, and in other national and diocesan groups pass many resolutions which take a stand on current political, economic, and social issues, and such procedure is important. But even in these cases we are more likely to pass general resolutions setting forth principles rather than specific resolutions calling for concrete action or opposing certain proposed legislation. It is easier to get a group to affirm faith in the United Nations, for example, than to secure endorsement for a world government which would require the United States to relinquish some of its sovereignty; it is easier to secure the passage of a resolution renouncing war as an instrument of national policy than it is to persuade a group to oppose universal military training as a practice in time of peace.

Resolutions and pronouncements are effective, but they are not enough. Christlike action alone is convincing. This takes courage, courage such as was demonstrated by the conscientious objectors during the war in resisting conscription.

It has been pointed out that "this common human weakness of being willing to endorse large scale general programs and principles but being much less willing to go in for hard work in applying or carrying out the particulars in part accounts for the fact that people in Germany let Hitler get the control he had."

A divergence between the declared objectives of the United States and the concrete policies used to achieve them is noted by Vera Micheles Dean in the May issue of the Foreign Policy Association Bulletin. Under the caption *Humanitarianism not Enough*, she states, "One of the primary objectives of the United States is to give as much aid as possible to less fortunate peoples." In the matter of the nearly one million displaced persons "our unquestionably generous humanitarianism would seem more convincing to other peoples if we would squarely face the fact that . . . we might contribute to their resettlement and rehabilitation by immediate use of immigration quotas not filled during the war."

In 1943 the National Council adopted guiding principles to govern the Church's Negro work which pointed out that the first responsibility of the Church is to demonstrate in its own life "the reality of community as God intends it," and that "the Church should not only ensure to members of all races full and free participation in worship, she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology." It is not difficult to approve these principles. The test comes when we are called upon to apply them.

Our expressions of belief should be supplemented by self-examination and the will to action:

I believe in peace.

What am I doing to build it?

What price will I pay to keep it?

I believe in the equality of all men before God and the law.

How do my day by day actions bear witness to this belief?

What would I be willing to suffer to prove it?

It is not only in relation to our social responsibility that we discover the discrepancy between principles and practice, belief and action. In many aspects of the Christian life we are faced with the same necessity for consistency.

I believe in the world-wide mission of the Church.

How can I share in its extension? What will I give for its support?

I believe in intercessory prayer.

How regularly do I offer it? How much time am I willing to devote to it?

I believe in Church Unity.

"QUOTES"

FOR our failure to use the basic elements of life fairly, we pray. Voices in the air which should have spoken of friendship and courage have been harsh with words of hate. Sounds that should have been sweet music to the listening ear have been the thunder of bombs killing the innocent population of this planet. The production of this earth: food, minerals, metals, all of which should have gone into the making of a healthier, nobler race we have turned into poison. For the misuse of thy great gifts of nature, our Father, forgive us.

—World Day of Prayer, 1947

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What steps am I taking to promote it? What sacrifies am I willing to make to further it?

Our Lord warned against words without deeds when he promised the Kingdom not to those who *call*, Lord, Lord, but to those who *do* the will of the Father.

Was It Worth While?

By
SHELTON HALE BISHOP
Rector of St. Philip's, New York

WHETHER one is part of a majority or a minority, victor or vanquished, the reaction after physical or spiritual encounter is quite naturally to put this question. It may not be entirely a valid question to put even to one's self. In part, it comes as the result of external pressure. Any evaluation we make of our moral convictions is partly conditioned by the recognized or imagined evaluation of the neighbor. He controls us of necessity and more than we think.

There is a sense, however, in which one must be independent of external opinion, criticism or evaluation. There must be an inner center of life-at-its-best when we never can ask, Was it worth while? This is the blessed isolationism of the human spirit. The true religious pacifist must be near this high estate.

When the war is over, any war, the pacifist cannot ask himself this question; and yet he does. He does because psychologically he cannot be completely isolationist or obscurantist. He knows that other people, not committed to his way of life, are asking the question about him. If his convictions do not falter and he escapes final disillusionment, the answer to his question comes before he puts it.

Eminently worth while! This rings out through his spirit as a clarion that no din can silence. It rings beyond his spirit in the silent majesty of his witness—a witness not confined within conscientious objection to armed struggle on a global scale, but spread out to include embittered and depersonalizing strictures in human relationships wherever found. If he succumbs and his witness appears many times to be ineffective, it will not be because of the lack of deep and abiding confidence in the supreme rightness of his cause, but because of the enormous power in the forces ranged against him through propaganda, military organization and mass hysteria. And, because of the seeming irrationality of simplicity, trust and love while the powers of darkness gather their own proof of worth.

Behind his confidence lies much reason. No man can be a blind pacifist long — blind to the things which keep him true and sure. But that is not to say that he is not dealing with an intangible in human values that escapes logical demonstration. Behind his conclusions and convictions lies a whole realm of faith in the way life works that will not always prove reasonable or valid to his adversary. Reasons there will be a plenty, but they will be the reasons of faith.

For the religious pacifist, the way of the cross is the beginning of wisdom. Christ is the way, the truth, and the life in this matter for him as in all others. The state cannot settle upon the way and bid him follow in it. No substitution of "my country in travail" can be made for "God in Christ." The one great purpose of redemptive love has been manifested once for all, and anything short of that as a way of life under all circumstances is repudiated as radically by the servant as by the master. Of course, he understands that his obedience to his master is but a dull reflection, but such light as can shine through him must shine.

Does he ask, was it worth while? Is that a question he could ever dare ask? Would he not be flaunting a faulty evaluation of his obedience in the face of the perfect revelation God had made in Christ of his will for all men? Does a light ever ask was it worth while shining? Does one ever seriously ask whether Jesus died in vain? History may not have answered that question for the people whom Paul addressed, but it has for us, or we are of all people most deluded.

It is the man of military mind and commitment that must ask is his way ever worth while in the light of the Christian religion. Surely he would not say — does anyone of his persuasion ever say?—that his way is the way of redemptive love. This last war has proven in so many specific instances that men in their country's service secretly cherish the ideal of redemptive love in moments of real spiritual discernment, but when their country calls, lay it aside as a method of reconciliation between nations and races whose ideologies and habits have become too different, too aggressive and threatening. To lay aside this ideal as a way of overcoming differences, no matter how great, seems to me actually to deny the validity of Christ's death and the life that ended thus tragically and yet victoriously.

IT IS eminently worth while, historically and personally, if one dare speak that way, never to repudiate the way of the cross even in the face of the most threatening issues and eventualities of the affairs of men. One recognizes that it is one thing for an individual to practice, in a way called extreme, the fullest measure of redemptive love,

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and quite another thing for a nation. But that, it seems to me, has never been an issue in Christian history. In the Hebrew tradition it was. The Christian conceives of a fellowship within the nation—the Church, if you will—as the instrument through which Christ redeems. There is always the thought of the twelve, the seventy, the inner circle. The remnant that had not bowed the knee to Baal was not an "inner circle," not "the leaven to leaven the whole lump," as the blessed company of the faithful is. The conception is similar, but essentially different, especially in function.

It is a question whether the genius of a nation can be conceived of as any higher agent of God than the arbiter of justice. The Church is the protagonist of redemptive love—that primary and essential element in salvation—with justice only secondary.

But even beyond that there must be the "inner circle of absolutists," if you will, who feel a divine responsibility to witness to their unfaltering faith that in all political, economic and social arrangements, in all secular life as well as spiritual life, love and not justice is their primary concern. These are the pacifists within the Church, within any Church. Their number is small. In this they are conformable to history and tradition. The inner circle must always be small. Its genius is not only in the over-all Christian life they feel called upon to live, but in the peculiar association they may have with their lord and master out of which comes continuously the message and the life of peace and of the healing of the nations and the breaches in society to which they feel strangely commissioned to bear witness.

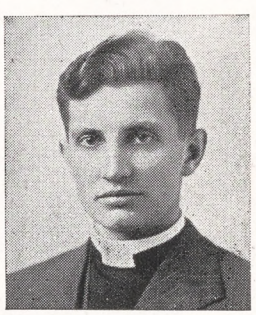
How can such a one ask, is all this worth while? It is one's life. There seems to be no other. It has absolutist quality. It becomes immediately relative only because it appears to be so illogical, unreasonable and unnecessary to so many just as convinced, just as faithful and just as humble as he. If one is to look for consequences—for proof of whether it is worth while—one looks searchingly at his interior life and the quality of his relationships with all others of whatever persuasion. There he sees God redeeming him and his relationships, and believes in that divine action as eminently worth while for all. Nor can he see in the uniform, or gun, or tank, or the atomic bomb of his military comrade, the same hope of salvation through such symbols. If such a hope there be, it is too well concealed and scarcely placed in Jesus and his cross. But his own submission to Christ must shut out for him a search for results or their value. His witness, no matter how impaired, is worth while to his Lord. He must leave it there and be grateful if he can have been found faithful. If misunderstanding, social ostracism, C.P.S. camp, imprisonment or even a large measure of disillusionment be his suffering, he will glory in it for Christ's sake. If his Church forsake him, or deny him entrance into its ministry; if his family have suffered, or, upon release, friends stand off and employment seems remote, he will remember all men suffer in war. It can be part of the process of his own redeeming, lest there be any vestige of pride in him.

Those who are of the Episcopal Church, and pacifists as well, will find much added solace in the fact that the whole Episcopal Church was not left without this distinctive witness to her lord in time of national emergency. This is not a boast. Many a man and woman in the armed forces shared this sentiment. To have known that every Christian Church (so far as I am aware) had its company of witnesses who withstood the claims of government with the prior claim of Christ, and that this great Church of ours "was not disobedient to the vision" and in this became associated with all Churches of Christian allegiance—this too is to have made our witness definitely worth while.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

Monsieur Verdoux, the first Charlie Chaplin film in several years, has received more critical attention than any other film of 1947. And well it might. Many critics scorned it. Others, like James Agee who criticizes for both *Time* and the *Nation*, consider it the most significant picture of the past six years. My own opinion approximates that of Agee.



I doubt that Charlie Chaplin knows anything about the theology of "judgment" in an academic sense but *Monsieur Verdoux* proves that, as a sensitive artist of the people, he knows much of what seminary professors have been teaching for the past twenty years. The plot deals with a bank teller who, scorned as a moral man by an immoral society—i.e. forced into unemployment by the last depression—uses his God-given brains in the life-work of marrying wealthy widows, murdering them and inheriting their fortunes. For years, the dapper murderer and bigamist manages to succeed but,

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inevitably, is caught, tried and hanged.

It is a simple, macabre story but, wonder of wonders, Charlie Chaplin does manage to get his old-time humor and pathos into it, even though the "little tramp" of the *Gold Rush* and the *Circus* is no longer on the scene. He can still get more dramatic passion in the simple exercise of snipping a bouquet of roses than most other actors can get in their climactic clinch with the heroine just before their pictures end. And Chaplin's attempts to "love 'em and poison 'em" are masterpieces of art, truly combining real humor and honest tragedy. Many critics said that this was not a successful experiment. I believe that it was.

Even more important, however, was the message that Chaplin was trying to get across—the message for which sundry Hearst and Scripps-Howard papers rolled out their big smear-guns. In short, it was a condemnation of any political and economic system which takes qualified human laborers (personalities, not commodities) and cuts them off from creative activity in the prime of life so that, as an alternative, they have to turn to the decadent existence of Monsieur Verdoux, the mass-murderer . . . or follow the dictates of even greater mass-murderers named Hitler and Mussolini. The sermon that Chaplin preaches is a powerful—and true—one. His prophecy certainly does not please our powers-that-be and opinion-makers. Even now, they are trying to prevent the showing of this picture and, of course, doing it in the name of "patriotism." They are afraid that the message will get across to the people. The fact that a sophisticated New York audience clapped for a full minute after the film the day I saw it shows that their fears are justified.

Maybe Chaplin doesn't know anything about theology in an academic sense but I'm sure that theologians, whether they follow Temple, Barth, Kierkegaard, St. Thomas, St. Augustine, St. Paul or Jesus Christ, would hate to be forced into a position of arguing with the film, *Monsieur Verdoux.* It's a powerful, biting satire and more than worthy of your attention.

The Lunatic Fringe

by Sydney A. Temple Jr.

Rector of the Mediator, New York



EMERGING from a recent political conference Mr. Ed Flynn, the well known political boss of the Bronx, pontificated, "Henry A. Wallace is a part of the *lunatic fringe* which every political party has." The words were well chosen and truly said for Mr. Wallace can certainly qualify as a member of such a fringe which is possessed not only by every political party but also by every state and every society. What were the Apostles in their day and the prophets before them but a fringe considered insane by the "steady citizens" of their times? In the last Beatitude our Lord stated their case and prophesied the perennial problem which face men who dare witness for that which they hold to be true, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

We need not consider that Henry Agard Wallace is of the line of the prophets and apostles in order to justify our looking at him in the light of the last Beatitude, for whatever the merits of his case, certainly none will gainsay that he is a Christian who holds his ideals so dear that he is willing to meet scorn and ridicule and turn his back on political advancement in order to fight for what he holds to be the right. It is enlightening for Church people to turn their attention from canonized individuals of the past to men of our own day who, saints or not, are truly trying to "fight the good fight" for their fellow men. It helps us some to realize that Mr. Wallace is a consecrated and practicing churchman who was accustomed to serve at the altar of his church at the early service during a part of his official term in Washington.

Let us look for a moment at some of the ideas which have caused Mr. Wallace to be in such disrepute in certain political circles. Almost any car-

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toon which concerns him, and they are legion, shows him carrying a milk bottle or with a ridiculous little milkman's cap on his head. Do you remember the source of this great joke? This character was foolish enough to suggest that every child in the world has a right to a pint of milk a day. What a terrible thought! Can we think of the people of South America and the crofters of bleak Iceland affording daily milk for their children, the coolies of China and the Untouchables of India knowing such luxury, the babies born to Russian factory workers and the children in London's Limehouse District having a chance to grow with sound teeth and ricket free? It's unthinkable that for such purpose my child should lose his portions of ice cream or have the slab of cake in his lunch box cut down. Why it might even come to the point (horrible idea) that he would be deprived of his just quota of bubble gum.

Such insanity reminds one of the time when the Bishop of Melanesia, spoke in New York City. In answer to those who would say that the natives of the South Sea Islands should be left in their happy native condition, he stated that the birth mortality among the natives was about 8 out of 10 while in the United States and Australia it is 3 or 4 out of 100. It is only because of the insanity of missionaries that doctors and teachers are sent to change the status quo. So in India, where even the highest caste children have never seen fresh milk, and throughout the world we should leave well enough alone.

The lunatic ideas of this man are now expanded and he dares suggest that we help all people of the world, even when they differ from us. He would even go so far as to suggest food for Yugoslavia and agricultural tools for devastated Poland. We can find much better uses for our money than that! Standard Oil and Texas Co. have a great interest in the Saudi Arabian oil fields, therefore we must keep a feudalistic order in Greece and force the people to support their king in order to protect this noble enterprise in Arabia. We shall insure our capital investment with loans, munitions, planes, yes even with the lives of our sons molded for battle in universal military training if the need should arise.

The *Pax Romana* was wicked for by that the ancient Roman Empire sought to keep peace in the Mediterranian at her own price. The power of Rome was such that she could say to those nations on her sea, "Do it our way or die." For such use of power we have unqualified condemnations. . . . but the Pax Americana is something else and to be thought of in an entirely different light. The whole world is our field and Democracy marked *made in U.S.A.* our product. All nations must follow our way, and our pattern if they would not have all our power, our wealth, our atomic stockpile raised as a threat against their "revolutionary elements." Only a lunatic fringe would say that there is another way, a way of conversion and suasion rather than power and threat, that the way of the United Nations and of greater understanding is any sort of workable world policy.

Of course the Quakers take that "Good Samaritan" stuff literally. After the first world war, during all the difficult years of reconstruction at that time and in like manner today they are quietly going about the business of helping all people. These Friends are loved and respected where Americans are increasingly hated and feared. But the Quakers always were a queer sect whose members have a tendency toward overdoing their liberalism.

But wait! Even in our own Church we are in the midst of raising the Presiding Bishop's million dollar Fund for World Relief, which may be dangerous. When the World Council of Churches distributes the money and the supplies the recipients are not asked how they voted. Beware of this, for it may well be undermining the official policy of our government by its equal distribution in certain suspected countries.

LET us frankly face all the problems raised by this man Wallace. Now we read that he is recommending that a loan of several billions of dollars be extended to Russia for reconstruction there. Why? I really don't know what all the facts are nor what arguments are given but I believe that we can see something of the problem if we look at things the other way round. Assume that the U.S.A. were invaded and the whole eastern part of the country ravaged. The enemy was stopped at Chicago and St. Louis and all that remained of eastern industrialism was that which we had been able to remove and set up in the Rocky Mountains. Our land would not simply have had a war fought across it but the people had been sent into slavery, everything pillaged and only rubble remained. In this reversed situation the U.S.S.R. would have sent her young men to war but her country and its industrial potential would have benefitted greatly by the war. There would be numbers of new war millionaires and every person would be richer. Ascending spirals of wages would be paid there in order to retain the wartime prosperity.

If I were living in the U.S.A. under such reversed conditions I honestly believe that I might look to prosperous, war rich U.S.S.R. for a loan. I am sure that if that untouched U.S.S.R. were continuing to devote one-third of its total budget to preparation for the next war I should be a bit worried and suspicious in my struggling U.S.A. If military missions of this mighty Croesus were sent to Argentina and Panama (guardian of our Dardanelles) terror would be struck to my heart.

When you look at it that way it does make you stop and think, doesn't it? All that anyone can ask

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is that Christians stop to-day and think; that they refuse to be taken in by newspaper and other inspired propaganda. Men and women in America should remember that the Vatican declared war on Russia several years ago and that they wield a great pressure upon the American press. Right now the industrialists of Germany are being brought to trial, and we are reminded that without their backing Hitler would not have come into power. And Hitler preached "oppose Communism my way."

No intelligent American would trade the Communist way for our way here in America. The Christian does not press for the downfall of Democracy nor defend either the system set up by Russia but one generation removed from serfdom nor the methods inherited from the Czars and little changed to-day. But the Christian is one who is concerned to be a peacemaker and who is anxious to make sure that the methods of the Inquisition or of Salem witch hunts are not again substituted for the way of Christ in helping neighbors to live together.

PRAPAGANDA based upon greed and fear catches on all too soon and memory is short. Only four years ago we all agreed with the words of a poem by Dan Blanding, read by Upton Close on his broadcast of July 4, 1943.

What did you eat, Soldier . . . what did you eat at war?
I ate the sour bread of fear, the acrid salt of gore.
My lips were burned with wine of hate, the scalding drink of Cain.
My tongue has known a bitter taste I would not taste again.

What did you think, Soldier . . . what did you think at war?
I thought, how strange we have not learned from wars that raged before,
Except new ways of killing, new multiples of pain.
Is all the blood that men have shed but blood shed all in vain?

What did you learn Soldier . . . what did you learn at war?
I learned that we must learn sometime what was not learned before,
That victories won on the battlefields are victories won in vain
Unless in peace we kill the germs that breed new wars again.

The greatest danger is always that men will agree to the general principle of peace while running down the road that leads to war. Again so soon the wielders of threats are popular and the prophets of peace in disrepute. When Mr. Wallace was refused permission to speak in the Hollywood Bowl it was easy to remember the words of Jeremiah, when he said to Baruch, "I am shut up; I cannot go into the house of the Lord. Therefore go thou and read . . . the words of the Lord in the ears of the people." Others have been refused the right to speak before this.

Then the owners of Gilmore Stadium in Los Angeles granted Mr. Wallace permission to use their structure which will hold as many persons as will the Hollywood Bowl. The strength of democracy *is* still alive in our country. We know that such could not happen in Russia and just because it can happen here our responsibility to all mankind is greater. Democracy can win, not by money, by force, by threat but by its moral power. Why is it that the people of the earth who used to see the U.S.A. as the star of hope and flock to her shores seem now to be turning to Communism? Just because we have lost our positive moral power, because our faith in our fellow man which started the great experiment on these shores has become weakened and we are more concerned now in guarding our horde of wealth.

Bishop Lane Barton, the new bishop of Eastern Oregon said in his first address to the district words which should be widely read (WITNESS, May 1, 1947).

> "As Christians we have rejoiced that for much of our history our influence has been potent because it has been an influence based upon moral power. We cannot view with complacency this new swing to a policy based upon naked military and economic power. God give us wisdom to regain our moral influence. Let us feed the hungry because they are hungry and not because we want to use those people against an alien ideology. God help us regain our leadership in uniting the world in cooperation toward the securing of peace and security for one world."

The situation is far from hopeless. In all the confusion and hate-mongering our Christian conscience in America has not been lost. Jeremiah who was put in stocks, hooted at, thrown into dungeons and escaped into exile was not always to be held in disrepute. His words were saved and came to be so highly honored that 2500 years later they are still read with profit. The *lunatic fringe* does find first a few followers, then more until society catches the vision. This is the way that progress comes to humanity. We have reason, therefore, to exult in those who fight for their ideals, though they are reviled and persecuted and all manner of evil is spoken against them falsely. We can rejoice and be exceedingly glad for it is in the practice of the faith of such leaders that we can be sure that we are not existing temporarily under the shadow of the atomic bomb, but are living constantly under the promise of Christ's redemption of this whole world.

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A Number of Important Books On the Causes of War

Cartels Played an Important Role in Nazi War Machine Revealed by Vital New Books

Reviewed by W. B. Spofford Jr.

****Treason's Peace* by Howard K. Ambruster. The Beechhurst Press. $2.50.

****I. G. Farben* by Richard Sasuly. Boni & Gaer. $3.00.

These two books, which should be read together, deal with frightening and guilty role played by the German dye, coal, steel and munitions cartel, known as I. G. Farben, in the rise and explosive expansion of Hitler's Nazi machine, and the subversion and sabotage of the war efforts of the allies. Through an intricate web of over 2,000 cartel agreements, reaching into practically every country in the world and involving individuals of much social respectability, I. G. Farben managed to be the guiding economic force in Germany's plan of conquest. Mr. Ambruster, who is an industrialist in the chemical dye field, deals particularly with the role that I. G. Farben played in this country during its growth and through the war. Mr. Sasuly, who was a leading member of the A.M.G. team appointed to investigate the dealings of this economic monster on the continent, points up the inner workings of the home office. But men give documentary proof that I. G. Farben is not dead and that it has not changed its plans. The knowledge contained in these books, which read like an Eric Ambler detective novel, should be obligatory reading for all persons who truly desire to understand the inner mechanism of World War II and are passionately devoted to the idea that such a catastrophe shall not be repeated.

****Behind The Silken Curtain* by Bartley C. Crum, Simon and Schuster. $3.00.

A straight-forward account of the work of the Anglo-American Committee of Inquiry on Palestine which sets this vital issue, along with the questions of the D.P.s, Zionism, the Arab Higher Committee and Nazi crematoria, against the realistic frame-work of contemporary Near East diplomacy between the major powers. Mr. Crum, a Willkie Republican and a Roman Catholic layman, presents the intricate maneuverings of our State Department, the British Foreign Office and the ruling Arab chieftains in an unholy light and, to our shame, he speaks with authenticity. In a book made exciting by the introduction of such witnesses as Albert Einstein, Chaim Weissman, Ibn Saud and, above all, the remnants of European Jewry, Mr. Crum presents a documentation of a major problem which anyone, who desires to understand present world political and economic developments and who is honestly concerned with the plight of the D.P.s and the working Arab, must read.

***Stalin Must Have Peace* by Edgar Snow. Random House. $2.50.

The associate editor of the Saturday Evening Post, who has the reputation of being one of the most reputable reporters in the journalistic field, explains why the Soviet Union desires and needs peace. His analysis will not please American oil, military or monopoly interests—nor even most members of Congress. Nevertheless, he punches objective facts home and it would take a closed-mind to refute them. Unfortunately, we seem to have too many of the latter type in our high-policy-making circles. As an antidote to our "free" press, Snow's book should be read by all who, honestly, desire to understand what is going on in the world.

****Man Against Myth* by Barrows Dunham. Little, Brown & Co. $3.00.

A witty and wise book which analyzes the destructive social myths of our culture and shows them for what they are—convenient rationalizations perpetuated by those who can profit, either in terms of power or monetarily, by keeping them alive. Typical shibboleths that are dissected by the professor of philosophy from Temple University are: You can't change human nature; There are two sides to every question; You cannot mix art and politics; All problems are merely verbal (for all semanticists); Words will never hurt me (for name-callers in general); That you cannot be free and safe; etc. This book should be read by ministers, all persons who call themselves liberals or progressives, everyone who ever reads a daily newspaper—in short, by all of us.

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Dictatorship Is Threatened By Military Training

Several Hundred Clergymen Send a Statement Against Proposal to President and Congress

Edited by Sara Dill

New York:—Several hundred clergymen of all denominations have sent a communication to President Truman and to Congress opposing universal military training. They declare that "a sound and constructive foreign policy and the preservation and strengthening of democracy at home require (1) that the administration should abandon its efforts to secure the adoption of peacetime conscription and that Congress should decisively reject any compulsory universal training programs which should be laid before it; (2) that the president and Congress put forth the utmost possible joint efforts to secure an immediate agreement of all nations to a program of universal abolition of conscription and universal disarmament with international control of the development of atomic energy for peaceful purposes."

They declare further that the adoption of peacetime conscription would be to announce to the world "that we have no faith in the efforts we and they are making in the United Nations to achieve peace through world organization and disarmament."

The statement urges that American people should "refuse to be turned by fear of other nations from our imperative task, the abolition of war, while there is yet time" and they say further that every effort must be made now "to preserve this land from the blight of militarization and dictatorship."

Episcopalians among the 652 to sign the statement were the Revs. William H. Marmion of Birmingham, Ala.; E. L. Pennington of Mobile, Ala.; Bishop Walter Mitchell, retired bishop of Arizona; John C. Leffler of San Francisco; Richard Millard of Danbury, Conn.; Frederick B. Wolf of Belvidere, Ill.;

SUMMER SERVICES

New York City

CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

Denver, Colorado

ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 8, 9:30 and 11.
Wednesday, 10 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan

ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: H. C. 8 a.m.; Morning Prayer, 11 a.m. (H. C. first Sunday).
Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey

CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma

TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
The Rev. Victor Hoag, D.D., Associate Rector
Sunday: 7 and 8; Church School, 9:30 (Except August); Morning Service, 11 a.m. H. C. Friday and Holy Days, 10:30

Evanston, Illinois

ST. MATTHEW'S CHURCH
The Rev. John Heuss, Rector
The Rev. Wilbur Dexter
Sunday: 7:30, 10, 11.
Daily: 7:00.
Wednesday: 7, 11.

Providence, Rhode Island

GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

Omaha, Nebraska

ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wed. at 10 a.m.



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Philip H. Steinmetz of Ashfield, Mass.; Bishop W. Appleton Lawrence of Western Massachusetts; Sydney A. Temple of New York and George S. Trowbridge of Philadelphia.

Racial Equality

Sewanee, Tenn.:—Bishop Scarlett of Missouri made a plea for racial equality in his sermon to graduates of the University of the South. He stated that the mature American is beginning to realize "the meaning of the Christian doctrine of unity regardless of race and class, the doctrine of a society in which each is responsible for the welfare of all."

Deyo Heads Huguenots

Washington:—Mr. Harrison Deyo, chairman of the house of deputies of the synod of the province of New York and New Jersey, and warden of the French Church du Saint Esprit, New York, was recently elected president of the Federation of Huguenot Societies.

Labor Bill Protested

New York:—Bishop Scarlett of Missouri was one of a number of religious leaders to wire President Truman expressing opposition to the Taft-Hartley labor bill. The group declared that they wanted a conference with him to "express the personal concern of over 400 religious leaders" who assert that "the ethical and social implications of the bill for a growing democracy are of fundamental significance. We believe the bill should be vetoed."

Clinical Training

Iowa City, Ia.:—Four theological students were present at the opening of a new summer clinical training program here on June 15. The school was organized by the Rev. F.





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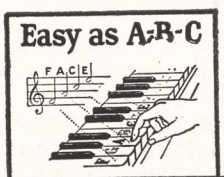

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Bulletin From the Seminaries

Theological Education Sunday receipts so far this year come to eighty-six thousand dollars.

Increasing operating costs will cause a serious handicap in training men for the ministry unless the whole Church responds to the Presiding Bishop's Appeal.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

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W. Putnam, rector of Trinity, here, and the Rev. Joseph G. Moore, director of pastoral training at Seabury-Western. It is planned to increase the size of the school to eight and possibly twelve men in 1948. The Rev. Mr. Putnam is chaiplain and director and there will be lectures by doctors, nurses, social workers and professors.

Doctorate for Caution

Lincoln University, Pa.: — The Rev. Tollie Caution, national secretary for Negro work, received an honorary doctorate here on June 2.

Committee on Evangelism

New York:—The Presiding Bishop has appointed a special committee to present to the National Council, at its meetings during the remainder of 1947, matters pertaining to the campaign of evangelism. They are Bishop Peabody of Central New York; the Rev. Robert A. Magill of Lynchburg, Va. and Clark G. Kuebler of Ripon College.

Go by Transport

New York:—A military transport is to leave here June 30 with 324 young men and women aboard on their way to the youth conference at Oslo, Norway. The boat was placed at their disposal by the state department because of the shortage of accommodations on regular commercial ships. Each delegate is paying first class fare, it was stated by a spokesman of the college department of the Episcopal Church.

Carleton Commencement

Northfield, Minn.:—President Laurence M. Gould announced at the commencement of Carleton College, June 9, that the family of the late Mrs. Frances Laird Bell of Winona, Minn., had made a gift of $200,000, the income to be used to further religious education at the college. It will be used for support of the chapel services and its program of counseling, as well as for instruction in religion. He also announced a gift from Mrs. E. C. Congdon of Duluth, in memory of her husband, to establish a professorship in government.

Glenn Visits Europe

Washington:—The Rev. C. Leslie Glenn is one of a number of clergymen who left by plane for Europe on June 23 on a 35-day observation tour as guests of the army. They are to visit Rome, Geneva, Vienna, Berlin, Munich, Berchtesgaden, Heidelberg, Frankfurt, and will report to the war department on problems confronting the army in occupied Germany and Austria when they return on July 28.

Russell Resigns

Wilkes-Barre, Pa.:—The Rev. William K. Russell, rector of St. Stephen's Church, one of the strongest parishes in the east, announced his resignation on June 15th. Following an illness in Lent he stated that he "feels the need of a good rest." The vestry tried to persuade him to take a leave of absence but the rector stated that "such an arrangement would not be fair to the parish."

School Leaders Meet

Richmond, Va.: — Theology, parent work, curriculum, visual aids, worship were presented to 51 superintendents and leaders of Sunday schools at a conference held here June 6-8, sponsored by the educational boards of the dioceses of Virginia and Southern Virginia. Leaders were A. A. Smoot, the Rev. E. A. de Bordenave, the Rev. W. L. Ribble, Mrs. Harold Kelleran of the diocese of Washington, Miss Maude Cutter of the Philadelphia Divinity School and Miss Martha C. Pray, consultant of the diocese of Virginia.

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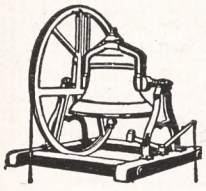
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Others to address the conference were Prof. Theodore Green of Yale, also an Episcopalian, and Dr. Moredecai Johnson, president of Howard University, who declared that "the spirit of Christ crosses all lines and color."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

STANLEY D. PETTER
Warden, Grace Church, Paducah, Ky.

The Living Liturgy by Rev. Massey H. Shepherd, Jr. (WITNESS, June 5) described the depressing experiences of some of our clergy who have congregations of passive, listless sitters. In my humble opinion, this condition can be materially bettered if the afflicted clergy will repetitively urge their congregations to take active part in services.

Most people want to participate in the services but the inherent shyness of a normal person prevents him from speaking out. Any minister really anxious to improve on this condition should actively urge his people to fully participate in all parts of the service. If the minister cannot bring himself to a point of charging his congregation with full participation for greatest enjoyment of the service, he should at least be able to urge each and every member of his vestry to actively participate and set an example for the rest of the congregation.

A vestryman, certainly during his term of office, should be willing to assist the rector in any plan that makes sense, and if he is requested to assist. Any rector who fails to charge his vestrymen each year with their various obligations to him and to the Church, is passing up an opportunity for aid that is his for the asking. Most vestrymen want to help, but their help must be actively solicited by the rector.

First see that each person has in front of him a prayer book and hymnal. Then actively and repetitively urge the use of them if you wish to relieve a condition of "spectatoritis."

* * *

REV. WILLIS M. ROSENTHAL
Rector at Columbus, Nebraska

I hope that your editorial on a basic stipend for the clergy struck a responsive chord here and there in places where it will do some good: there are people who could do something about it, but I don't see what the average parish priest can do. The basic stipend would seem to be a practical economic application of Christian principles, and after all, it would simply be an intelligent extension of the "minimum stipend" principle which many dioceses have already adopted. I think that a subscription to THE WITNESS might well be considered in a basic stipend; I very much regret that I am simply unable to renew my subscription at this time, much as I will miss receiving your magazine. Like most of the clergy, my real income has gone steadily down for the past year or more. It doesn't help any to read of cases like that of the rector of a certain famous parish whose salary was recently raised by an amount larger than the average total stipend of our clergy. Some cuts at the top might help put such a program into operation. That is too much to expect, of course, but not too much to ask, I think.

I wish some information would be given out explaining in what sense some returned chaplains have been, and still are, "unemployed" and have gotten a bad deal from the Church. It simply doesn't add up, as far as I can see, with the call for more prospective parsons and with the fact that many vacancies undoubtedly exist, both at home and abroad. The vacancies don't pay a chaplain's salary, no doubt, nor are some of them as pleasant as some chaplaincies were. Just what does the Church owe these men? I honestly don't understand what it is all about, and there must be others who don't, too, and I certainly don't want to be unfair or unsympathetic.

My nearest Church World Service regional center (at St. Louis) wrote in answer to my inquiry that CWS could place to good advantage copies of our obsolete "New Hymnal." It occurred to me that our Church has an unusual opportunity to help out in the matter of hymnals on a scale that would really do some good, since there must be many thousands of copies of the hymnal already discarded and not used, with more being added to the discard all the time. Why not an effort on a national scale to help with hymnals through CWS?

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CHURCH ARMY STUDENTS RECEIVE ASSIGNMENTS FOR THE SUMMER WORK
(*story on page four*)

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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JULY 10, 1947
Vol XXX No. 28

Clergy Notes

COOK, WILLIAM R., student at Seabury-Western, will become curate at Christ Church, Waukegan, Ill., Sept. 1.

GUTHRIE, HARVEY H., JR., was ordained deacon on June 21 at the Cathedral of St. John the Divine by Bishop Gilbert. He is in charge of St. Martha's, North White Plaines, N. Y.

HADLEY, IVOR, formerly curate at Grace Church, Oak Park, Ill., is now in charge of the Incarnation, Chicago.

HORNING, DAVID I., canon at the cathedral at Faribault, Minn., becomes curate and organist at Christ Church, Waukegan, Ill., Sept. 1.

JOHNSON, RUSSELL K., rector of St. Paul's, Winona, Minn., becomes rector of Trinity, Davenport, Iowa, September 1.

LIVELY, ARTHUR J., was ordained priest by Bishop Louttit at Holy Trinity, West Palm Beach, Fla., May 28. He is in charge of the Holy Nativity, Pahokee, and St. Martin's, Clewiston.

PRICE, JAMES W., was ordained deacon by Bishop Remington on June 14 at the Church of the Holy Apostles and the Mediator, Philadelphia. He is assistant at St. Paul's, Glen Loch, Pa.

RATELLE, ROBERT E., was ordained deacon on June 15 at St. Andrew's, New Orleans, by Bishop Jackson. He is to be student pastor at Louisiana Polytechnic Institute, Ruston, in the fall.

SLATER, NORMAN T., was ordained deacon on June 11 at St. John's, Roanoke, Va., by Bishop Phillips. He is assistant at St. John's.

STUART, ALBERT R., rector of St. Michael's, Charleston, S. C., has accepted the deanship of Christ Church Cathedral, New Orleans, La., effective October 1.

TEMPLE, SYDNEY A. JR., rector of the Mediator, New York City, has resigned and has moved to Connecticut where he is for a time to devote himself to writing.

VOELCKER, FRANCIS W., was ordained deacon by Bishop Remington on June 14 at the Church of the Holy Apostles and the Mediator, Philadelphia. He is assistant at St. Mark's, Philadelphia.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 28

The WITNESS

For Christ and His Church

JULY 10, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Church Army Training Center Turns Out Workers

Faculty of Competent Lecturers Prepare Captains and Sisters for Various Tasks

By Rita Rubin

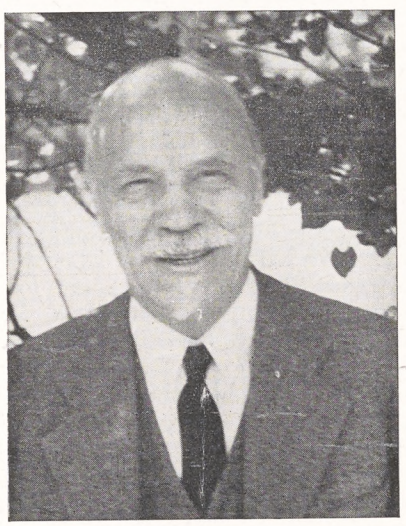
Cincinnati:—"Over hill, over dale" might well be the theme song of five students who, having completed one term at the Church Army Training Center, are about to roll into evangelistic and missionary activity for the summer months in rural and urban America.

"Roll" is exactly the word for Cadets William Johnson, Los Angeles, Calif., and Robert Smalling, Flushing, L. I., who have been assigned to the recreational and religious program in the coal mining areas of eastern Ohio under St. Paul's Wayside Cathedral (Church on Wheels) of the Diocese of Southern Ohio.

Cadet Fred Nussbaum, Tallequa, Okla., has been assigned to social institutional Church work in Philadelphia; Cadet Ernest St. Andrew, Munising, Mich, to town and country work in southern Michigan and Cadet Ernest Swanker, Burnt Hills, N. Y., to rural parish work in Greenwich, N. Y.

The Church Army, a lay missionary organization of the Church was established in England in 1882 by the Rev. Wilson Carlile, Prebendary of St. Paul's Cathedral, London, who began his ministry, which the late Archbishop Temple declared did more for the Church of England than any other in the past two generations, by going into the slums of London to "bring the Church to the people and to talk to them in their language" about the gospel story. Gradually, a group of lay workers formed around his dynamic personality to help in this work. Those who undertook a basic theological course and passed Church examinations were then commissioned as "Captains" or "Mission Sisters" in the Church Army and worked under the authority and discipline of the Church. There are now 1400 officers in Church Army in the British Isles and similar organizations have been founded in Australia, New Zealand, Canada and the United States. Church Army workers may be found in almost every missionary field in the world today.

Many G.I.'s will remember with affection the Church Army mobile canteens (mostly bought and maintained by contributions from this country) which rolled into "blitzed" areas in England and Europe. Perhaps some will even remember one "Tea-Mobile" which had to be abandoned when it got too "hot" and which had a sign on it reading "Help yourself!"



SAMUEL THORNE
President, Church Army in U.S.A.

The Church Army in the United States, a separate organization entirely governed by the Protestant Episcopal Church, began in 1925 and has its headquarters office at 435 Ninth Avenue, New York City, close to the General Seminary and the National Council of the Episcopal Church. From here, Captain Earl Estabrook, National Director, assigns the 38 officers in this country to various Church activities under the direction of the clergy of the Church. Only volunteers are sent to overseas mission fields, there being one Captain in Liberia and Sister Ada Clarke in the Philippines, who was interned by the Japanese during the war and lived in 14 different prison camps in the islands.

Captains and Mission Sisters are at work in New York, New Jersey, Pennsylvania, Georgia, Alabama, Tennessee, Ohio, Kansas, South Dakota and California where two trailer chapels roam the Mohave Desert and San Bernardino Mountains, bringing the Church to those living in isolated and remote areas.

The Church Army training center is under the direction of the Rev. F. J. Moore, rector of the Church of the Advent, who teaches courses in the Old and New Testaments, voice and reading. Other courses are: The Book of Common Prayer, by the Rev. R. S. Lambert; Christian doctrine, by the Rev. Gilbert S. Pennock; Christian social relations by the Rev. Benjamin Priest; Church history by the Rev. Maxwell Long; evangelism by the Rev. John Albert and the Rev. John Yungblut; Christian education by Miss Irene Scudds, director of Christian education of Southern Ohio; homiletics by Capt. Earl Estabrook; meditations and devotions by Capt. John Prior of Christ Church, Cincinnati, and music by Sister Florence Puffer.

When commissioned all workers give full time service, wear uniforms when on duty, promise to give at least two years' service but are encouraged to make it a life-time vocation, and are subject to indefinite assignments depending upon the need at the time. During war years, for instance, workers were placed in trailer camps and in new housing units in order to reach strangers in the communities and to welcome them to the churches in that area.

There is a great need for more candidates for training for this work among all sorts and conditions of men, with not much offered in the way of recompense excepting the joy which comes through truly adventuring with Christ in our modern world.

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CHRISTIAN STUDENTS MEET

East Sebago, Me.:—Over two hundred students from New England colleges attended the student Christian movement conference at Camp O-At-Ka, June 16-21. Leading speakers on the subjects of Christian beliefs, Christian marriage, the economic order, political problems and international relations were Prof. Peter Bertocci of Boston University; the Rev. Robert Rodenmayer of St. John's Church, Northampton, Mass.; the Rev. Wm. B. Spofford, Jr., executive secretary of the CLID; Prof. John Bennett of Union Theological Seminary; Prof. Ralph Harlow of Smith College and Prof. Adelaide Case of the Episcopal Theological School. Episcopalians on the faculty also included Clif Wharton of Harvard; Miss Barbara Arnold, Episcopal College Work at Vassar; the Rev. Luther Tucker, general secretary of Dwight Hall, Yale; and the Rev. William Spurrier, instructor in religion at Wesleyan University.

CZECH PATRIARCH A VISITOR

Newark, N. J.:—Bishop Francis Kovar, patriarch of the Czechoslovak Church, visited the parish of Saints Cyril and Method here on June 22. At the close of the service, which attracted people from many communities in northern New Jersey, the rector, the Rev. Basil Scytha, called upon the Rev. Robert C. Hubbs, rector of St. Andrew's Episcopal Church, who greeted the Prague patriarch in the name of the diocese of Newark. In reply the patriarch spoke of the strong feeling of unity and brotherhood existing between the two Churches. Rector Scytha augmented the statement by telling of the specific instances where the Episcopal Church had given aid to the Czech Church, and particularly that his parish for many years held services in two of the Episcopal Churches in the city. The patriarch was formerly a Roman priest and a member of the faculty of the University of Prague.

FINE CONFERENCE AT WELLESLEY

Wellesley, Mass.: — There were over 150 registered at the Wellesley Conference, in addition to a considerable number of visitors each day who attended from parishes in the vicinity of Boston. Courses were offered on a variety of subjects, with a faculty of outstanding leaders directed by Bishop Keeler of Minnesota. The program was in charge of the Rev. A. Vincent Bennett, rector at Fitchburg, Mass., who also gave a course on religious drama. Among those on the faculty were Prof. Simpson of General Seminary; the Rev. Charles W. F. Smith of Wellesley; Miss Vida Scudder of Wellesley; Prof. Adelaide Case of Cambridge Seminary; the Rev. Thaddeus Clapp of Worcester; the Rev. Henry Ogilby of Brookline; the Rev. W. B. Spofford of THE WITNESS; Mrs. Margaret Sherman, head of the Auxiliary; the Rev. Arthur Sherman of the Forward Movement; the Rev. Whitney Hale of Boston; the Rev. Charles F. Hall of Concord, N. H.; the Rev. Meredith Wood of Hoosick, N. Y.; the Rev. H. M. P. Davidson of Newport, R. I.; the Rev. Robert L. Curry, headmaster of Lenox School.

One of the most popular departments was Church music where the courses were given by George Faxon of the Advent, Boston; Paul Callaway of Washington Cathedral; Lawrence Apgar of Trinity, Newton Center, Mass. There were a number of joint meetings with the conference on international relations, sponsored by the Quakers, and running concurrently in other buildings of the college.

RURAL CONFERENCE IN MISSOURI

Parkville, Mo.:—Experts of various sorts led the conference on town and country church, held here June 9-20. Florence Pickard of Oregon on vacation schools; the Rev. Irwin St. John Tucker of Chicago and Charlotte Tomkins of New York on education; Mr. W. A. Cochel of Kansas City on balanced farm living; Mrs. E. T. Boyd of Colorado on correspondence schools; the Rev. C. G. Hamilton of Mississippi on radio; the Rev. W. Francis Allison of Newark on visual education. Other leaders were Prof. J. H. Kolb of the University of Wisconsin and the Rev. E. Dargan Butt of Seabury-Western, who was dean.

Elected as officers of the Rural Workers Fellowship: Mr. Butt, president; Mr. Hamilton, vice-president; Mr. Allison, secretary.



Bishop Stevens, Bishop and Mrs. Oldham, and Bishop Gooden visit Capt. Lewis and the St. Christopher's Chapel Trailer in Brawley, Calif., in the interest of the R. and A. Fund

THE PICTURE ON THE COVER

Cincinnati:—Men at the Church Army Training Center are here shown receiving their summer assignments from Captain Earl Estabrook, the national director, seated. They are, left to right, Cadet Robert Smalling of Michigan; Captain John Prior, the Training Center Captain; Cadet William Johnson of Southern Ohio; Cadet Ernest St. Andrew of Michigan; Cadet Ernest Swanker of Albany; Cadet Fred Nussbaum of Pennsylvania.

W. K. RUSSELL JOINS FRIENDS SERVICE

Wilkes-Barre, Pa.:—The Rev. William K. Russell, whose resignation as rector of St. Stephen's here was announced in THE WITNESS for June 26, is to join the overseas relief section of the American Friends Service Committee.

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Church Army Workers Present Story of Varied Tasks

From Parish Visiting and Wayside Chapels To Work in Occupied Germany and Canada

Edited by Perry O. Martin

STUDENT MISSION

Martins Ferry, Ohio:—Camping in the parish house of St. Paul's Church, six students of the Church Army recently conducted a preaching mission here as a part of their training program under the direction of Capt. Earl Estabrook, national director. A youth mission was held each morning, followed by handcraft and class projects. Afternoons were given over to games and recreation. The students had entire charge of the evening services for adults, using as a theme the phrases in the exhortation to confession in the Holy Communion service.

BY WAY OF THANKS

Los Angeles, Calif.:—Diocesan authorities have just received a highly encouraging report from a new mission started up through the efforts of evangelistic work done by one of the diocesan trailer chapels. The report, in part, reads: "The congregation of All Saints' Church, Brawley, Calif., would have you know how confident it is that there is a fine opportunity for the Church here. This report is presented as a way of thanking the diocese and all those concerned for the faith and effort which has been expended in building an Episcopal Church in this community. It is also presented with the hope that it will encourage the cause of missions in new places.

	1944	1946
Baptised Members	25	83
Confirmed	15	51
Communicants	15	45
Families	5	30
Offerings	$79.75	$734.31

Our objective is to meet all local needs this year so as to carry all normal parish expenses and pay for a rector's salary in 1948 and thus relinquish all aid from the diocese. We deeply appreciate the wholehearted help of the Church Army Captains working with St. Christopher's trailer chapel who have done so much to put All Saints on its feet, especially Captain Raymond Lewis, who is now in charge here."

GROUNDED!

New York, N. Y.:—The urgent need for missionary workers is pointed up in a "S.O.S." call just received at Church Army headquarters office from Miss Eva Hasell, director, Western Canada S.S. caravan missions.

"I am terribly short of workers and have caravans in Manitoba, Saskatchewan, Northern Ontario, and Alberta without either drivers or teachers and one in British Columbia without a driver. In the spirit of 'lend lease' have you any women workers or do you know of any Episcopal Church members who would come and help. I am short of eight drivers and eight teachers. I have been struggling all winter lecturing in Great Britain and I have a number of workers from there who have come for a period of time as well as those who remain permanently and others who come from eastern Canada. The Spring has come to the prairies and it is very sad to see the Caravans grounded for want of workers."



Many boys like him await the ministry of Church Army in rural and mining areas in America

ST. BARNABAS' BROTHERHOOD

Gibsonia, Pa.:—Hundreds of Churchmen made a pilgrimage to St. Barnabas Free Home recently to take part in the annual observance of St. Barnabas' Day and to pay tribute to the wonderful work for incurable men and boys done by the members of the St. Barnabas' Brotherhood. This year marks the fiftieth anniversary of the founder. Brother Gouveneur Hance's start in the religious life began when he was commissioned as a Captain in the Church Army. In honor of his commissioning, Capt. Earl Estabrook, national director of Church Army was the guest speaker, and pleaded for more sense of vocation on the part of Church youth and especially vocations in the religious orders in the Episcopal Church as exemplified by the men in the St. Barnabas' Brotherhood and the five Church Army cadets who were present.

Bishop Pardue and many clergy were in the colorful procession and outdoor service with the choir of Trinity Cathedral, Pittsburg, furnishing the music. An added feature was the presence of St. Paul's Wayside Cathedral, Diocese of Southern Ohio, which was brought to the celebration since it was about to begin the summer evangelistic program in nearby eastern Ohio coal mining camps and rural areas under the direction of Church Army personnel.

DON'T WALK!

Barstow, Calif.:—"There isn't the slightest doubt that the only way to get to know people and their problems is to visit them in their homes," Captain Stephen Sherwood, Church Army, told the people of St. Paul's Mission here. He records 54 hours in visiting alone, reaching 112 people last month but was puzzled over one thing. Dogs barked at him and were inclined to "nip" him in the heels. Night visiting was especially awkward. The puzzle was solved when it was discovered that the dogs were unfriendly only to those who walk since most persons in the community drive up in cars!

TOP THIS?

Brawley, Calif.:—We don't want to start a flood of hot weather stories just yet but Captain Raymond Lewis, Church Army, in charge of El Centro, Calif., Episcopal Church claims that he has the hottest and lowest mission in the country! In May it was 114 when he wrote and it is considerably lower than that. (Send all counter claims to him!)

He together with others are working out a plan of self-government at the detention home in Imperial and reports that it is thrilling to see how the plan gives poise and courage to the youth there.

EUROPE'S TOMORROW

New York:—During the war a number of Church Army men served in the armed services all of whom

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have now returned with the exception of Lieut. King Laylander, U.S.A., who writes from Germany:

"We visited last evening with a man and wife who are unemployed doctors of medicine. During their enforced idleness because of former political affiliation they seek other pursuits to while away the time. The



Mrs. Wheat and aides in Alabama Jeep

man is preparing his paper for a degree in philosophy and his wife has returned to her girlhood hobby of drawing and painting. Before becoming a doctor the man was a grain broker and visited a large part of the world in his business. He has a fairly good command of English and his wife manufactures words when her English fails to convey a thought. There is always the inevitable comment about the great Eastern Neighbor and query as to how long our troops expect to remain.

"I spend much more of my time getting acquainted with *Europe's Tomorrow*. In a hall once devoted to another culture we began with a handful of children. In a couple of months our Tuesday evening fun night attendance has grown to about three hundred, from six to sixteen years old. My interpreter is a German lawyer who is an ardent sports enthusiast. It makes one feel a little like the Pied Piper to be leading a swelling band of youngsters with a gay tone of fun and frolic along paths of sportsmanship and fair play, to tolerance and understanding. Watching their expressions and responses to constructive recreation I can already sense a change in their attitude and behaviour for the better. With this clay, too, can be built our God's Kingdom on earth as it is in heaven. If we can only find the courage and guidance to fight the good fight; to liberate these children from the tradition of fear, hatred and misunderstanding. If we can only help them find the abundant life and inoculate them against the powers of evil."

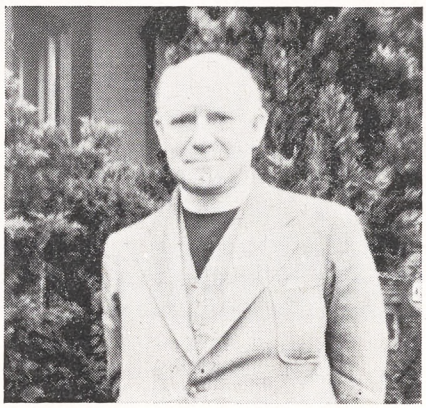
Church Army Cooperates

Parkville, Mo.:—In spite of the emphasis which the Episcopal Church lays upon "community" and "corporateness" in worship and work, in actual practice it often develops that much work is hampered by the whims and sensitiveness of individuals or church groups engaged in various kinds of Christian endeavour.

How refreshing it is therefore to find a project, national in scope, in which there is excellent cooperation on the part of many agencies of the Church, such as is now being demonstrated in the National Town-Country Church Institute located at Parkville, Mo.

It all began through the enthusiastic, generous far-sightedness of Mr. and Mrs. W. A. Cochel, Church people, who offered the use of their farm, Roanridge, and their life estate to the Church for the purpose of establishing in the mid-west a center of training for rural Church and rural community leadership.

Roanridge consists of a 320 acre farm, eleven miles from Kansas City.



The Rev. Francis J. Moore, Warden of Church Army Training Center

On this farm Mr. Cochel, editor, farmer, Churchman, has developed a fine head of Short Horns, valuable for beef and milk production. Roanridge is also a demonstration center of proper land use and soil improvement.

The National Council accepted this offer and under the direction of the Rev. Clifford L. Samuelson, division of domestic missions, the Roanridge Rural Center and National Town-Country Church Institute for training in rural Church and community leadership was organized. Beginning in the summer of 1945, and resumed in the summer of 1946, this project became the nucleus of the student field service program of the personnel committee of the National Council. During the two summers the institute brought into the area a staff of experienced rural Church leaders and men and women students in training for Church work. The institute had the two-fold purpose of providing guided rural Church experience to the students and obtaining further information concerning the resources and nature of the rural area around Roanridge.

The program included conducting of daily vacation Bible schools, evangelistic and mission services, community surveys, pastoral visitation, recreational and educational community activities, manual labor at Roanridge and seminars and directed study related to rural sociology and agricultural economics.

All of this has meant the wholehearted cooperation of bishops, priests, and laymen from various parts of the whole Church and in their various capacities. Enthusiastic cooperation from the officers of the National Council, the heads of Church training schools and students has resulted in a gradual and carefully directed growth in activities and also results.

The Church Army as a co-operating agency of the National Council has assigned Captain William S. Paddock, C.A., to that field to be associated with Miss Elizabeth Clay, field worker, in the year-round program of the rural center. Captain Paddock, who has worked in the mission fields of West Virginia, Western North Carolina and North Dakota brings to the institute much experience gained in these missionary areas of our Church, and although he has just arrived in Roanridge he reports that "there are great possibilities and I am glad to have a part in this program."

The Girls Friendly trailer is to be used in the program this summer which brings into cooperation even another organization within the Church. Here is the finest example of cooperation within our Church.

FRANK W. MOORE IS DEAD

Auburn, N. Y.:—The Rev. Frank W. Moore, a member of the National Council from 1939 to 1946, died here at his home on June 17. Originally a Presbyterian, he was a professor at Auburn Seminary. He entered the Episcopal Church in 1930, the year he retired from the seminary position, and spent his remaining years largely working for the Church. He was a deputy to several General Conventions and served on the budget committee in 1937.

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EDITORIALS

The Call of Christ

A FEW years ago the world was engaged in the greatest war in all its history. Millions of our young men gave up their work, left their homes, their families and their friends, and went through a period of the most rigid training, that they might play their part in preserving justice and freedom for those who were near and dear to them and for the generations yet to come.

Our young women followed suit and enlisted in great numbers, not for combat service but to help forward in every way that was open to them the cause they had so much at heart.

However averse one might be to war, he could scarcely fail to be impressed by the seriousness, the courage and the spirit of self-sacrifice these two groups manifested.

They may not have realized, from the nature of the case they could not have realized fully, all that lay before them, but they knew that when they went forth they might never return; they knew that the conflict into which they were to enter would be a matter of life and death; perhaps even worse, a matter of living death, of weeks, months, possibly years of helplessness or of continuing agony.

Nor were they alone. Older men and women labored night and day—sometimes to the point of exhaustion — went without many things to which they had become accustomed, and bore with uncomplaining fortitude the inevitable and heart-breaking anxiety for loved ones at the front. All this was done in response to the call of their country. It was an inspiring, a deeply moving, a very humbling thing.

The sobering thought is: it has not brought peace. Necessary as it was, used of God as it undoubtedly has been and will be, it could not bring peace in the deeper sense.

So another war must be waged, a war of a different kind, a war which has its physical aspects and its material weapons but which is fundamentally spiritual and must rely on essentially spiritual means. A new army must be raised, equipped and trained or rather an army already in existence must be enlarged, re-equipped and better trained, an army which will go into battle in the name and at the call of Christ. This call is not new. It has sounded out through all the Christian ages, but there is a special urgency about it to-day because the enemy is in such deadly earnest and is so obstinately determined to destroy the Kingdom of God and to set up in its place a kingdom of slavery, of lies, of satanic cruelty. He has been beaten but his power has not been destroyed. The call of Christ therefore is to renewed warfare, to warfare which shall never cease until his Kingdom is fully and finally established.

The army of Christ is the whole Church just as the national army is the whole nation. The call therefore is to all Christians. All are under obligation to play their part in the great conflict. The devotion, the strength, the wisdom of all are needed.

But there is special need now of new recruits for active service, of young men and women who are on fire with zeal for the fight *against* the powers of evil, and *for* the powers of good, for the warfare *against* the devil and his angels, and *for* Christ and his Church.

There will be hardship; there will be discouragement; there will be loneliness; there will be "blood, sweat, and tears," if you will; there will be the giving of self in fullest measure. But the country made all these demands in the late war and they were met. Is it thinkable that the demands of Christ will not be? He will not draft us. He will and he does ask us to enlist.

The Church Army—but one section of the great army which is the whole Church—asks for recruits in Christ's name; for young men and women to work in the slums of our cities, in our far-reaching rural areas, in missionary districts at home and abroad. It asks also for the gifts and

HOLY FUN

YOU can be an Associate of Church Army. And it is "holy fun" to have a share in any work that Church Army does. It was first the beloved "Chief"—the late Rev. Dr. Wilson Carlile, who founded Church Army in England—who said this, but now we say it too here in the U.S.A. What do Associates do? They pray regularly for Church Army—they give what they can for the work—and they do whatever they can to help. One Associate has given music lessons to a young C. A. Captain, and sent some of her home-made preserves to the Training Center. One found a new office for the Headquarters in New York this year! They are good thinkers-up of things to do—there is something catching about Church Army spirit —and they do things to help because they like to do it!

—Lucy Kent
Associates Secretary
Church Army

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the prayers of the whole Church. It is sure that those who must for one reason or another stay at home will not forget those at the front. The war is the war of Christ and his Church; it is the war of all Christians. It is imperative that each one do his part.—The Rev. J. Wilson Sutton of the board of trustees of the Church Army.

The Problem of D.P.'s

THE most pitiful aftermath of the war is, of course, the plight of the displaced persons who were victimized before, during and after the struggle. At present, there are 850,000 left in the European camps—camps which all observers state are dead-ends. Some 150,000 of these people are under 17 years of age; 70,000 are less than six years old. They have to be saved. That is obvious. And yet, it is no simple problem. The Stratton Bill (H.R. 2910) would allow 100,000 of them to enter this country each year for the next four years. This number would equal less than half of the number of quotas that were not used during the war years. It is a small enough gesture on our part. But, within the camps, are many sympathizers, and actual partners, of the fascist cause. Most displaced persons have returned to their native homes. Many of those who remain can't go home because they left willingly, retreating along with the Nazi armies. We believe that the United States should do all in its power to solve the D.P. problem, opening up our doors to those who might wish to find haven here, but we urge rigid screening. Knowing the temper of our country—and having heard several so-called experts speak on this topic recently—we are fearful that the screening might be of a reverse kind, keeping out all trade unionists, liberals and progressives and allowing in all those who give a terrible enough story of life under the "godless Soviets." The D.P. problem is a problem concerning human beings. We must save them but we do not want to help fascists escape those tribunals which they established by their acts at Dachau, Buchenwald, Lidice and millions of little villages scattered across the face of Europe.

Labor Sets An Example

CONGRATULATIONS to the A.F. of L. for their series of radio broadcasts which dealt with the Taft-Hartley bill! Those who listened to "Lift Up Your Voices" and "Did They Ask You?" sent over a nationwide hookup, have not remained unmoved. Some probably had their ulcers aggravated, while others cheered. The latter, in great numbers, undoubtedly did what the programs were designed to make them do, — write their Congressman and the President. It was a thrill to hear big names in the entertainment field loudly proclaim that they were members in labor unions, and to hear plain speaking about class struggle, and the social forces at work in our nation.

National Council could do well to study these broadcasts as propaganda in relation to their proposed campaign of evangelism. If the Church could get writers and composers of the talent which produced "The Old Oak Tree" for the A.F. of L., they would certainly bring back the lapsed, and touch the unchurched. These programs were based on the knowledge that there is a fight going on and issues were faced frankly. The Church will have an effective work in the field of evangelism if it too realizes that it is in a fight in this world, and faces the issues just as courageously and ably as did the A.F. of L.

Linguist At Midnight

By
MARY EDITH OLIVER

IT WAS midnight in a Boston hospital, a time when one would expect quiet and freedom from any unusual disturbance. However, there were sounds which made the nurse in charge realize that some of her small patients were not only awake, but waiting. One small boy of four, a French refugee, was leading the chorus. He was alone in a big world where apparently no one cared. He could not speak English, and the efforts of the nurse to quiet him were unavailing. She even brought him a cracker—not usually allowed in the night.

The nurse knew that the sick boy was to undergo an operation in the morning and that rest was important. With regret and a feeling of defeat, she turned her attention to some of the others. At the far end of the ward was a little girl of twelve, a German refugee, also scheduled to be operated on in the morning. The nurse found her awake, and asked her if she could do anything for her. The child replied, "No, but I think I can do something for you," and then she added, "you see, I am a refugee. I can speak English and French as well as German. If you would take me to that little boy, I might find out what is the trouble with him."

The nurse wrapped her in a blanket, put her in an invalid's chair, and wheeled her down beside the small boy's bed. In a few moments after a whispered conversation, she said, "I know what he wants; he wants a prayer. If you will kneel down and the boy will kneel up in bed, I will say the prayer." After a short pause, she began to sing very softly a Jewish chant. In five minutes the little boy was asleep, the ward restored to normal and the little girl returned to her bed, quiet in mind and unafraid. "He giveth His beloved sleep." —from *Advance*, by permission.

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"That Good Part...."

By

CAPTAIN S. R. BANYARD

of the New Zealand Church Army

JOHN walked slowly home from Church school, rebellion in his heart, and a few unwelcome words ringing in his ears. "The Master is come, and calleth for *thee*." "If I'd known that that missionary was going to speak I wouldn't have gone," he thought, irritably. But John hadn't known—he had been absent the Sunday before, and so had missed both Church School and Young People's Fellowship.

John was a pleasant, good-living, sports-loving American youth. But he had already received one or two jolts. The first one came from his rector. He had stopped him one Sunday on his way out of Church and said, "By the way, John, I shall soon be needing a new teacher for Church school. Would you like to help?" "Not me, I couldn't do it," John began. "No, of course you couldn't do it right away, but we have training courses to help you and the summer conference you are attending this year will have classes to give you more training, and when Mr. Brown leaves this fall, you will be ready for it," replied the rector. "But that means I'll have to break away from the senior class in Church school. We fellows have been together now ever since confirmation," the words came tumbling out before John could stop them. Twinkling eyes and a trace of a smile took away the sting of the rector's answer as they parted but nevertheless it was there: "John, didn't someone say, 'Freely ye have received, freely give'?"

Since then whenever John read his *Forward, Day-By-Day* or listened to the rector preach, or even when he just saw his rector, some shaft seemed to be aimed directly at him, urging him to share with others his glorious heritage of the Christian faith.

Today's appeal for Church Army workers had been the last straw. Something within John kept crying out, "I can't, I can't, it isn't for me." Why did he imagine that these things were directly at him anyway? Of course he could tell the rector that he would teach that class and then he could at least stay with those he knew and he could be an influence on the other fellows. Yet that didn't seem to be the answer. It didn't make him feel any better. Of course, John didn't realize that the Holy Spirit was at work in his heart, urging him to give as he had received; he only knew that he was terribly confused, disturbed, unhappy. The discussion at the youth meeting the month before on Christian vocations had all seemed clear, logical and agreeable to all there—and easy to understand but this inner turmoil was so different!

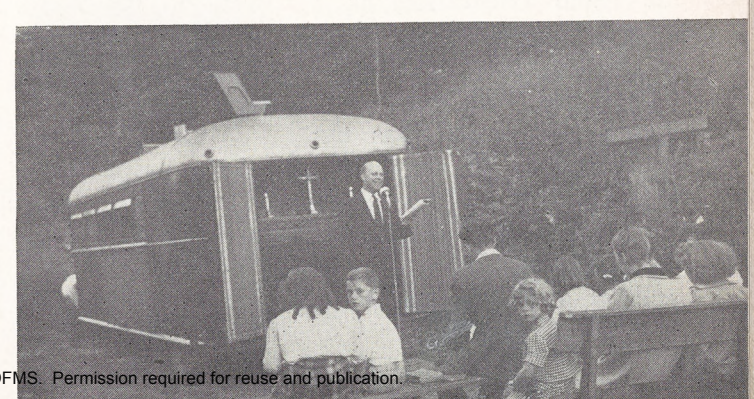
Graciously the rector received John, even though he had had a hard morning and Sunday dinner was ready. Let us be as gracious and draw a veil over that experience which ended in the two kneeling in prayer and a decision made by John. Strangely enough, when John left the rector's door, he was walking on clouds. There was a peace and joy and inner calmness, a surrender which was a victory. He would tell his father and mother at once.

Another jolt! It was his mother who had taught him his first prayers, taken him to Church school and his father who had been so proud at his confirmation and who loved to watch him carry the cross on the great festival days in the Church year when the congregations were large. But when it came to giving up the opportunity for a good job, with high salary and excellent prospects for the future, for a life of service with a (by comparison) small salary it was carrying religion altogether too far. John received consent, but it was grudging, half-hearted and disapproving, and he knew it.

This was the first shadow on John's new-found joy, but it was removed the very next Saturday. When he returned from tennis a new atmosphere around the house assured him that something had happened, and soon he discovered that once again the rector had been on the warpath. John had told him of the step he was taking and he had called to congratulate his parents, only to find that they considered it a calamity rather than a cause for congratulation. The rector talked to them for some time, understanding their point of view, sympathizing with their natural shrinking from seeing their son leave the home they had made so happy for him for so many years. He could also genuinely share in their experience for he had had secret hopes of John attending his seminary and studying for holy orders.

It was a very happy and excited John who went to bed that night and somehow he felt very close to God. But wait—was his name John, or was it Mary, or Ted, or Shirley or YOUR NAME?

Capt. Estabrook leading children in mining area service



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'Twas a Sheep

'Twas a sheep, not a lamb, that went astray
In the parable Jesus told,

'Twas a grown-up sheep that wandered away
From the ninety and nine.

And out on the hilltops, and out in the cold,
'Twas a sheep that the Good Shepherd sought;

And back to the flock, and back to the fold,
'Twas a sheep that the Good Shepherd brought,

Now why should the sheep be so carefully fed
And cared for still today?

Because there is danger if they go wrong
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

So, with the sheep we must earnestly plead
For the sake of the lambs today.

If the lambs are lost, what a terrible cost
Some sheep will have to pay.

—*Together*, Church Army of New Zealand

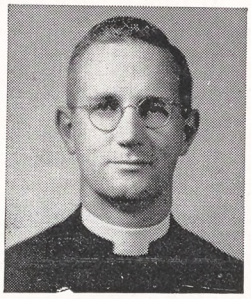
Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

IN A recent Backfire, the Rev. John T. Payne writes concerning this column. As Mr. Payne and I seem to be in agreement on the point in question, I gather that the point was not clearly made. Furthermore, from the heat of Mr. Payne's epistle, I take it that he not only agrees with me on the importance of the problem but has experienced some of the same frustration as I have in trying to deal with it.



The subject under discussion at the point where Mr. Payne takes issue was the disintegration of community life and the failure of the Church to make a realistic attempt to deal with it. Here, for instance, is a boy in his third year of high school. Obviously, he goes to school and, at least, eats and sleeps at home. Without any real backing from his parents he attends church school, goes fairly often to church, and belongs to the Y.P.F. He also belongs to the YMCA and the DeMolay, he plays basketball with a team of neighborhood boys, and the Boy Scout troop to which he belongs is trying to hold him as a leader. Now each one of these groups is competing with the other for a larger proportion of the boy's time and loyalty. In addition, there are other groups which are seeking to have him join. Then there are appeals being made to him in obvious or subtle ways by such good institutions as the nation and by such bad groups as the ones who would win his unquestioning approval of status



New Church Army Training Center

quo. *And there is practically no integration between any of these groups.* Between the family, the school, the church and all the others, any cooperation is purely coincidental. The old method of tearing a man apart among four wild horses was a much quicker, a less painful and, consequently, a more humane way of murdering him. At least, it was a method which could not destroy the soul as the present one can and does.

Under the circumstances, to say that the function of the Church is distinct and unique and that the Church preaches a loyalty which transcends all loyalties is to shout words into a vacuum. No one can be expected to understand these Christian truths until they are implemented in some way. How to implement them is another question. Personally, I believe that it is just at this point that the Church is suffering the sharpest attack and the worst defeat at the hands of the powers of evil. It was in the hope of getting help from others that I undertook to write this column for THE WITNESS.

I feel that, in the heat of the battle, parishes are apt to make one of two mistakes. One is to compete with secular institutions on a basis of basketball games, dances, etc. The result of such competition is, if the rector is a good organizer, many

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young people and no religion. In view of the disintegration of community life, it makes the parish a willing participant in the crime. The other mistake is to refuse to have basketball games, dances, etc. The result may provide religion pure and undefiled but, as far as I can see, no young people to whom to give it. In this case, the parish becomes a bystander while men are being murdered. Morally speaking, I prefer a murderer to a bystander.

Most parishes, and I am sure Mr. Payne's is one, are making a desperate effort to be the Church. They see the problem, and they know, perhaps subconsciously, some of the compromises which they must make, in order to hold their young people. They try to avoid both errors of which we have spoken. There is an analogy here to wartime. The Church cannot join the nationalists nor can it hand itself over to the isolationists. If the Church is to do anything really constructive, it must take the lead in developing a well-integrated community life. I am sure I do not know what steps to take. I think that the Church, and its parishes, working as a fellowship can find some constructive line of activity. Up to the present moment the Church has done nothing to reinforce, indeed has left almost undefended, the sector where it is taking the worst pounding.

Religion and Health

Conducted by HAL M. WELLS
Chaplain at Philadelphia State Hospital

What Shall I Do to Help the Adolescent Boy Who Steals?

By DR. KURT FANTLE
Bellevue Adolescent Ward

WHEN I attempt to help a boy who steals I try to help him to try to get what he wants and that is most frequently not what he has been trying to steal. Take for instance Jack. He comes from a good home, gets nice clothing from his parents, enough money for movies, comic books and ice cream and still he is a chronic truant and has been caught several times robbing. Why does he steal?

Jack has a reading disability. He is one of the many children who cannot learn to read in his school, so the teacher calls him lazy or stupid and the other boys make fun of him. He tries real hard for some time then he gets discouraged and starts playing hookey. Then the parents start scolding and belittling him. Everybody makes him feel insignificant and small. About that time, he hears a crime story on the radio or sees a gangster movie. He starts thinking of becoming a bigshot, perhaps a big gangster. So with trepidation and after weeks of preparation he finally makes a half hearted attempt and now he stands in front of me having been caught trying to rob a candy store.

He tries to appear tough like the man in the movies but he can hardly keep back his tears and is scared to death. He doesn't know why he did it, but he is secretly proud of his accomplishment. He is proud of being bad because being good has failed him.

Doctor Loretta Bender states that two-thirds of the children who come to the children's wards at Bellevue Hospital for psychiatric observation have reading disabilities. One-third of the adolescents in the same hospital are here for the same reason. Many adolescent boys come to us for stealing. They need help by individual remedial reading instruction, understanding, praise and encouragement for their efforts and minor accomplishments.

Stealing is often an ineffectual attempt of a boy to regain his self esteem. The boy will tell you, "I got in with the wrong crowd." He doesn't realize that he chose the wrong crowd because he felt unacceptable in the right crowd. The too fat, the too poor, too little, the mentally retarded, the cross eyed or otherwise deformed, the stutterer, the boy belonging to a racial or religious minority, the out-of-wedlock boy, the unwanted child or the offspring of separated parents, the alcoholic parent or parents whom he can't be proud of—all of these tend to feel unwanted and it is essential that we find the basic cause for their feeling this way if we are to help them. Sometimes the boy with strong guilt feelings about masturbation or homosexuality will attempt to join the wrong crowd.

Do you remember the time when you were sick and tired of being told what not to do by some incompetent old person who just didn't understand you? That was your adolescence. Do you recall how much you wanted to be understood by these same incompetent old people, your parents and teachers? You were craving excitement, action, heroic daring, romantic adventure and most of all independence. How were you helped? Perhaps by being told to sit still in school for hours and not to bite your nails or chew your handkerchiefs, by being reprimanded for coming home late when you went out on an exciting date.

Adolescence is a critical time in a person's life. It is the time when healthy children rebel against their parents. They need distance, emotionally and sometimes physically, from their homes in order to grow up, which means doing their own thinking and feeling. They need independence in order to find their place in life.

We must embark on a program of education with the boy which consists primarily of rewards

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and punishments. The reward consists most frequently of approval of a loved person like the parent or teacher.

When I discussed with the boys the question of punishment for stealing they all said, "It justs gets a boy mad. Then he will go and do something because he is mad." I should like to qualify this. In my own observation punishment is necessary at times but we must make certain that the boy really understands why he has acted wrong and most important that he knows you love him in spite of the fact that you punish him. Only if you convey this to him, not just in words, but by your actions, will punishment be beneficial.

Have you ever felt blue or discouraged and then run out and bought yourself a new hat or something good to eat? Makes you feel better doesn't it? The discouraged boy will frequently steal instead. If you want to help him, find out why he is discouraged. That takes a good deal of time and patience but it forms the only solid basis for a constructive program of real health.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

Advertising Pecusa

THE Episcopal Church is planning to spend a goodly sum of money advertising itself. I am not certain just what variety of Episcopalianism is going to be advertised, because we take the name 'Protestant' in our official title pretty seriously. Really we do. Parish churches in the same town, let alone in the same diocese, tend to be a law unto themselves. We have our differences, surely, and perhaps that is not a bad thing. But it should be possible to differ without being confused and ineffective.



Sometimes I think the Episcopal Church is like the good old Democratic party—a unity in name only, none too certain about its platform because of so many conflicting interests and outlooks. Our individualism, instead of contributing to the normal tensions of growth, seems somehow to sap our vitality, and we look a little ridiculous from the outside. It is nice to sit back and dream of ourselves as the great Church of this fair land, sixty million strong and more, instead of our present two million. But it is high time we got down on our knees and penitently asked before God, Why should anyone prefer our company to that of others? What do we stand for, and what are we fighting for, besides Apostolic Succession and the Historic Episcopate?

I do not want to be captious. It is very easy to criticize. But we are in a situation of dreadful urgency, not simply because we are Episcopalians, but because we are professing Christians living in 'an evil and adulterous generation.' It is not the Episcopal Church, it is Christianity itself which is on the defensive with its back to the wall. And the wall threatens to collapse. There are some big cracks in it. There is no more shameful chapter in our history than our failure to reach, even to over-subscribe, the goal of our Reconstruction and Advance Fund. Four dollars a head isn't much of a goal, and we didn't make it. Or take the sector of our religious education, for instance. It is crumbling under our very noses from lack of leadership and material. What a pathetic prop our Sunday Schools have been against the failure of our homes to provide even the basic rudiments of religious instruction and worship!

Someone will always point to the Prayer Book, however, as a last, impregnable line of retreat. But what do our Prayer Book services really look like in actual performance? In Podunk Junction they have sung mass and sermon on Sundays with all the tinsel and trappings of gingerbread Gothic. They make more genuflections and crossings than the Romans do. In Podunk Crossing they have Morning Prayer and sermon on Sundays, where the choir murders the chanting of canticles and salves the crime with a cheap, vapid Victorian anthem. Both churches have a good many empty pews; few in the congregations show any enthusiasm of participation in the prayers and hymns; the children are not there—they had their 'opening exercises' in Sunday School; the priest drones or wails the liturgy; and fussy acolytes in dazzling red cassocks make much of the candles. Meanwhile the great American public rides blithely by to the golf course, the swimming hole or the picnic. At least, they are doing something healthy.

Which service are we going to put in a movie, or send over the air, by television perhaps—the one in Podunk Junction or the one in Podunk Crossing? Probably neither, but some cathedral service. Most people, however, do not live near cathedrals, either in body or soul. The vitality of the Church is and will remain in the parish community. Let us take a good look then at our parishes and their services, and before we rush into spending money on the theory that 'it pays to advertise,' let us ask ourselves seriously: It pays to advertise *what?*

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Professor Thinks Depression Is Nearly Upon Us

Negro Educator Also Addresses Nine Hundred Seminary Students Who Meet for Conference

Edited by Sara Dill

Oxford, O.:—The Rev. Albert T. Mollegen, professor of Christian ethics at Virginia Seminary, Alexandria, Va., told the 900 seminary students meeting here in conference that it was his considered judgment that the United States would enter a period of economic depression within two years. "An economy that was staggering in the 30's and that was given an injection of new blood in the war years has not basically recovered and shall return to the original sickness once the injection has worn off."

Dr. Mordecai Johnson, President of Howard University, in one of the most stirring addresses of the convention, charged that there was "more real Christian fellowship in the CIO, at Ebbetts Field or in a New York public school class room when it comes to the matter of racism, than there is in the Christian Church." Predicting "the last stand of the forces of intolerance in the next 20 years," the famous Baptist educator asked, "Is the Christian Church for brotherhood or against it? If we can't make up our minds on this burning question—and NOW—God may pass the church by."

"Racism is a denial of the Christian belief in equality. A child of my race may learn reading, writing and arithmetic along side of his white brother in New York. But to learn about God and our Lord he must go to a segregated church. And now the Roman Catholic Church has recently begun to show a belated interest in my people. The Roman Catholic Church which hasn't got a black face from stem to stern above the color hierarchical water line now begins to see the colored man as its brother. What is our answer going to be? More to the point, what is God's judgment on his Church going to be?"

Among the Episcopalians addressing the students were Charles P. Taft; the Rev. Felix Kloman of Philadelphia; Dean Charles Taylor of Cambridge Seminary; Prof. Theodore Greene of Yale; the Rev. John Pettus of Santa Barbara, Cal.

Colleges Merged

New York:—Three of China's oldest and most famous Christian colleges are now merged into the East China Union University. There formerly were St. John's, an Episcopal institution, Hangchow, largely Presbyterian, Soochow, which is Methodist. The announcement was made at the joint commencement held in Shanghai the last week in June.

Interesting if True

Manila:—Monsignor John P. Boland of Buffalo, N. Y. has been recalled from Tokyo, where he was labor relations consultant to General MacArthur, to become labor relations consultant to President Truman, according to an American owned newspaper here. The paper said its information came from "a reliable informant."

Assistant Secretary

Parkville, Mo.:—Miss Elizabeth A. Rhea, daughter of Bishop Rhea of Idaho, has been appointed assistant secretary for rural work of the National Council. She is primarily responsible for educational and promotional work, according to the Rev. George A. Wieland, director of the home department, who made the announcement here at the conference on town and country church work.

World Relief Fund

New York:—The contributions to the Presiding Bishop's Fund for World Relief stood at $635,155 on June 26.

Has New Name

New York:—It is now the Church Fire Insurance Corporation, instead of the Church Properties Fire Insurance Corporation. The company, subsidiary of the Church Pension Fund, has the insurance on 3,500 churches as well as on the property of many other organizations affiliated with the Church.

Conference on Ministry

Avon Park, Fla.:—Candidates for the ministry met here June 5-7 led by Bishop Louttit, assisted by the Rev. Mark Carpenter of Sanford and the Rev. Charles O. Ferrar of Delray Beach.

East Carolina Conference

Camp Leach, N. C.: — Bishop Wright was the director of a clergy-adult conference held here June 16-20, with the following faculty: Canon Wedel of Washington; the Rev. Moultrie Guerry of Norfolk, Va.; Prof. Albert T. Mollegen of Virginia Seminary and Mrs. Derrill D. Taber, field secretary of the Auxiliary.

Judge F. S. Reese Dies

Carlisle, Pa.:—Judge Fred S. Reese, a leading layman of the diocese of Harrisburg, died here of a heart attack at the age of 50. In the diocese he was a member of a number of important committees, and was also prominent in civic affairs.

Exceeds Goal

New York:—All Angel's Church here is among the first parishes of the diocese of New York to complete its campaign for the Presiding Bishops Fund. Its contribution of $3,000 exceeds by 50% the goal set for it by the diocese. On a recent Sunday Bishop Blair Larned, in charge of our Churches in Europe, explained to a large congregation some of the uses to which the money would be put. He also spoke of the ecumenical movement and declared that "Church unity among Protestant groups in Europe is far more of a reality and has progressed much

GIRLS' FRIENDLY CAMPS

Monroe, N. Y.

SHERWOOD PIONEER UNIT: For girls 14 to 18

INTERLOCHEN: For girls 16 and over

On a hilltop between two lakes
Swimming - Tennis - Campfires
Overnight Hikes

June 28th to September 3rd
Rates: $3.75 a day, $25.00 a week
Special rates to G. F. S. members
Apply to the Director,

Mrs. A. C. Ockenden

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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further than in the United States."

The rector of All Angel's is the Rev. John M. Mulligan who is also an editor of THE WITNESS.

Prelates Convicted

Athens (RNS):—Archbishop Antony of Elias and Archbishop Joakim of Kozanis, two of Greece's leading Orthodox prelates—have been found guilty by an ecclesiastical court of political activities in defiance of Church prohibitions, and have been ordered degraded from their rank. Both Churchmen were condemned for collaborating with the National Liberation Front (EAM).

The conviction of Archbishop Antony is said to have made "a very sad impression" in Church and public circles here. The metropolitan was distinguished for his spiritual leadership and social activity during the Nazi occupation. Severely persecuted by the Germans, he was forced to seek refuge in the mountains where guerrillas proclaimed him as their spiritual leader.

Meanwhile, according to authoritative sources here, the Greek government will shortly begin negotiations for establishment of diplomatic relations with the Vatican.

Anti-Lynching Bill

New York: — The Case-Douglas-Wagner-Morse federal anti-lynching bill, which provides criminal penalties for local officials who fail to prosecute lynchers, was endorsed in a resolution adopted by the human relations commission of the Protestant Council which is headed by Bishop Charles K. Gilbert.

Want Bombs Destroyed

Omaha, Neb.: — The Methodist conference of Nebraska adopted a resolution calling upon the United States to destroy all existing atomic bombs and to work for UN control of atomic energy. The conference also expressed opposition to compulsory military training in peacetime; voted support of universal disarmament; declared that the number one problem today is for the U.S. and the USSR to live together in peace.

Another resolution asserted that "to allow parochial schools the right to draw upon public tax funds for support constitutes a severe threat to democratic education."

We Like This

Albany, N. Y.:—Miss Louie J. Mulligan was honored for twenty-five years as a pupil and then a teacher at St. Paul's Church here. Rector George Taylor paid her tribute and then presented her with an annual subscription to THE WITNESS.

What Youth Reads

Newark:—When Youth Consultation Service had open house at their new headquarters here recently a plaque was presented to Dean Lichtenberger, president, commemorating the contribution of the Kiwanis Club in furnishing the reception room. The bulletin of the society then goes on to say that "many of our young people are giving daily testimony of their appreciation of the room by arriving early for appointments, and remaining afterward to finish that article in *Popular Mechanics*, *Seventeen* or THE WITNESS."

World's Disorders

Oxford, O.:—Churches should spend more money to prevent world disorders and less on remedial relief, the Rev. O. F. Nolde, associate director of the commission of the Churches on international affairs told the 900 seminarians meeting here. He declared that tensions are more severe than before the first world war but that more forces are also at work to prevent another catastrophe.

Kenyon Commencement

Gambier, Ohio:—The largest class in the history of Kenyon College, ninety-six, were awarded degrees at the commencement on June 16. The commencement address was given by Dean Christian Gauss of Princeton and the address to the alumni was by Bishop Herman R. Page of Northern Michigan. Among those to receive honorary doctorates were the Rev. Francis J. Moore, rector of the Advent, Cincinnati; the Rev. Bene-

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dict Williams, rector of St. Stephen's, Sewickley, Pa.; the Rev. George R. Selway, rector of St. Paul's, Lansing.

Canon Fosbroke

New York:—Dean Hughell E. W. Fosbroke of the General Seminary has been elected an honorary canon of the Cathedral of St. John the Divine upon nomination of Bishop Gilbert.

Missionaries Confer

Whitby, Canada:—More than 100 Protestant leaders from 41 countries gathered here July 5 for a conference which will be in session through the 18th. It is the first full conference of the International Missionary Council since 1939. Among matters being considered are political, social and cultural changes as they bear upon evangelism and the trends of government policy which influence the prospects of religious liberty and the relations of Church and state in the educational, medical and other fields. There is no representative of the Episcopal Church attending.

Word from Germany

New York:—The Rev. Raymond E. Maxwell, Episcopal clergyman now with CRALOG (Council of relief agencies licensed for work in Germany) in addition to his regular duties, finds it possible to do much real evangelistic work. He tells of having spoken to students at the University of Tubingen, the address being followed by discussion and then informal discussion with a group of students far into the night. His calendar is full of ecumenical services, synod meetings, student assemblies, young people's gatherings, up to September, some of the engagements in three or four places on a Sunday, and some weeks a different place every night.

Mr. Maxwell said: "I am reaching thousands of people in a kind of ministry which I would not have anticipated when I left the States. The meetings with both boys' and girls' groups in the schools, with university students and Church young people's groups are perhaps the most valuable. I can think of nothing more important than this kind of personal liaison between the Churches. The ideas that most Germans have of America after thirteen years of non-information and mis-information are often fantastic. It is a pretty general idea that all Americans live in New York and Hollywood."

Mr. Maxwell told of the laying of a corner stone of a new Church at Pforsheim in the American Zone. He was the only American present and was asked to bring greetings. The town had 75,000 people, and 30,000 of them were wiped out in one twenty-minute air-raid. The new church is being built from the rubble by the congregation itself, and is considered by Evangelisches Hilfswerk a model for several new churches to be built in this way.

Oslo Conference

Geneva (wireless to RNS):—Delegates from 45 nations have already registered for the second World Conference of Christian Youth to be held in Oslo, Norway, July 22-31, according to conference headquarters at the World Council of

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Churches here. Further registrations are expected to bring the number of countries represented to 50 or 60, and the total attendance to about 1,000.

In preparation for the Oslo meeting, Christian youth groups throughout the world are now studying questions to be debated at the conference. These include the clash of freedom and social justice; world order; church union; family relations; good and evil in modern life; and the Bible's bearing on concrete daily problems.

Enforcement Urged

London (wireless to RNS):—The rising divorce rate in England can only be curbed by rigid enforcement of church rules banning remarriage of divorced persons, Anglican Bishop Phillip H. Lloyd of St. Alban's told a meeting of his diocesan conference.

"The number of divorces is terrible," he declared, "and the only remedy is to make it unthinkable for a communicant to remarry while his former partner is still alive." The bishop is noted for his opposition to remarriage of divorcees in the Church of England and for his refusal to sanction the blessing of couples married in registry offices.

Church-State Issue

St. Paul, Minn.:—Editors of Roman Catholic papers, meeting here in national convention, were urged by the Rev. Gerald G. Walsh, Jesuit professor at Fordham, to tell "four simple truths" regarding the "confusion of issues involved in federal aid to Catholic schools."

They are: (1) "That every Catholic child is an American citizen and as such is entitled to the benefits of American welfare legislation.

(2) "That every parent in the country—Catholic or non-Catholic—has a right to choose the school where his child is to be educated.

(3) "That the original and authentic American school was and is the school where morality and belief in God are inculcated along with the principles of science and art.

(4) "That the so-called 'secularist' school must end, by sheer logic, in the positive profession of atheism."

Regarding the mission of Myron Taylor to the Vatican, the editors were urged by Fr. Walsh to make clear "that the sovereignty of the Holy See is an established fact of recognized international law. The papal sovereignty is, as a simple matter of history, the oldest sovereignty known to the western world. Its sovereignty is recognized by England, as it was recognized even by pre-war Prussia, although both England and Prussia had established national Churches. This papal sovereignty is, in fact, the very best guarantee for the genuine separation of Church and state, since the spiritual and religious competence of the holy see is by its very nature different from the political and economic competence of the modern state. Only a totalitarian state will want either to liquidate the religious competence of the Church or absorb it as a part of its political competence. A democratic state, by its nature, limits its competence to political and economic efforts to achieve the temporal common good of its people. It does not claim jurisdiction over consciences. It leaves the responsibility for the salvation of souls to the Church."

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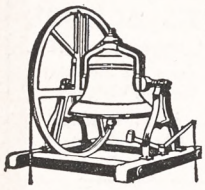
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ple, themselves possessed of no large quantity of this world's goods, are eager to share in helping the campaign for world relief through the Presiding Bishop's Fund. A second remittance came from the Rev. William J. Gordon, Jr., of Point Hope. The amount was $97.48. A previous remittance from the missions cared for by Mr. Gordon was in the amount of $70. Mr. Gordon's own feeling is expressed in a recent letter, saying, "I continue to be amazed and humbled at the response of our people to this appeal for help, because they have so little. The Point Lay offering will probably be over a hundred dollars eventually, because the bulk of the offering was five white fox skins and I figured them conservatively at $15 each, but they will probably bring much more. There are only 57 people at Point Lay now, and I think this could well be an object lesson to the Church at large."

The missions contributing in this area include Kivalina, Pt. Lay, Noatak and Point Hope.

Increased Attendance

St. Joseph, Mo.:—Rev. James S. Allen, rector of Christ Church here, figured something had to be done to get people out for communion services on saints' days. Since study-suppers had worked well during Lent, a plan was proposed for a supper the evening before saints' days. There was an attendance of 100, the limit set, at the first one when they were reminded that they should attend the early celebration the following morning. About a fourth of them did.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

G. ASHTON OLDHAM
The Bishop of Albany

The *Benedictus Qui Venit* is rightly much beloved by all sorts and conditions of churchmen, but its present use is open to doubt. When Prayer Book revision was in process the proposal to attach it to the *Sanctus* was brought up and voted down. Had it never been brought up, the argument from silence might have been held to permit its use; but, since such was disapproved, the conscientious observer of rubrics can scarcely feel justified in using it at this place.

To many this seems a regrettable loss; but, on further reflection, it may not so appear since it can be used, in full accordance with the rubrics, immediately after the Prayer of Humble Access, which both devotionally and historically seems to be the appropriate place.

From the devotional standpoint, its insertion at the end of the *Sanctus* interrupts a continuous stream of praise to the Father, the *Sanctus* ending, "Glory be to Thee, O Lord Most High," passing naturally and merging into the opening words of the Prayer of Consecration, "All glory be to thee, Almighty God, . . ." which should be said without pause in accordance with sound and ancient liturgical use.

Historically, the evidence indicates that its earliest use was immediately before the communion of the people. It is found there in the Apostolic Constitution and in the *Testamentum Domini* as well as in such ancient liturgies as that of St. Chrysostum and the Jacobites. When it became attached to the *Sanctus* is uncertain, but there seems to be no doubt about its original place.

Consequently this suggests a very happy solution of the problem, namely, that if the *Benedictus Qui Venit* is used it should be placed immediately after the Prayer of Humble Access, and before the communion of the people. The Liturgical Commission commends this as possessing devotional and liturgical propriety and ancient authority, as well as being in strict accord with the rubrics of the Book of Common Prayer.

* * *

RT. REV. LLOYD R. CRAIGHILL
The Bishop of Anking, China

Like the rest of the world China is in very much of a mess, but I have seen her pull through so many "hopeless" situations in the past thirty years I believe she will work her way through this one too. The rice is growing in the fields all about us here, and as long as that is so it does not make such a fatal difference how many pieces of paper one has to pay for a bag of the stuff. China's wealth is in the fields and not in the paper. This is not to minimize our troubles but merely to reassure oneself of China's inherent stability. The Church has a real opportunity, for people, young and old, are seeking the way which the Church can show them.

* * *

MR. H. H. LOUDEN
Layman of Lakewood, Ohio

At a time when our Church is urging support of Episcopal schools by its members, I notice that the two sons of the Presiding Bishop are planning on attending Union Seminary (WITNESS, June 5). How is this to be explained?

ANSWER: The sons of the Presiding Bishop made their own decision as to the seminary they would attend. We are informed that they plan to go to Union for one year and then to the Episcopal Theological School for the other two.

* * *

REV. FREDERICK C. HAMMOND
Rector of St. Alban's, Los Angeles

In an article at the time of the last General Convention, Father Joseph Fletcher spoke of the trivia to which the members of that Convention were likely to address themselves, leaving the weightier matters untouched. It seems to me that this is the choice of too many of our Church publications which pass across my desk. It is good to get hold of THE WITNESS each week and reading its columns to realize that the Church still has an organ which supports its prophetic function by bringing into the light of Christian teaching all the areas of life: an organ which is unafraid to speak out on issues involving politics, economics and society, when such speaking does brand one "Red," "Communist" and etc.

Let us have more of such fearless, outspoken handling of our present problems. I sincerely hope that nothing will occur to change your policy.

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The WITNESS

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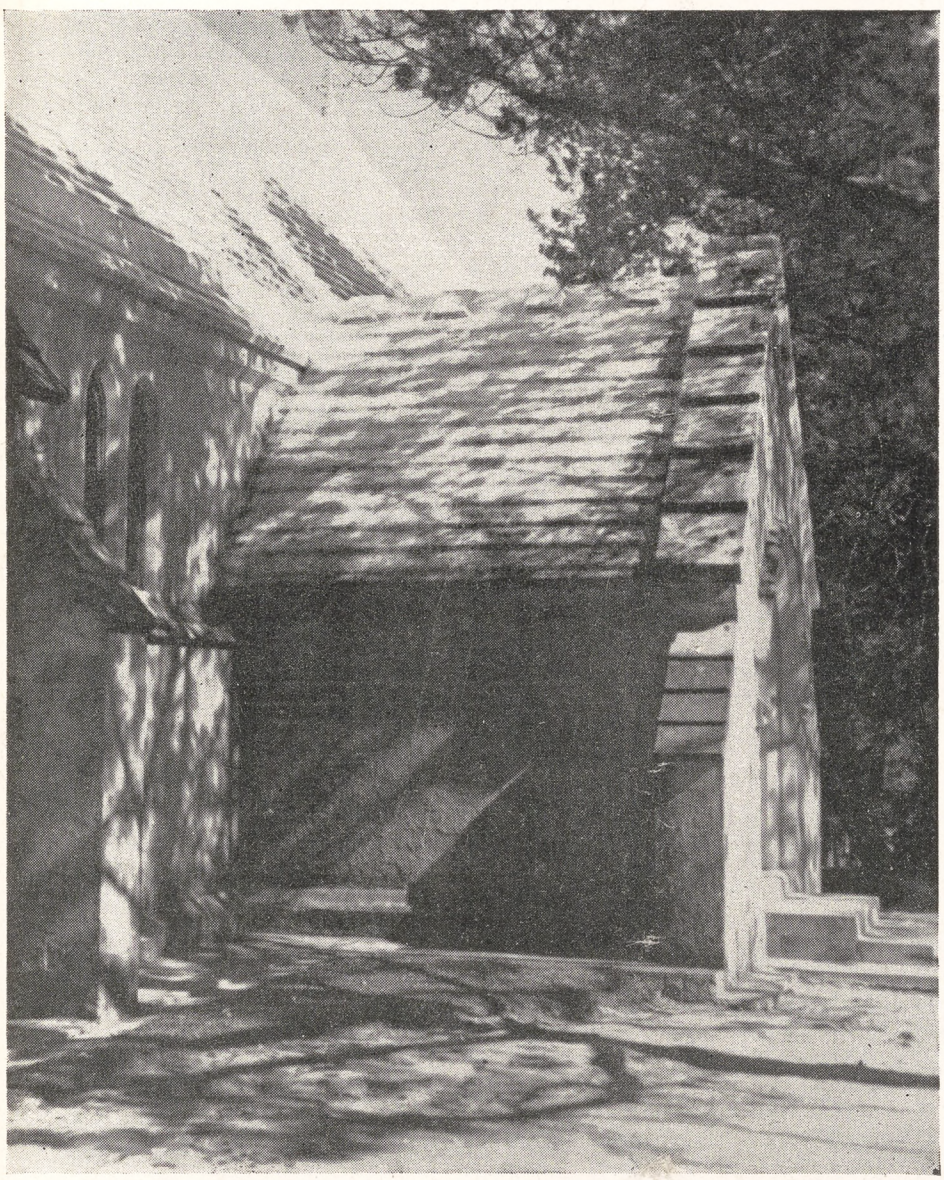

Photo by A. T. Riker

JULY 24, 1947

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LIGHTS AND SHADOWS PLAY ON CHRIST CHURCH, DEVONSHIRE, BERMUDA . .

U.N.'s Ethical Foundations

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In Leading Churches

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NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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Sundays: 8 and 11 A. M. and 4:30 P. M.
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The Church is open daily for prayer.

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11 a.m. Morning Prayer, Sermon.
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The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
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Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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JULY 24, 1947
Vol XXX No. 29

Clergy Notes

BELDEN, FRANCIS R., rector of St. Andrew', Thompsonville, Conn., will become rector of St. Andrew's, Akron, Ohio, August 1.

BROWN, RICHARD T. S., was ordained deacon on June 29 by Bishop Creighton at St. Cyprian's, Detroit. He is in charge of St. Augustine's, Detroit.

CABLE, WALTER P., deacon, is now in charge of churches at Vernal and Duchesne City, Utah.

EDE, BERT F. A., was ordained priest on June 10 by Bishop Emrich at Christ Church, Henrietta, Mich., where he is rector.

FLOYD, OLIVER R., formerly superintendent of Avonmore district schools, Pa., was ordained deacon on June 18 by Bishop Pardue. He is in charge of the Advent, Brookline, Pittsburgh, and director of extension work of the Church House, Pittsburgh.

FRYE, LELAND J., was ordained deacon on June 17 by Bishop Peabody at Trinity, Syracuse, N. Y. He is in charge of churches at Brownville and Sacketts Harbor.

GIDDINGS, RANDALL C., assistant at St. Stephen's, Wilkes-Barre, Pa., becomes chaplain to Episcopal students at the University of New Hampshire at Durham on August 1.

HALL, LeROY D., is now in charge of churches at New Kinsington and Leechburg, Pa.

HOGBEN, JOSEPH F., formerly of St. Paul's, Blackfoot, Idaho, is now vicar at Whiterocks, Utah.

KENNEY, MURRAY, rector of St. Andrew's, Akron, Ohio, will become rector of St. Mark's, St. Louis, Mo., on August 10.

KERSHAW, A. L., formerly rector of Christ Church, Bowling Green Ky., is now in charge of Holy Trinity, Oxford, Ohio, and chaplain of Episcopal students at Miami University and Western College for Women.

KLOHN, FRANKLIN I. was ordained deacon on June 25 by Bishop Tucker at Grace Church, Sandusky. He is assistant at Grace Church, Galion, O.

MATTES, ALBERT L., curate at St. Paul's, Englewood, N. J., was ordained priest on June 20 by Bishop Washburn.

NICOLA, M. GEORGE, formerly rector of Grace Church, Revenna, Ohio, became rector of St. David's, Pittsburg, Calif., on July 15.

O'HEAR, JOHN L., assistant at St. Paul's, Cleveland Heights, Ohio, becomes rector of the parish Sept. 1st.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
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Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
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Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
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Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
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Rev. Peter M. Sturtevant, Associate Rector

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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
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The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 29

The WITNESS

For Christ and His Church

JULY 24, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Courses Offered On Marriage At Church Conference

Diocese of Southern Virginia Finds Much Accomplished by Frank Dealing with Sex

By Mrs. George Ossman

Vice-President of Virginia Council on Family Relations

Chatham, Va.:—With one out of every five or six marriages ending in divorce; with over fifty per cent of our juvenile delinquency attributed to emotional instability in the home, what might a Church youth conference offer to aid young people in their human relationships?

The directors of the youth conference of Southern Virginia, with the Rev. Paul Martin of Richmond directing, considered it a responsibility of the Church to give the matter some direct action. We must teach people the art of living together as children of God. The problems of youth must be faced on the level of their own relationships between the sexes. Therefore we planned for one of the courses to deal directly with such problems in human relations as the leaders should find in the groups gathered at the conference. This course was entitled: "The Church Helps Me Solve My Problems." Mr. Martin asked me to work with the girls and the Rev. Carter Harrison of Hampton, Va., to work with the boys at the conference last year when the experiment was launched.

This first year our main problems were:

1. We had five class-room hours for five days with one hour each in which to free these young people sufficiently for them to state their needs and for us to give them information pertinent to their own problems.

2. We were attempting to handle openly and frankly a subject which among English speaking people had been considered too sacred to voice aloud since the Victorian era.

3. Our classes were huge, I had one hundred and twenty girls while Mr. Harrison had about forty boys.

The night before the conference opened a meeting was called of all counselors. These counselors were to be surrogate parents during the conference, living with their groups. They were the leaders who would get the immediate response of the young people as they came from their classes, therefore a careful explanation and orientation of the course was given them. They were surprised and a little fearful but wonderfully cooperative.

It was particularly important that these men and women be ready to listen but not to judge and, because they were not trained, that they not attempt to counsel. Mr. Harrison and our chaplain, the Rev. John B. Walthour, who was at that time chaplain of the U. S. Military Academy at West Point, now Dean of the Cathedral of St. Philip in Atlanta, Georgia, and I were available throughout the afternoon and evenings for personal counseling.

From the first class we emphasized—God made us—God loves us—there is nothing about us to be ashamed of. Here in this Church group any question that you ask will be answered frankly to the best of our ability. In this course we will try to help you understand yourself and the people around you in order for you to carry out Christ's plan of love for and toward all human beings.

The general subjects considered were: dating, courtship, preparation for marriage or engagement period, the Christian family and child birth, but we were kept busy most of the hour for the five days answering questions. Questions rolled in, some from the floor, but most of them were handed in anonymously. They were answered straight-forwardly regardless of their content. Then throughout the remainder of the day these two clergymen and I sat under the trees on the campus and talked with any of the young people who wanted to join us. We were not psychiatrists or psychologists but we were well prepared to listen and supply factual information to people confused in their personal relationships.

Of course these classes were popular but popularity was not accepted as an important criteria for their justification. Popularity could certainly indicate a need but with such an emotional subject popularity might be said to be the result of emotional excitation. Success was judged on the need evidenced by the large number of vital questions and the number of persons coming for individual counseling who had real problems.

They needed information from the simplest dating level of "how to get a date"—"what to do on a date"—"what is menstruation"—"what is petting" to "choice of mate"—"psychological conflicts"—"sexual perversions" and "guilt."

Counselors and faculty who attended the classes along with the young people were impressed with the great need for help and information. Many of them said how much they personally would have been helped had they had this opportunity in their youth. One older counselor who was particularly fearful of our giving such a course, said, "I want to tell you now that the week is over, that I wish my daughter could have had such a course when she was fifteen."

This second summer we were better prepared and courses were planned more fully. The group was divided into four; younger and older boys, and younger and older girls. The dividing age was sixteen years merely because that fitted our group best. The youngest were about fourteen years and the oldest were about eighteen years.

Three other persons were chosen to help with the teaching. They were given an outline and bibliography on which to base their course. Mr. Harrison and Dean Walthour were not able to return.

The younger girls were taught by Mrs. George Barner, Gallilee Episcopal Church, Virginia Beach, Va. Mrs. Barner was chosen because of her interest, personality, and gener-

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al experience. She is a married women with adolescent children, trained as a teacher and she sat in on all my classes the first year. The younger boys were taught by the Rev. Robert Whitman, Vicar of Grace Church, Yorktown, and assistant at Bruton Parish, Williamsburg, Virginia. Mr. Whitman is a young married man with a small daughter who was keenly interested in this subject. The older boys were taught by the Rev. Edward Williams, minister in charge of St. James', Accomac, Virginia. Mr. Williams, a married man, had had experience as instructor in sexual relations with boys' groups before he entered the ministry. He had also taken the clinical training for clergymen at Bellvue Hospital, New York City. I taught the older girls, of which three-fourths had been in my class the preceding year.

Each teacher was free to adjust to the immediate needs of his or her group as evidenced by the discussion and questions. Each of us had read and studied some of the same recent books, particularly *A Marriage Manual* by Drs. Hannah and Abraham Stone; *When You Marry* by Evelyn Millis Duvall and Reuben Hill; *Marriage and Sexual Harmony* by Oliver M. Butterfield; *Emotional Problems of Living* by O. Spurgeon English, and Gerald H. J. Pearson.

The courses were planned to give information pertinent to the age level of the group in their present situation. Young people who needed to know how to get a date, when to pet, when not to pet, and how to pet, how to know when they were in love, how to plan a house, were given the information they wanted. Detailed facts as to their own physiology and that of the opposite sex as well as the entire birth process were taught.

The findings indicated a lack of preparation for heterosexual life. Much information of a negative character had been acquired by the young people but very little that was positive. The danger of rape, illegitimacy, and the horrors of child birth were well known but rarely did we find one of these young Christians who had ever been instructed in the positive ways of choosing a mate and preparing for a Christian marriage.

Our approach was always a positive one. We stressed how to live constructively and understandingly. How to keep growing and maturing through knowledge of themselves and of others. We tried to give these young people a start in working out their own problems. First, they have a better general understanding of themselves. Second, they have books, pamphlets and a bibliography through which they can secure more information. Third, they know to whom they may go for advice in the diocese or in the state.

They were taught: Love is a tool given us by God who expects us to learn to use it creatively and positively for the good of us all. When love is understood and handled properly by both those who love and those who are loved, individuals are released to develop and actualize their highest potentialities.



A Date Nighters Social is held each Tuesday evening at Trinity, Buffalo, to provide wholesome fun for the young people

WANTS CHURCH IN POLITICS

St. Louis (RNS): — Church members are numerically strong enough to create a better society and therefore the Church must assume a larger share of political responsibility, the Rev. Cameron P. Hall, executive secretary, department of the Church and economic life, Federal Council of Churches, declared here. Addressing a conference held under the auspices of the commission on Christian social action of the Evangelical and Reformed Church prior to the meeting of the general synod, Mr. Hall asserted that "we find few places on earth in which government is not exercised by elected officers" and this means that members of Christian churches "are responsible for the kind of government we get."

"Every member of a church is, whether he wants to be or not, a part of political life," Mr. Hall said. "The real question before the Church is not whether it could enter politics. It is: what kind of politics are the churches going to be in?"

Other speakers at the conference discussed attitudes the Church should take toward economic questions. Arthur G. Dress, president of a local manufacturing company which employs 4,000 workers, said the Church is ignorant of the problems of business and should be "chary about expressing itself on industrial issues." He said: "I know of no group that so badly needs a businessman to come in and talk to them as a group like this."

An opposite viewpoint was expressed by A. L. Whitehouse, of the United Steelworkers, CIO, who declared that if the Church kept neutral on issues involving human welfare, it would in reality be throwing its support to the status quo, and would, therefore, be acting "in violation of its own ideals."

COWLEY FATHERS IN CANADA

Toronto (RNS):—The Society of St. John the Evangelist, an Anglican order of priests which has served the rural district of Muskoka for 20 years, has branched out into British Columbia. The trek across the continent was made by Father R. R. Palmer, the Society's leader, and a few priests in a jeep station wagon. They obtained seven acres on Shuswap Lake, where they will erect a mission house to serve the people round the lake and in the Kootenay hills.

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Several New Books From Pen Of Dr. Emil Brunner

His Works Are Important to All Those Who Desire an Understanding of Neo-Orthodoxy

Reviews by Frederick C. Grant

***The Mediator.* By Emil Brunner. Westminster Press, $6.00.

***The Divine Imperative.* By Emil Brunner. Westminster Press, $6.50.

***Man in Revolt.* By Emil Brunner. Westminster Press, $6.00.

***Revelation and Reason.* By Emil Brunner. Westminster Press, $4.50.

Everyone is aware that a great change has been coming over Protestant theology these past few years, especially since the hard times in central Europe following world war one. A parallel change has come over Roman and Anglican theology, to a slight degree—wherever the influence of Thomas Aquinas has gained ascendancy. The consequences of this change in Protestant preaching, a greater emphasis on the sovereignty of God, on the reality and primacy of his initiative in revelation, our utter dependence upon him—all this sounds strange to those whose ears had grown accustomed to the language of "liberal" circles in the first two decades of the century. It used to be thought that man was naturally good, and had only to develop his latent capacities; the race would evolve naturally into the Kingdom of God; the child ("set the child in the midst") was good by nature, and needed only to be set free to develop steadily into a saint. Then crash!—came the world war; and again crash!—another. The natural goodness of the human heart now seems the most absurd and impossible theory that ever lulled a generation into somnolence on the brink of doom!

The prophets of neo-orthodoxy have been reiterating their criticisms of this idle assumption for almost a generation now. Their followers are more numerous than ever, even here in America. The two leaders are Barth and Brunner, and if one wishes to judge the movement fairly, he must read the works of these two men. We Anglicans are not as vulnerable, perhaps, as some others—we are not by nature fundamentalists, for one thing; for another, we have never either officially or actually, got away from the Prayer Book; and the religion of the Prayer Book is certainly God-centered, not man-centered. Many of us feel a strong sympathy with one of our eminent Church historians, who remarked, "Neo-orthodox? Why should *I* be neo-orthodox? I have always *been* orthodox, and have no need to be neo!" But we certainly ought to know about this movement, which is



Bishop James M. Stoney urges unity between Methodists and Episcopalians at an interdenominational conference at Albuquerque

attracting many of the best minds in Christendom, in this generation.

Fortunately, the Westminster Press has brought out most of the major works of the second of the above-named prophets, Professor Brunner of Zürich. Heretofore they have been available only by importation, and the war interfered sadly with that procedure; reprints here were not undertaken while the war continued. The significance of the whole series is almost summed in the opening words of *The Mediator*: "Through God alone can God be known." This volume is devoted to Christology, "the central doctrine of the Christian faith." *The Divine Imperative* is a study in Christian Ethics (in German, Das Gebot und die Ordnungen), *Man in Revolt* is "a Christian Anthropology," while *Revelation and Reason* deals with the Christian doctrine of faith and knowledge. It is clear that these four works deal with the great fundamental subjects of Christian dogma and apologetics, and are sure to present neo-orthodoxy in its most positive and compelling form. Both its friends and its foes will welcome the new American edition, and give thanks to the Westminster Press for their ambitious undertaking!

****The Lord Reigneth.* By Adam W. Burnet. Scribner. $2.00.

Lectures given in this country, in 1944, by a well-known Scottish preacher. The Apocalypse of John is taken up section by section and expounded, and the application of the lessons of that book to the situation in which we live today is made clear and compelling. Dr. Burnet takes for granted the modern view of the Apocalypse, namely that it was written in the time of the emperor Domitian, about 95 A.D. This is also the ancient view—that of St. Irenaeus. Like other apocalypses, it presents history in the form of symbols, and deals with a crisis. In this case the crisis is the persecution of the Christians of Asia Minor for their refusal of divine honors to the emperor. They were caught in a totalitarian system and were threatened with extinction. The theme of the book is the certainty of victory, in spite of the unpromising present. There is in this sacred book much that applies to our day—not as fulfilments of prophecies, detailed working out of mysterious predictions, and so on; but rather the great fundamental principle of conflict and victory, the trial of faith, the promise of the coming reign of Christ, the certainty of divine triumph in the end.

***A Scientist's Approach to Religion.* By Carl Wallace Miller. Macmillan, $2.00.

People are always curious to know how a scientist can be religious—as if that were any stranger than a musician being religious, or a banker, or a coal miner. Emerson said long ago, "The undevout astronomer is mad." In this book Professor Miller tells in plain English, yet most attractively, what religion, i.e. Christianity, means to him, and why he is a Christian. He closes with a strong appeal to the Church: "If the rising generation of secularly trained young people is to take over the direction of world events with its moral framework firmly supported by Christian principles, the Church today must carefully revaluate its position in society. It must relinquish once and for all its isolationism in the intellectual realm." Good!

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CONFERENCE FOR MEN

Meredith, N. H.:—Men of the diocese of Massachusetts held a conference at the conference center here June 27-29 under the direction of Frederick W. Holmes of Dedham and John E. Buddington of Trinity Church, Boston. Speakers were Bishop Norman Nash; Prof. E. E. Curtis of Wellesley College; Ulysses S. Harris of Allston; Philip H. Stafford of Swampscott.

INDUSTRIAL CHAPLAIN TAKES PARISH

Cleveland:—The Rev. Francis B. Sayre Jr., industrial chaplain of the diocese of Ohio, becomes rector of St. Paul's, East Cleveland, on September 1. He came to the diocese in February, 1946, to develop chaplaincy service in industrial plants in cooperation with both management and labor, and Bishop Beverley D. Tucker, in announcing the new rectorship, states that Mr. Sayre will continue this work.

MISSIONARY SCHOONER RESUMES TRIPS

Boston (RNS):—When the sailing schooner, "Morning Star VI" slips down Boston Harbor July 27, en route to lonely atolls of the Pacific, she will be laden with spiritual and material cheer for South Sea Islanders who stoutly kept their faith under Japanese occupation that another of "God's little white ships from Boston" would one day sail triumphantly back to their waters. The vessel, outfitted by the American Board of Foreign Missions, carries out a tradition begun here 90 years ago when the first "Morning Star" set out from Boston to bring the Bible to the natives of Micronesia. The ship is believed to be the only "missionary ship" sent out by an American religious body to foreign lands. The ship, carrying supplies to Congregational missionaries and to natives in the Micronesian Islands, will remain in the islands to serve the needs of the far-flung mission station there.

Four thousand Bostonians crowded a wharf on Atlantic Avenue in 1856 to wish the first "Morning Star" Godspeed, and prominent citizens and civic officials will be on hand when today's modernized schooner weighs anchor for her remote ports of call. Though equipped with a Diesel engine for emergencies, the schooner will normally travel under sail because oil and coal are scarce in the far Pacific. She will carry a two-way radio and modernized, long range navigation equipment.

The vessel's adventurous young skipper, Capt. Price Lewis, Jr., Dartmouth, '42 and former executive officer of the U.S.S. Spangler, will spend at least two years in the Micronesian Islands, carrying supplies and passengers between missionary outposts. His white crew of seven will leave the ship at Hawaii to be replaced by native sailors.

PROFIT MOTIVE IS HIT

San Diego, Cal. (RNS): — Described by delegates as "striking a bolder note than in previous years," a resolution was adopted at the close of the annual meeting here of the Southern California-Arizona conference of The Methodist Church condemning the profit motive in business and industry. Sharp dissent was voiced by the Rev. Paul D. Elgin, of Los Angeles, who declared that the resolution, which called for the "fullest possible cooperative control of industry and of natural resources upon which industry depends," was "definitely Communistic." Mr. Elgin was a member of the committee which drew up the motion.

Asserting that the Church has long expressed moral judgments "against the un-Christian motivation of industry by the lust for profit," the conference declared that "for many years some industrialists, confusing profit incentive with economic incentive, have resented this condemnation by the Church, insisting that the only force that can be depended upon to keep the industrial machine going and progressing is the desire for the acquisition of profit."

The delegates approved a report prepared by the commission on world peace which opposed universal military training and condemned U.S. aid to Greece and Turkey as unilateral. The report also urged that displaced persons be allowed to enter this country.

COLLABORATIONISTS CONFESS GUILT

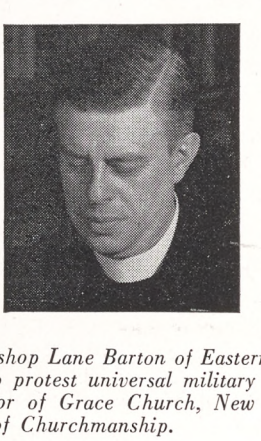
The Hague (RNS):—In a message read in all Dutch churches, both Protestant and Roman Catholic, 25 leading members of the former Dutch National Socialist Party who are now in prison awaiting trial as Nazi collaborators confessed their guilt "for the bitter sorrow" the nation suffered during the five years of occupation. The confession was accompanied by a statement drafted by the Churches which urged the nation to understand "the political delinquents" and asked the population not to take the law into their own hands.

In their confession, the 25 collaborators attributed their wartime actions to "a tragic confusion of thought" and to a "conviction that the destruction of Germany would mean utter chaos in Europe and the ruin of our own country."

The prisoners appealed for forgiveness and called upon God to "save our people from permanent hatred and save us and our fellow-prisoners from embitterment which must bar for us the way of reconciliation."

The Church statement was drawn up by the Interchurch Council, which was set up during the war.





CHURCHMEN IN THE NEWS: Bishop Lane Barton of Eastern Oregon is one of a CLID committee to protest universal military training; the Rev. Louis W. Pitt, rector of Grace Church, New York, condemns pigeonholing on matter of Churchmanship.

BISHOP SHAYLER IS DEAD

Los Angeles:—Bishop Ernest V. Shayler, retired Bishop of Nebraska, died here on June 25th after a short illness.

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EDITORIALS

A False Assumption

WHEN the Chicago Tribune or the New York Daily News say that we have an enemy, and that enemy is Russia, it is no longer news. But when a journal of the Episcopal Church editorializes about "our enemies—and we must frankly admit that we have enemies," it is news of the first order. This *The Living Church* did recently, though delicately refraining from naming the nation which "has deliberately chosen . . . to foment strife . . ." No argument is needed; the editor blandly assumes that we have an enemy. It is as if he said, "We must admit it; this is an unassailable assumption. The overwhelming evidence is that war is ahead: we must prepare for war." No amount of lukewarm imperatives that "we must do everything in our power . . . to prevent war" can atone for this *Living Church* assumption that we have an enemy.

This news was broken in the magazine's complete endorsement of the recent report made by the President's advisory commission on Universal Military Training. You will find that wherever such complete assent is given to UMT—now lightly known as "Umtee"—this "We-have-an-enemy" assumption is its motive force. With iron logic, the one flows out of the other.

THE WITNESS board questions this assumption. We agree with the columnist Samuel Grafton that ". . . when this is the best that can be produced (by a distinguished commission) . . . this is a syllabus for a wake. If this is the post-war world, it's a stinker. If this is the best we can have, after the kind of war we had to fight, then we should proclaim a day of national mourning, with slow drums beating while this report is read over the radio, and with bits of black cloth adorning our buildings, and ashes on our heads." We suggest these rites and ceremonies to *The Living Church* for the national day of prayer which it requests of the President in the same batch of editorials.

We reject the assumption of an enemy because we find it still possible for the United States to live on the same globe with the Soviet Union. The President's commission gives us eight years before the probable outbreak of atomic war. In that time, the two great nations can be a long way towards resolving their differences. They can do so through healthy competition in solving the world's real problem: to bring the prosperity of machine-production to people in every part of the earth. This is far more than "the reconstruction and rehabilitation" to which *The Living Church* makes slight reference. None of the glowing pictures of material plenty in the Book of the Prophet Isaiah are adequate to describe the world which may lie ahead. In the vision of an age of abundance the winds of the Holy Spirit are blowing.

In contrast, we find the attitude expressed on our sister-magazine's editorial page to be uncreative, senile reasoning from an assumption far from established, except in the majority of the American press which seems thirsting for an enemy. We believe that this is an evil spirit which must be exorcised if the world is to have peace.

Though *The Living Church* editor begins by renouncing the "non-military benefits" of Umtee as fallacious, at the end he adds them as a fillip to a bitter drink. To us the intellectual by-products appear simply a nation-wide intensification of the dire belief "We have an enemy." Our youth at the age of eighteen and nineteen years will be taught that they are, in the last analysis, only a multitude of well-trained ants, who will start scurrying purposefully about to control a dazed population of cow-insects when the heavy boot of the atomic bomb begins to fall.

We will deal with Umtee later in more detail. We now challenge its basic assumption, that the danger is great, that Russia is threatening an at-

"QUOTES"

"Church? Too busy.
Like to come. Can't.
Too many things to do. Sorry!"

"What things?"

"Oh, golf, parties, company.
Garden.
Odds and ends at home.
On Sunday I get caught up."

"Don't you believe in the Church?"

"Oh, yes! I've been confirmed.
I always go on Easter."

"And on Sundays other than Easter?"

"Mostly too busy.
Work during week, you know.
Out late Saturday night.
Only time to rest on Sunday morning."

"Do you think God will accept your reasons?
You know, he said—'Thou shalt have none other gods but me'
and 'Remember that thou keep holy the Sabbath-day.'
Do you think God will accept your reasons?"

"God! Well, I don't know . . . I wasn't thinking of him!"

—William Paul Barnds
Rector of St. Matthew's,
Lincoln, Nebr.

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tack on us in the near future. If the assumption should stand, then, as Grafton says, "there has been a failure on a world-wide scale; let us beware of palming off the results of that failure as a success, while we laugh at Henry Wallace."

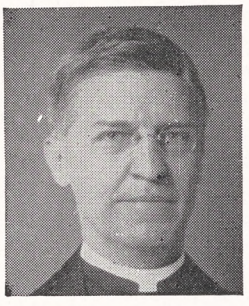
Christian Action

By

THEODORE R. LUDLOW

Suffragan Bishop of Newark

AT THE present time it does not look as if Russia was making progress in the right direction. But that is no reason why we should join the hue and cry of certain interested parties who find that country a stumbling block in the way of their military, economic and ecclesiastical designs and are all out "to stop Russia."



I hold no brief for Russia, but I do believe that history can teach us many things if we will substitute thought for irritation. Recently, in commenting upon the world situation, Mr. Baruch said, "Let us never forget this: our unrest is the heart of their success." Communism thrives upon discontent arising out of injustices and the attempt to compel compliance with a policy which has little regard for those who do not profit by or share in the policy. The fact that Russia herself is guilty of using the same method does not alter the result wherein the little man confronted by two power policies complies with the one which seems to be controlled by little men rather than by big interests or by force.

President Roosevelt was a known friend of the military, but he had the good judgment to keep foreign policy under civilian control. Today we have as President a former captain of artillery who is deeply influenced by the military mind. He has replaced a civilian Secretary of State with a general, the Under-Secretary by a former War Department official, and there will be others. With the age-old technique of crisis pressure, the President is calling for the use of military force in the Near East.

This Truman policy is called an effort to help democracy among the Greeks, but it smells of oils and is acknowledged as a deliberate effort to stop Russia. Such a policy will inevitably stiffen Russian determination to instigate further Communistic activities in all lands so as to combat our unilateral action.

The next step will be a concerted and determined drive in this country to put over universal military conscription in peace time. It will be urged as necessary to meet the crisis, even though the deadline put before Congress has already passed without the world falling apart. Conscription in peace time will be sprinkled with rose water and called education, but the principle once admitted to practice, the succeeding steps are matters of history in other countries. This is the kind of practice we once loudly denounced in Germany and Japan.

If we plunge into this policy, we will not only reverse our own way of life, but we will render ourselves untrustworthy in building the one world for which men have died. It will not only fly in the face of man's experience in human history, but it will undermine the whole purpose and effort of the United Nations.

Why should we expect this new cordon sanitaire which the United States now proposes to build around Russia to be any more successful in 1947 than was the one built by the Allies in 1919? Any attempt to build a Chinese wall around ideas only renders them more explosive and destructive.

WHAT then should we do? I believe that we should support all-out aid for Greece and for any country similarly situated, but under civilian auspices. I believe that we should refuse to take any unilateral action without the previous knowledge and consent of the United Nations. I believe that our primary responsibility is the moral leadership of the world and not the military. To that end, we should make a serious effort to enlist our young people in the definite task of going to the ends of the earth as Christian businessmen, educators, doctors, nurses and missionaries. We have got to show our good intentions by sharing and by serving and not by compulsion. "Be not overcome of evil but overcome evil with good," so said a wise Christian strategist who faced a world very similar to our own.

Such a policy bears fruit in cooperation. The aid given to our troops in the South Pacific by missionary-trained natives is now an old story. But the fruits are appearing also in peacetime. For example, China has 86 secretaries working with the United Nations Organization. Approximately one-third of them, or 29 to be exact, are graduates of 13 Christian colleges in China. Six of these 29 are from our own St. John's University in Shanghai and two are from Hua Chung University in Wuchang. So, of the one-third of the total number of secretaries who are Chinese Christian graduates carrying on the work of the United Nations, approximately one-third of these are from our own two missionary colleges. These men and women are helping to shape the future of the whole world. Here is where our opportunity and our responsibility lie rather than in the use of force.

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A final reason for facing the Russians with a policy of world service is the realization that their own Church failed them in their time of need, because it remained silent in the face of injustice and inequality. There is a warning for us there. Under the circumstances, it is not to be wondered at that the government in power in Russia has little use for the Church or for Christian principles. Without the influence of those Christian principles, Russia has no interest in persons, except as they minister to material ends. The only way she will be convinced of any other way of life will be by a demonstration of service and not by a threat of force.

U.N.'s Ethical Foundations

by Herschel V. Johnson

United States Representative to the United Nations

I SHOULD like to reaffirm the simple universals of religion as they apply to the work of the peace-makers in our bruised and war devastated world. While human beings associate themselves in many different forms of worship and ecclesiastical organizations, there is nevertheless a remarkable and important area of agreement among the religions of the world on the fundamental foundations of life.

It is a truism to say that Christianity is universal in its concept, encompassing the whole human family. Among all its dissident sects there is agreement on the concepts of honor and kindness and charity, and forebearance and good will among men. They find common ground in the belief that good ends must be sought by good means; that God's ways cannot ultimately be imposed by the devil's instruments of fear and force: that force to be good must be in support of morally defensible law and not the instrument of selfish interests.

In my view, mankind divided into many independent nations is being moved by relentless forces toward a new political order corresponding to the principles of the great world religions and especially the ethic of the Christian religion. It is as if the Great Designer of the universe had concluded that after thousands of years of cultivation of the human spirit the people of the world should now be able to make the choice between life and death, between law and anarchy on a world scale. For at last man has achieved the knowledge by which he may disintegrate life on the earth or raise man to a new level of common life. This, therefore, in a sense, is the testing time for all religions, testing whether they can so illuminate the problems of the world with the accumulated spiritual insight of all of the philosophers and saints as to produce a fusion of ethics and practical politics.

The United Nations Charter affirms universal ethical principles in its preamble. It states as one of the main purposes of the organization "to save succeeding generations from the scourge of war." This was written before the authors knew the facts of Hiroshima—before they understood that war is no longer a mere scourge but has become an instrument for mutual annihilation. Hence, in our present state of knowledge our main objective can be stated even more briefly: "to *save* succeeding generations."

The preamble of the Charter does not stop with the question of survival. It goes on to describe—and I think in terms imbued with true *religious* feeling—the conditions of life which would make survival attractive and worthwhile to human beings.

First it reaffirms "faith in fundamental human rights, in the dignity and worth of the human person." It expresses the determination of the peoples of the United Nations to establish conditions of justice and respect for obligations, "to promote social progress and better standards of life in larger freedom." It pledges the peoples of the world to "practice tolerance and live together in peace with one another as good neighbors."

These are fine phrases. They constitute the ethical foundations for the United Nations. Many undoubtedly tend to discount them as pious words calculated to strike a responsive cord in the hearts of idealists. High-sounding as these phrases are, in the light of the facts of the atomic age, they take on the character of an ultimatum. Either we mean them and succeed in applying them in the practical measures of international affairs or we face the prospect of destruction. The old line between the idealists and realists has been erased. What was good and right is now *necessary* as the price of survival.

The dangerous gap between these idealistic yet hard imperatives and certain so-called realistic practices in international relations may induce cynicism and despair. On the other hand, recog-

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nition of the realism of idealism could motivate a worldwide spiritual revolution in which all men of faith and aspiration might participate. In such a revolution the institutions based on religious and ethical principles could find new expression.

While it has always been true that man has suffered and caused suffering by violating the spiritual laws, in the past those who accepted the principles of brotherhood as good but impractical usually lived to learn through their painful experiences. Now that the practice of brotherhood —and the spiritual precepts which flow from the concept of the Fatherhood of God and the brotherhood of man—is essential to survival of civilization, those who persist in thinking they are realistic in acting contrary to the idealistic principles as well as the rest of mankind may not live to learn the error of their ways. This realization of the urgency of seriously practicing what we have for so long preached might provide the motivation for a genuine religious renaissance and provide a more practical and effective expression of the ethics of Christian faith.

Spiritual principles must be applied to material life. The central question is: what do we do with our power to control and expand the material facilities of the world? Do we make our modern knowledge serve the welfare of man, or do we squander it ignorantly and selfishly to the ultimate destruction of man? This is not only a material but also a religious question. It deals as much with the spiritual life as with the material existence of man; for these two are not separated. What man does with his hands and his mind and his time has a material expression, but more important, it *is* a spiritual expression. This is the part of the unseen which is seen.

By working with the laws of the universe as they have been progressively discovered by science, we have vastly expanded the power of man to build and create physical foundations for his spiritual development. It now appears clear that these physical laws complement and support the spiritual concepts which are attested by Christianity.

The question, then, of continued human progress is partly one of giving spiritual direction to the control and expansion of the material world. This is not essentially a matter of multiplying the gadgets and material conveniences of life, but rather of determining to use the "know-how" of modern science to build an economic platform on which mankind as a whole can stand with some security and well-being above the ancient struggle for existence.

The paradoxes of religion need to be applied concretely in this important business of making life as liveable as we know how. The parable of the talents puts forward a paradox which is equally true in the spiritual and physical realms. It says to us that you cannot hold on to a capital value by burying it in the ground. That is the sure way to lose it. The paradox is: to keep it, you must invest it.

The economists agree now that an advanced material civilization cannot maintain its high level of productivity unless other parts of the world are raised to higher levels of productivity. The way to get a sustained prosperity is *with* others in a generally expanding world economy. You can't have it long on an island surrounded by poverty and low-productivity. When this concept of increasing the total world capacity to produce and exchange is put into practice, the spiritual truth is thereby vitalized. People everywhere are released from the fear of being prevented from producing as much as they can according to their abilities. They are, therefore, put on the way to becoming better people—creative people, hopeful people, cooperative people. They are working with the laws of the universe rather than contrary to them. They are using their gifts and thus increasing them instead of living in frustration and fear of idleness.

The wide-spread fear of over-production—of creating too much—in certain areas of the world, coupled with the complementary fear of shortages —not enough for mere survival—point up a spiritual as well as an economic problem. We know how to match surpluses and needs. The question is: do we *will* to use our knowledge? The other day I saw pictures in a current magazine showing mountains of potatoes and citrus fruit being dumped and destroyed. This is a ghastly thing to happen in a hungry world. It should draw our attention to a blindness which afflicts our western civilization. To destroy the fruit of the fields to which the energies of the universe have contributed is not the right of those who have contributed the smallest part to growing these fruits.

THIS has a direct bearing on national policy and world policy through the United Nations. So often men of limited vision ask whether we can afford to do what is necessary to build a stable and prosperous world order? They seem to assume that the cost is going to be borne by this generation. It could not be borne by this generation.

The cost of destroying much of what previous generations built up without the help of bulldozers or electric power was borne mostly by this generation. But to rebuild, to construct, and to create the facilities by which men may produce what they need costs very little. Most of the cost is now deposited in the real bank of the earth in the form of coal and oil and forests—and now uranium

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and thorium. Another part of the cost—the smallest part—is the labor of this generation in transforming these investments of the ages into new assets for human welfare.

And here again we confront the old paradox: Either we invest this labor or lose ourselves in a stultifying period of depression. We are not talking about running poor houses full of dependent people. We are talking about rehabilitating and reconstructing productive facilities where free and independent people can work and create. Either we use the knowledge we have to create the conditions which make it possible for people to achieve their aspirations through their own efforts, or we take the consequences of coping with growing discontent and frustration.

We have just passed through a terrible war to defeat a fanatical totalitarianism which sought to dominate the people of the world, promising in return a new order. Nazism offered material security to those who would forfeit spiritual liberty. We fought on the side of freedom and won the chance to demonstrate that both freedom and security are possible. We must now consolidate the victory by demonstration.

The forces which have been defeated are not dead. They will rehabilitate themselves if they can feed upon instability, economic chaos and wide-spread fear.

We have created in the United Nations the instrumentalities through which peoples and statesmen, if determined to do so, can in our time lay the foundations for peaceful progress. In the Assembly, the Economic and Social Council and the specialized agencies such as, the World Health Organization, the World Bank and Fund, the Food and Agriculture Organization, the International Refugee Organization and the International Trade Organization, nations can do together whatever they can agree upon.

In these organs of the United Nations, no delegates have the power to say "no" to progress. A sovereign nation can, if it chooses, count itself out of a cooperative endeavor but it cannot prevent as many nations as are ready from doing together for mutual benefit whatever they decide they wish to do.

It is in the actual planning for social and economic improvement and stability that we will gain the habits of collaboration. Through doing the specific things together, we will not only relieve the tensions threatening conflict but we will create a spiritual atmosphere of confidence. By doing the most obvious things with dispatch, we will develop the prestige of the United Nations which will enable it to undertake the most difficult tasks.

Important as the political issues are, I think we tend to overemphasize them. They are more dramatic and lend themselves to sensational headlines. But the patient work, for example, of experts on the Economic Commission for Europe and the Economic Commission for Asia and the Far East, just formed at the recent Economic and Social Council meeting, may prove to be of greater importance than many of the overly-publicized political disagreements.

If through agreement on practical matters such as access to raw materials, development of markets, trade and commerce, we can enable people to work efficiently for each other rather than blindly against each other, many of the political issues will be resolved.

In my judgment, we have made remarkable progress in the past two years, since the representatives of fifty-one nations met at San Francisco to draft the Charter. We have created the machinery for international collaboration in many fields. During the next year we have the greatest opportunity to operate through these constructive agencies to create the conditions for peace. This work will never get done with the concentrated energy it requires unless the people of the world encourage action by their faithful attention to the problems of rehabilitation, reconstruction and development. Without a vision the people perish. It is the task of religion to illuminate this area of human activity and inspire men to do what they know how to do.

I feel strongly that the opportunities of the next year or two depend directly upon the spiritual forces in the world and, particularly, in America. Only if enough people strive unceasingly to translate the ethical principles into practical results, will the United Nations succeed in this critical period. Only if we can recapture the driving spirit which enabled us to overcome all obstacles in the war, and express that indomitable will through the United Nations, can we hope to consolidate our victory with lasting peace.

The real question is not "What bad things may *others* do" but rather "What great and good things are *we* prepared to do."

To my mind, it is not a choice of expending our energies and resources or not expending them. The only question is—do we organize these world energies now for peace or to dissipate them later in war which collective action now could prevent.

In the last analysis, war is the only costly alternative because investing in peaceful construction over the long run pays dividends. Any sound program of construction and development is bound to create a greater sum total from which all benefit.

It is the task of religion to produce in men's

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minds and hearts the spirit which will motivate their practical actions, which will make them think in large terms and have faith in their ability to achieve great ends.

There are many discouragements in the way in these early formative times, but there is no remedy except to be patient and always forward looking. I believe fervently in the objectives of the United Nations and I believe that our country can go a long way toward achievement, but we must take the leadership which is inescapable from our material power and we must be resolute in striving for our goal.

I am convinced, however, that the United Nations, as far as the United States is concerned, cannot be effective unless it has the whole backing of the American people. If it succeeds in establishing peace in our time and for the foreseeable future, the accomplishment will be done by faith and hard work, not by logic and hard work. It is essential to believe that it can be done.

An address delivered at the annual dinner of the Church Club of New York.

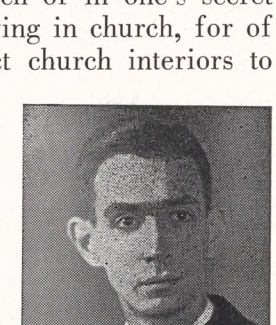
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

Angelic Distraction

DISTRACTION is the greatest single enemy of prayer, whether in church or in one's secret closet. It is particularly trying in church, for of all places one should expect church interiors to keep the mind continually lifted up to God. But so many of our churches are cluttered with a number of things, not the least of them being a lavish display of hideous stained glass. In one of his many books the late architect and scholar, Dr. Ralph Adams Cram, opined that if all the stained glass in America were gathered together and smashed the gain would be far greater than the loss. He was dead right.



My reflections on this theme have been aroused by an experience not long since, when I was comfortably ensconced in a commodious clergy stall which faced directly towards a large transept window. In the center of the window were two medallions of sexless, winged creatures, one of whom was playing the violin, the other playing a small harp. Underneath them a scroll in pseudo-Gothic letters read, Alleluia, Alleluia. The donors of this memorial were doubtless sincere in believing that it would be edifying, and God has given them surely their due reward for pious intentions. There is also, no doubt, a very peculiar reward for parish committees or vestries who accept such memorials to the affliction of countless generations of seekers after God.

The preacher at this particular service made a valiant endeavor to keep our thoughts directed towards the things that really matter, but for me, alas, his every sentence was punctuated by the strumming of those pesky little angelic musicians. Try as hard as I might, I could not ignore their heavenly symphony. To turn my head away and look out over the congregation would have been, as every choir boy knows, ill-mannered. To look towards the sanctuary—full also of similarly impossible glass—would make me appear inattentive. If I closed my eyes the choir might giggle at thinking me asleep. There was nothing to do but gaze steadfastly at that violinist and harpist, and try perhaps to catch, between the preacher's pauses for breath, the tune of their music-making.

I was certain it was not plainsong. That kind of church music was never allowed in this church. But then what in the world would angels play and sing, if not plainsong? The combination of strings and harp—a lovely ensemble in chamber music—seemed also a bit puzzling, as it was rarely heard in this church except perhaps at an occasional, expensive wedding. Worse still, neither of these angels appeared to possess enough intestinal fortitude to sing anything as lusty as Alleluia. Then I began to think of some other angelic orchestras which I had met with in church—one in particular which continually reminded the congregation that there was such a hymn as the *Te Deum* (they might have been a bit more helpful and said that it would be found on page 10 of the Prayer Book).

Doubtless if I worshipped regularly in front of these memorials I would become used to them and forget about them. But I doubt if the donors intended this to be the case. And I cannot help but worry over what impression the Christian religion makes upon the modern American pagan who may be drawn, for some reason or other, to attend divine service in a church filled with such representations in colored glass. Will it seem to him something real, afire with a saving mission, or only silly make-believe and sentimentality? One of the best ways we could start in our three million dollar advertising campaign for the Episcopal Church would be to make a thorough house-cleaning of some of our church interiors.

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Universal Military Training Hit By Church League

Officers State That Way to World Peace Lies in Ending of World Fear and Hatred

Edited by Sara Dill

New York:—Declaring that "the way to world peace lies in the abolition of world fear and hatred," officers and national committee members of the CLID last week sent a message to Congressional leaders opposing Universal Military Training.

"As Christian citizens," the statement says, "we believe that the efforts, materials and money of our nation should go towards the stimulation and establishment of those agencies and programs which would make for peace and not be given to a plan based on a premise of war and designed to make American youth think like military men. The great need of our world is for constructive rebuilding, both of its material resources and its spiritual values. We believe that the proposed plan for universal military training is a great step away from the realization of this need and is a false answer to both our security needs and our need for the expansion of democracy in this country. We urge our elected representatives to vote against any plan for universal military training and, instead, to bend all of their efforts toward the constructive rebuilding of a war-ravaged and war-weary world, the attainment of worldwide military disarmament and the establishment of a sound political and economic democracy in this country."

Those signing the statement were Bishops Parsons of California; Barton of Eastern Oregon; Emrich of Michigan; Haines of Iowa; Lawrence of Western Massachusetts; Mallett of Northern Indiana; Nash of Massachusetts; the Rev. Messrs. Walter R. Bowie of New York; J. Howard Melish of Brooklyn; George H. Easter of St. Louis; W. B. Spofford Jr., secretary of the CLID; Allen F. Kremer, Episcopal chaplain at the University of Pennsylvania; John H. Johnson of New York; William H. Marmion of Birmingham, Ala.; Joseph G. Moore, professor at Seabury-Western; J. Brooke Mosley, secretary of social relations of the diocese of Washington; William K. Russell of Wilkes-Barre; W. B. Spofford, manager of THE WITNESS; William M. Weber of Arlington, N. J. Laity to sign were Prof. Vida D. Scudder of Wellesley; Mary van Kleeck of New York; Wilma D. Butler of Athol, Mass.; Prof. Adelaide T. Case of Episcopal Theological School; Arthur H. Fawcett of Washington; Elizabeth Frazier of Philadelphia; Robert Luce of Washington; Lucy R. Mason of Atlanta, Ga.; Mrs. Charles P. Taft of Cincinnati.

Notable Service

London (RNS):—The Archbishop of Canterbury will preach, and leaders of the Free Churches will take part, in a service of intercession on September 24 in connection with the inauguration of the United Church of South India. The service will be held at St. Martin's-in-the-Fields and it is hoped that similar services will be held throughout England.

Union Services

Pasadena, Calif.: — Some months ago 2½ acres of land was given to St. Mark's, and about the same time the parish received $7,500 from the will of former senior warden, James F. Deimling. Last spring the old church property was sold to another denomination and construction started on a larger plant on the new property. The Westminister Presbyterian Church then invited the St. Mark's congregation to worship with them pending the construction. Union services therefore are now being held, conducted jointly by Pastor Max M. Morrison of the Presbyterian Church and Rector Edward E. Hailwood of St. Mark's. Parts of both liturgies have been put together and used successfully and comfortably by the merged congregations.

An Unusual Gift

Cohasset, Mass.:—A new type of philanthropy, believes the rector of St. Stephen's Episcopal church here, is represented in a fund of $150,000 to provide medical and surgical care for the town's "genteel poor," which the Episcopal clergyman, the Rev. C. C. Wilson, will administer under terms of the will of a wealthy Baptist patron of Cohasset.

Deserving persons of all creeds facing unusual expenses incurred by illness, may quietly and without public knowledge, avail themselves of this source of aid. Financial help from the fund also will be available to victims of fire, flood, and hurricane.

Donor of the fund, Mrs. Caroline Griggs Plant, first wife of the shoe manufacturer, Thomas G. Plant, and a long-time summer resident of Cohasset, died last month.

Although this prosperous south shore resort town regularly cares for its welfare and old-age assistance cases without exhausting its appropriations for this purpose, there will be many good uses for the fund, Mr. Wilson believes. One of them will be to aid needy children suffering from contagious diseases or tuberculosis.

Mrs. Plant, for many years a member of the Baptist Church, became interested in the work of St. Stephen's church when she acquired her summer home in Cohasset. She became especially concerned with the need of private aid to worthy persons burdened by extraordinary illness, but unwilling to appeal for public assistance.

St. Stephen's church, which also receives $10,000 from the will of Mrs. Plant, is a noted carillon church. For the music of its 51 bells the church has been likened to cathedrals of the Low Countries.

Lambeth Planned

Albany, N. Y.:—Bishop Oldham of the diocese of Albany left New York by plane on July 18 to represent the Church at a meeting in London of the consultative body of the Lambeth Conference. The agenda for the conference which will be held next summer at Lambeth Palace is to be planned.

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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Church Is Warned

Whitby, Ont.:—The International Missionary Council, in session here, was warned for a second time that the Christian Church must not become too closely associated with the "status quo." The speaker was Bishop Stephen Charles Neill, assistant to the Archbishop of Canterbury and co-director of the study department of the World Council of Churches. A similar warning was voiced earlier in the meeting by Matthew Spinka, professor of church history at Hartford Theological Seminary.

"Christianity can exist under almost any form of government," Bishop Neill said, "and recognize all that is good in it as a principle of order. But it must always retain its independence and its right to criticize. If the Church becomes so closely identified with the status quo as to fail to recognize its defects or to suspect all change as being for the worse, it loses its own revolutionary quality."

Urges Unity

Albuquerque, N. M.:—Union of the Episcopal and Methodist Churches was advocated at the southwestern Spanish-American conference of the Methodists held here. With ministers attending from all over Texas and New Mexico, Bishop James M. Stoney urged such unity in an address at the opening session.

Communion Set Guarded

Albany, N. Y.: — The famous Queen Ann communion set and the intricate burglar alarm system which guards it at St. Peter's Church here form a strange contrast of old world culture and modern science. The complete set, consisting of a chalice and paten, two flagons, a bread plate and almsbasin, was a gift from Queen Ann of England in 1715 when St. Peter's was known as "Queen Ann's Chapel in the Wilderness." The set is dated 1712, and each piece is suitably inscribed. It is now maintained in a case of shatter-proof glass equipped with an electric alarm system in the rear of the church where visitors may see it any day, highlighted by special illumination.

St. Peter's was built in 1715 by the Society for the Propagation of the Gospel in Foreign Parts, which had its headquarters in London and financed several new churches throughout the 13 original colonies.

In one instance, Bishop Doane, first bishop of Albany, was confronted in his rectory by a group of Onondaga Indians who had heard of the priceless set and had come to claim it. One Indian threw a tomahawk which struck the wall near the bishop's head as the others started to dance wildly around the room.

The Indians never captured the set, though several subsequent attempts were made, and later it became the permanent property of St. Peter's by a peaceful settlement.

Pre-Fabricated Houses

Trenton:—Pre-fabricated churches —possibly 24 of them over a two-year period—will be set up by the diocese of New Jersey, it was announced by its board of missions here. The churches will be assembled in response to a demand for new houses of worship in the face of continuing shortages of material. Benjamin F. Faunce, a layman from Holy Trinity Church, Collingswood, N. J., and a member of the board, has drawn up a tentative plan for the new churches. He said an experimental structure will be erected in Pleasantville, N. J., and results there will determine the construction work in other areas.

The building will be pre-fabricated in a South Jersey factory. It will have a seating capacity of 150 to 250 and will cost about $6,000. Requiring a minimum of operating expense and maintenance, the standard building is 25x80 feet—nine feet high at the eaves to 14 feet high at the roof peak. Framework will be of structural steel, and walls, both inside and out, will be of composition board. The building will be fireproof.

Bishop Wallace J. Gardner said 12 of these churches are contemplated, most of them in rural areas. But Suffragan Bishop Alfred L. Banyard, who is working with Bishop Gardner on the project, declared that possibly 24 churches may be needed at the end of a two-year period.

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Wednesday, 10 a.m. Thurs. and Holy Days, 7 a.m.

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The Rev. John H. Burt, Student Chaplain
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Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey

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Omaha, Nebraska

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The Pleasantville parish—where the experimental church will be located—is in a Negro area. The congregation has been meeting in an old fish market.

To Work Overseas

New York:—Three Episcopalians have been appointed for work overseas in connection with European relief: Miss Elizabeth Gowen, Ossining, N. Y., who will work in France; Howard E. Buckley, Geneva, N. Y., whose territory is as yet not assigned; the Rev. Francis A. Hannigan, assistant at St. Andrew's, Kansas City, Mo., who will work largely with displaced persons for the ecumenical refugee committee in Geneva.

Church Lacks Vitality

New York:—The Rev. Louis W. Pitt in a sermon last Sunday at Grace Church here declared that the Church lacks vitality and creative enthusiasm, which he attributed to bickering over petty things. Referring to two recent conventions of the diocese of Western New York, where he failed both times in being elected bishop by a narrow margin, the rector said: "I failed of election in the clerical order because I was too 'low.' One wonders what will happen to a Church which seemingly cannot rise above the level of pigeonholing."

He said this was a commentary on the fact that there is a serious lack of creative enthusiasm in the Church to make an adequate contribution to a world which needs strong leadership.

"One remembers with deep concern and shame some of the things to which one has listened about his brethren in the tensions of an ecclesiastical convention. One bows his head with shame as one considers in retrospect the innuendoes, the sly remarks, the lack of trust in one's brethren's hearts and in one's own

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heart," Dr. Pitt said.

He then pointed out that the sources of enthusiasm rest in a profound honesty. "Let us face up to our failures—it is at first a painful business, but it becomes creative," Dr. Pitt asserted, and added "the man who tells himself the whole truth about himself doesn't long despair, because essential honesty with oneself has in it the seed of victory—not only for himself, but for those with whom he comes in contact, and for the Church he loves."

Thinking Urged

Whitby, Ont. (RNS):—The Christian Church must understand the "sickness" of modern society "more thoroughly and more truly than all other would-be physicians," Henry Pitney Van Dusen, president of Union Theological Seminary, New York, declared here in addressing the International Missionary Council.

"As with the early Christians," he said, "we must out-think as well as out-live and out-love this confused, tragic, h e l d - b e n t contemporary world. Christian faith offers not only the sole cure for individual souls and for society—it gives the only truthful analysis. And, for most modern men, it will not do to proffer prescription without first convincing diagnosis. This demands of us thought—hard, painful, persistent, profound effort of mind."

Reconciliation Sought

Moscow (RNS): — Metropolitan gregory of Leningrad is on his way to the United States where he is to seek to bring about reconciliation between the Russian Orthodox Church and the Russian Church in America. It is expected that he will offer autonomy to the American Church if the reconciliation is approved.

Asks Christian Voice

Jerusalem (RNS):—C h r i s t i a n s must have a strong voice in the government of Palestine if that country's Christian minority is to be dealt with justly, Bishop W. H. Stewart, Anglican Bishop, told the UN's special committee.

Meeting Communism

Whitby, Ont.:—The C h r i s t i a n Church can no longer remain passive in the face of Communism, Matthew Spinka, professor of Church history at Hartford Theological Seminary, declared here in an unscheduled address before the International Missionary Council. Coming before the gathering for the second time in two days—on this occasion at the special request of the delegates—Spinka told mission leaders from 41 countries that Communism has challenged the Christian Church to build a better world.

"The best proof of superiority," he declared, "is to accept the challenge and make good. The Christian Church must clear itself from the reproach that it is serving in the class struggle on the side of the status quo. We Christians must not allow masses of men, economically exploited, living in preventable poverty or suffering disease, some on the very verge of starvation, discriminated against because of color or race, to find their most helpful and sympathetic friends outside the Christian Church. The task of making a better world is by rights far more ours than theirs. It is safer for the Church to find itself among the sinned against and the exploited than among the sinning and exploiting."

Addressing himself to the question, "What appeal does the Communist gospel possess for young men," Spinka declared: "I believe that the appeal lies chiefly in the concrete and positive program for the building of the Communist Kingdom of God—the classless society, free of social injustice and economic exploitations—by means of scientific, economic and political organization of society as against the secularist futilitarianism or the old bourgeois-capitalistic order of society. But such philosophy of futilitarianism is intolerable. Man has to worship something: If not God, then half-gods. An intelligent man cannot live in a meaningless world. That is the reason why Marx, Hitler, and Mussolini found among young men such enthusiastic acceptance. They literally gave these young people something to live for, and even die for. It was not always worth dying for. What a pity that Christianity failed to

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arouse the enthusiasm of these youths."

Bishop Tuttle Anniversary

Salt Lake City:—The 80th anniversary of the arrival of Bishop Tuttle in Utah was commemorated on June 29th at a service at St. Mark's Cathedral. Bishop Stephen Clark preached and the service was attended by 18 pioneers who had been associated with Bishop Tuttle.

New Secretary

Baltimore, Md.:—Bruce M. Phillips, business man of Harrisburg, Pa., has been elected executive secretary of the Brotherhood of St. Andrew.

Prof. Tilley Dies

Ann Arbor, Mich.: — Professor Morris P. Tilley of the University of Michigan and senior warden of St. Andrew's, died suddenly from a heart attack on June 24. He was a vestryman of St. Andrew's since 1914 and was prominent in the affairs of the diocese.

Church in India

New York:—The Rev. John P. Aaron, widely-known in this country, son-in-law of the late Bishop Azariah of Dornakal, India, says that the work in his area is growing. He is in charge of the Pakhal Mission in the Singareni section of Dornakal. Mr. Aaron said that in 1926 there were 162 adult baptisms and 291 infant baptisms. There were 384 confirmations. "As far as baptisms are concerned this is below normal. One of the pastorates was without a pastor for more than six months. Since January we have found an experienced pastor from another Mission and under his leadership that pastorate will grow."

Students at Work

Detroit:—Twenty-five college and seminary students are at work this summer in the vacation areas of the diocese of Michigan. They work under the supervision of local clergymen, and are being visited this month by Suffragan Bishop Richard S. Emrich.

Ministers' Salaries

Philadelphia:—The average salary paid to ministers in the Presbyterian Church is $3,130 a year, according to figures just released by its department of publicity.

Outside Speakers

Pittsburgh, Pa.:—Throughout this year Calvary Church has been arranging special services to enable the members of the parish, and others of the city, to hear outstanding leaders in various fields of the Church's activity. The last of these services for this season was held on a recent Sunday evening, when Mr. Charles P. Taft, president of the Federal Council of Churches, spoke to a well filled church on "The Layman and the Ecumenical Movement." Mr. Taft set forth the objectives of both the Federal Council and the World Council, pointing out the variations between the aims of the two groups and also how they supplement one another. He explained how the interest and intelligent support of lay people is necessary if either Council is to fulfill its purpose.

A distinguished visitor at this service, who gave the benediction, was the Rt. Rev. Bishop Andrei, Bishop of North and South America and Australia in the Bulgarian Orthodox Church.

The Rev. Lauriston L. Scaife, rector of Calvary, is anticipating a series of similar services during the coming year. It is hoped that, through these services, Anglican, Orthodox and Protestant people will come to know better and to value more highly the varying qualities which each can give to a united Christendom.

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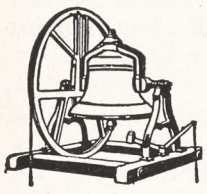
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Kansas City, Mo. (RNS):—The Rev. D. A. Holmes, 68-year-old pastor of the Paseo Baptist church, has been elected president of the Ministerial Alliance here. He is the first Negro to hold the post. A member of the executive committee of the Council of Churches, he is a graduate of the University of Chicago theological school.

New Secretary

New York:—The Rev. John Heuss, rector of St. Matthew's, Evanston, Illinois, has been appointed director of the National Council's department of Christian education. He is to begin his new work in the fall. He succeeds the Rev. Daniel McGregor who resigned.

Clergy Notes

(Continued from page 2)

PAGE, ROBERT J., was ordained deacon on June 11 by Bishop Peabody at Christ Church, Oswego, N. Y. He is now curate at Trinity, Binghampton, N. Y.

PRICE, GARY K., was ordained priest on June 30 by Bishop Remington at All Hallows, Wyncote, Pa. He is assistant at St. Mary's, Ardmore.

ROE, ALLEN P., diocese of Michigan, became rector of St. Andrew's, Youngstown, O., July 1.

SKARDON, STEPHEN L., was ordained priest on July 3 by Bishop Carruthers at Trinity, Pinopolis, S. C., where he is rector.

TRELEAVEN, JOHN W., was ordained by Bishop Creighton on July 6 at Grace Church, Port Huron, Mich. He is to be assistant at St. Paul's, Detroit, Sep. 1.

TUCKER, A. CAMPBELL, in charge of mission work at Stanardsville, Va., becomes assistant rector of St. Philip's, Charleston, S. C., on August 1st.

WASHINGTON, PAUL M., was ordained priest on July 1 by Bishop Remington at the Crucifixion, Philadelphia, where he is assistant.

WILLIAMS S. F., was ordained deacon on June 29 by Bishop Creighton at St. Cyprian's, Detroit. He is in charge of St. Clement's, Inkster.

WILLSON, HUGH L., vicar of St. Andrew's, Ayer, Mass., died on June 24 at the age of 42 after a short illness.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. KIMBER DEN
Director, Linchwan Service Center, China

The scope of our work, in this post-war period of reconstruction, will be extended to five new areas at five strategic points at Kian, Nanchang, Lotus Pond, Shing Kien and Linchwan. It calls for a current budget of US $1,000 a month besides an initial capital fund of US $20,400 for farming implements and industrial machinery for simple handicraft work. After a year and a half all the work in these five areas is expected to be self-supporting and self-perpetuating. This program should be fully supported by all Christian bodies and missions. To direct such a program the following staff is required: a director of public health; a woman director of home-making; a director of agriculture; a director of recreation and mass education; a director of industrial development; a pastor with special training in religious education.

The Christian Rural Service in Kiangsi under which the new project is to function needs the prayers of the whole Christian Church that it may not fail in this great task of working for a betterment of the Chinese rural life and that it may work better ways of bringing God's love to our needy brothers and sisters of the Chinese villages.

ANSWER: Gifts for this work should be sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y., with checks made "Treasurer. CLID."

* * *

MRS. JAMES G. COOKE
Churchwoman of Los Angeles, Calif.

As a faithful reader of THE WITNESS for some time I should like to congratulate you on all the numbers, but June 26th in particular, with special reference to "The Lunatic Fringe" by Sidney A. Temple Jr.

* * *

MRS. DAVID SUMMEY
Churchwoman of New York

It is a matter of regret to me that THE WITNESS has so eulogized Henry Wallace. There is no doubt that he is honest, sincere and idealistic. The fact that he serves at the early service does not argue for the wisdom of his political pronouncements and I feel that he is hardly "turning his back upon political advancement." I agree with him in his disapproval of military aid to Greece and Turkey and over his concern with the most unfortunate deterioration of relations with Russia. But I think his going abroad to denounce our foreign policy was extremely bad taste and possibly dangerous. I think that we must seek other liberal leadership.

* * *

THE REV. FRANK BLOXMAN
Rector at Ware, Massachusetts

Thanks for THE WITNESS emphasizing the work of the Church Army. As an exmember may I say that some of the happiest years of my life were spent with the Church Army. I am hopeful that your special number will bring us a flood of recruits. With the Church's emphasis on evangelism it seems to me that the Army's three c's could form a good program for the whole church—conversion, consecration, churchmanship. With a group of thoroughly consecrated Church Army men going on evangelistic missions throughout the length and breadth of the country there would be a mighty shaking of this staid old Church. I am grateful for the visit of THE WITNESS each week and hope you never have to change your policy.

* * *

THE REV. CHARLES BRECK ACKLEY
Rector of St. Mary's, New York City

Congratulations to the editors of THE WITNESS for publishing the article (June 26) by the Rev. Sydney A. Temple Jr., entitled "The Lunatic Fringe." We need not only "Liberal Evangelicals" but also "Liberal Christian Citizens"—men and women with a liberal social and political outlook. There would seem to be so few of us but perhaps if we could get together we might find that there are still prophets who have not bowed down to the dollar sign.

* * *

REV. JAMES L. SMILEY
Vicar at Eastport, Md.

You did a good job in publicizing the Episcopal Evangelical Fellowship in the issue of June 12. But we must honestly judge that organization by its works. What have they actually done so far but spend money on conferences, talk eloquently, allow admirers to photograph them and finally instruct their treasurer to solicit paying memberships?

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AUGUST 7, 1947
Vol. XXX. No. 30

Clergy Notes

BENSON, RICHARD E., formerly rector of Trinity, St. Louis, is to do graduate study in psychiatric social work at the Menninger Clinic, Topeka, Kansas, on Sept. 1.

HEAD, ALBERT H., formerly rector of St. Paul's, Wellsboro, Pa., is now vicar of Trinity, Jersey Shore, Pa.

KENNEDY, DOUGLAS W., formerly rector of St. Paul's, Brookfield, Conn., becomes rector of St. James's, West Hartford, Conn., Sept. 1.

McCRACKEN, W. C., deacon, is now assistant at Emmanuel, Webster Groves, Mo.

MILLER, ROBERT L., recently ordained deacon, is now assistant at Grace Church, Kirkwood, Mo.

OLIVER, PAUL S., formerly rector of Zion Church, Rome, N. Y., became chaplain to Episcopal students at Cornell on July 20.

SCHUTZE, WILBUR R., locum tenens of Christ Church, Stevensville, Md., becomes rector of St. Paul's, Palmyra, Mo., Sept. 1.

SHERMAN, H. ROGER JR., rector of St. John's, Negaunee, Mich., becomes rector of St. Paul's, Franklin, Tenn., October 1.

SHUTE, HENRY C., was ordained deacon on July 10 by Bishop Stoney at St. Michael's, Tucumcari, N. M., where he is part time assistant.

SWAIM, CLAUDE C., rector at Cismont, Va., becomes assistant at St. Mark's, Richmond, Va. on Sept. 1.

THOMPSON, HUGH L. S., was ordained deacon on June 30 at St. Andrew's Cathedral, Honolulu, by Bishop Kennedy. He is in charge of St. John's, Eleele, Kauai.

THORNTON, L. F., vicar at Valley Park, Mo., becomes secretary of the student YMCA at the University of Missouri, Columbia, Sept. 1.

VLAMYNCK, CYRIL I., formerly vicar of St. Cyprian's, Chicago, is now vicar of St. Mary's, Dade City, Fla.

WALKE, STEPHEN C., rector of the Good Shepherd, Lookout Mountain, Tenn., becomes rector of St. John's, Portsmouth, Va., September 1.

WILLIAMS, JAMES L. B., was ordained deacon on June 26 at St. Mary's, Colonial Beach, Va., by Bishop Mason. He is assistant at Immanuel, Alexandria, Va.

WOODWARD, ARTHUR E., rector of St. Paul's, Palmyra, Mo., is to retire from the active ministry on Sept. 1.

WRIGHT, DAVID C. JR., rector of Emmanuel, Athens, Ga., has accepted the rectorship of R. E. Lee Memorial Church, Lexington, Va., effective Oct. 1.

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Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

August 7, 1947

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Bishop Moody Replies Sharply To Bishop Manning

He Declares That Decision Was Made After A Thorough Investigation into the Facts

By W. B. Spofford

New York:—The controversy over the marriage canons which was started when a letter written by the retired Bishop of New York, William T. Manning, appeared in the secular press on July 25 continues with all sorts of people having a hand in it. We will limit ourselves in this story to those directly involved, with our editorial comments found on page seven. Bishop Manning's letter which precipitated the controversy was as follows:

"I am now a retired bishop and have no jurisdiction, but, as one who holds the office of a bishop in the Church of God, I feel bound to express publicly my feeling of shame and sorrow at the almost incredible action against the sanctity of marriage taken in the diocese of Lexington and also in the diocese of Michigan.

"In both cases the Bishop gave his consent; in each case a priest of this Church is married to a divorced woman; and in one of the cases the woman has been twice divorced and so has three living husbands.

"The action in these two dioceses is a dishonor to the Episcopal Church, and it arouses grave fears as to the effects of our recently adopted canon on marriage. Does this mean that through the wrong interpretation of the canon by some diocesan chancellors, and the weakness of some bishops, we are now to have a number of ecclesiastical and moral Renos, and the consequent abolition of any Christian standard of marriage, in the Church?

"The action in these two dioceses shows complete disregard for the Christian teaching as to marriage and for the plain teaching of our Prayer Book. Is this what the new canon is to give us?

"If, as a Church, we are to acquiesce in such action as this—which God forbid!—it will be complete and ghastly mockery for our priests to stand before the altar and say the words of the marriage service: 'so long as ye both shall live,' 'till death us do part,' and 'Those whom God hath joined together let no man put asunder.' "

The criticism of Bishop Moody of Lexington was over his having sanctioned the marriage of the Rev. Benedict H. Hanson to Mrs. Elizabeth Donner Winson, twice divorced. The fact that her first husband was Elliott Roosevelt of course gave the story added value from a news angle. The criticism of Bishop Creighton was because he approved the marriage of Dean Kirk B. O'Ferrall, a widower, to Mrs. Isabelle W. Morrill, who was divorced from her first husband.

Both Bishop Creighton and Bishop Moody declared, following Bishop Manning's criticism, that they acted in strict conformity to the marriage canons that were approved at the last General Convention, unanimously by the House of Bishops and nearly unanimously by the House of Deputies. They stated further that their judgments in the cases were based upon information that of necessity was confidential and that Bishop Manning was totally unfamiliar with the reasons for permitting the marriages.

Bishop Moody was particularly severe with Bishop Manning for interfering in a matter which "is in my diocese and nobody else's business." He went on to describe the retired Bishop of New York as "an old gentleman who is no doubt sincere" but declared that "he is way off base" and then inferred that Bishop Manning was a headline seeker by declaring "but far be it from me to rob the old man of his last headlines."

He declared further that Bishop Manning was guilty of personal prejudice and was speaking "without adequate knowledge of the facts and without any effort to get them. This marriage was carried out in the strictest and most meticulous observance of the marriage laws of the Episcopal Church. It was right in law and in conscience. It is immoral for any judge for reasons of personal prejudice to take away from any person a right which has been granted to that person under the law. The marriage was carried out only after the strictest personal investigation. It was a decision which affects my diocese only and I am going to stick by it."

CELEBRATES 337th BIRTHDAY

Hampton, Va.:—In the ancient house of worship known as St. John's Church, itself 219 years old, there was celebrated here on July 20th the 337th anniversary of the founding of Elizabeth City parish, now the oldest Protestant parish in continuous existence in America. The present rector of the parish is the Rev. Carter H. Harrison.

Mr. George C. Mason, historiographer of the diocese of Southern Virginia, states that "although no religious ceremony accompanied this founding, it is correctly regarded as having taken place July 19, 1610, when the English, under Governor Sir Thomas Gates, drove out the Kecoughtan Indians and established the settlement of Kecoughtan. This is true because every early plantation in Virginia constituted a parish in itself, for which the securing of a minister and the erection of a church were immediate objectives.

"It is appropriate that Elizabeth City parish should have the distinction of being the oldest Protestant parish in America because the first landing of the Jamestown colonists on American soil, April 26, 1607, took place at Cape Henry, within the original bounds of Elizabeth City County, and the cross there set up symbolized the planting of the English Church in this country.

The historian goes on to say how-

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ever that "the events which led up to the expulsion of the Kecoughtan Indians by the English in 1610 follow too closely the familiar modern pattern of a minor 'incident' magnified into the provocation for a major military aggression to afford much cause for pride to the student of our early history. It is evident that the friendly, hospitable Kecoughtan Indians suffered unjustly for a crime committed by hostile savages of the Nansemond tribe, who had murdered an English colonist, Humphrey Blunt, at the James River point still called by his name. It has long been known that the English only used revenge as a pretext and that the real objective of their aggression was the poor Indians' rich cornfields and abundant supply of seafood."

CHURCH AND LABOR RELATIONS

Madison, Wis. (RNS):—Clergymen and labor leaders met here for an institute on relationships between church and labor, sponsored by the University of Wisconsin.

On the question "at what point can the Church and labor get together," the Rev. Jack Telfer, of the Ottumwa, Iowa, Congregational church, offered an example: "In our town a milk strike recently tied up deliveries for five days. Feeling was high. Then organized labor invited the farmers and the distributors, with myself as moderator, to a meeting. The farmers and the distributors haggled and quarreled and got out of their systems all the things they had been wanting to tell each other. Finally, they agreed on a settlement."

An AFL man from Duluth, Minn., told the Institute: "One thing bothers me. In our town when the ministers get too active, there's a pressure campaign put on by the Chamber of Commerce, and the first thing you know the minister is out. Take a situation we had in Duluth just recently. Mass meetings of 9,000 to 10,000 people were held in the armory, and we tried for two weeks to get a clergyman to come to the platform and speak to the people. No minister in Duluth dared. Finally, we had to go to a little town nearby and get a minister who had been pressured out of a Duluth church for his labor activities."

Alex Lundstrom, of Madison, a member of the American Union of Telephone Workers, told of a month-long telephone strike in Madison. "During the strike," he said, "the ministers came to us. The social action committee of the Madison Ministerial Association made an investigation of the strike issues. The report was published and was extremely helpful in swinging public opinion to the workers. Many of the local ministers addressed the strikers, and several of them incorporated a discussion of the issues in their sermon. This is an example of what can be done by fearless churchmen united in a cause."

Mary Ann, a Negro girl from Chicago, took the floor. "For three years," she said, "I have been trying to get a young people's move-



Layman T. W. Holson has greatly stimulated laymen's work as chaiman of the committee in the District of San Joaquin

ment started in my church. My grandfather is the minister, but that doesn't help. All I got was a pat on the head and the advice that I should leave church activities to those who know how to run them. Finally, by going from door to door, I got together about 50 young people, and we formed a Youth Progressive League. The church wouldn't even give us a place to meet, the elders said we were too noisy. Finally my union helped us to get a place. Who can blame youth for leaving the Church?"

In a summation of the Institute sessions, Mr. French offered the following point:

"If ministers will continue to stand by their convictions and support the progressive movement in labor, it must be the duty of labor to do everything in its power to work to remove the pressures working against cooperating ministers."

BRADFORD YOUNG GOES TO ENGLAND

Manchester, N. H.:—The Rev. Bradford Young, rector of Grace Church here, sailed with his wife and children on August 1 for England. He is exchanging parishes for a year with the Rev. George H. Handisyde, rector of St. Peter's, Selsey, the mother parish of Sussex and one of the oldest parishes in England. The parish was founded in 681 by St. Wilfrid and includes among its treasures a 7th century Saxon cross and an 11th century Norman font. The present church, though not on its original site, was built in the 12th century.

The purpose of the exchange is to refresh and enrich the experience of both rectors and both parishes, to emphasize the universality of the Church, and to increase goodwill between the two countries. There will be no extra expense for either congregation, each rector will receive the other's salary while he performs his duties. Similar to the familiar sabbatical exchange between universities, it is believed that this is the first application of the principle to church life in a way to enable ministers of two different countries to work through the whole church year in each other's parishes.

AUSTRALIAN ANGLICANS MARK CENTENARY

Sydney (RNS):—Hundreds of thousands of Anglicans participated in commemorative services marking the centenary of the diocese of Newcastle, Melbourne, and Adelaide. The Anglicans paid homage to Bishops Perry, Short, and Tyrell, who came from England in 1847 to build their pioneer parishes in the Australian wilds.

Bishop Augustus Short was faced by perhaps the hardest task confronting the trio of prelates. He was called on to minister to the needs of all the inhabitants of South and Western Australia—almost half the Commonwealth. He arrived in churchless Adelaide with five clergymen. His vigor and earnestness established a precedent which bequeaths on Adelaide the title of "City of Churches."

In South Australia, the centenary celebrations launched a ten-year drive for $100,000 which will be used to expand Church work and mission activities, and build colleges and halls.

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Christian Youth Conference Is Well Attended

Leaders From Many Countries Give Addresses In the Opening Days of the World Conference

By Sydney C. Lucker
Religious News Service Correspondent

Oslo, Norway:—The World Conference of Christian Youth opened here with more than 1,000 young people and adult Church leaders present at the first plenary session. Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, conducted the opening service in Our Savior's Cathedral here.

The conference, beyond doubt the most representative ever held in Norway, included delegates from the old-established churches of Europe as well as the "younger churches" of Africa, India, China, Burma, Malaya, Madagascar, the Middle East and South America. In addition there was a large delegation from North America.

A delegation from Japan has not yet arrived and it is considered unlikely that they will since they have not received from the government the required exit permits. Sixteen German delegates are present. There are no Russian delegates, which was explained by a message from the Moscow patriarchate stating that the Russian Church is holding a conference this fall to discuss relations with other Churches and that it was considered inadvisable at this juncture to send a youth delegation to Oslo.

A number of delegates and leaders gave informal reports on the status of Christianity in various parts of the world.

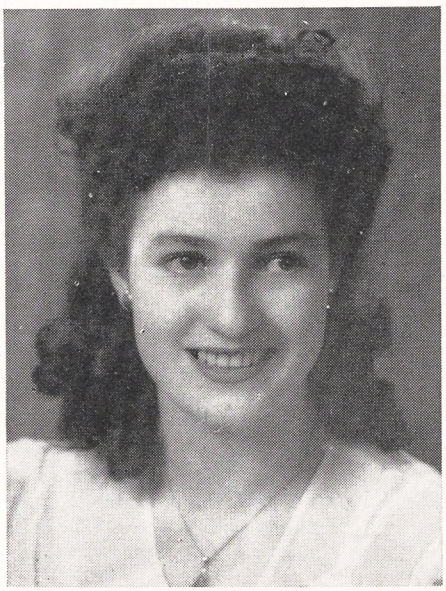
Russell L. Durgin, American YMCA executive, who recently served on Gen. MacArthur's staff, declared that "the door in Japan is wide open" and the Church has unprecedented opportunities there. He said attendance at religious services in that country has increased three or four times despite the destruction of 500 churches and the privations suffered by both the people and clergymen.

John W. Sadio, of Nagpur, India, spoke of Christian youth's concern over a proposed Indian law which would allow freedom to propagate religion but which would limit conversions to Christianity to those over 18 years of age.

Annie Baeta, of Africa's Gold Coast, expressed fear that the state there would assume control of all schools. She said 80 per cent of the schools are currently run by mission groups.

Ernesto Cibilx, of Uruguay, reported that Protestants are making progress in South America, including Argentina, where the Catholic Church has retained "supremacy and power."

Dr. Tracy Strong, general secretary of the YMCA, said the outstanding impression he had received dur-



Mrs. Bennie Beauregard was formerly Miss Beryl May Anning of Sydney, Australia, until she met a G.I. She was recently confirmed at Pointe Coupee Parish, Louisiana

ing visits to Asia and Africa was "the spirit of hopefulness" evinced by the people there which was "distinctive in these days of despair and tragedy."

Whan Shin Lee, of Korea, declared that Christian leaders in his country are hampered by the lack of communication between the American and Russian zones of occupation.

Spontaneous meetings held by the German delegation with the Dutch, French and other groups whose nations were under Nazi occupation is an interesting side-light.

Mannfred Mueller, leader of the German group, said the Dutch representatives had told him that as a result of their experiences during the occupation they found it difficult to trust Germans any more.

Mueller quoted the Dutch youth as saying, "How do we know that you won't do the same thing again?"

The German leader said the Nazi era showed that man can perform all manner of evils as the result of fear or the lure of obtaining an advantage.

"The Germans have seen what is in man and therefore we do not fully understand ourselves," he said. "Everything in Germany has broken down, especially the belief in man and his righteousness. We therefore don't dare to give any promises though we will try our best to start anew."

When the German delegates reported that an abyss of nihilism now threatens Germany, the Dutch representatives expressed fear that all Europe might be drawn into that abyss.

The Dutch and Indonesian delegations also are conferring and have already issued a joint statement expressing the desire of both groups "to meet each other as brothers in Jesus Christ in order to help clear the road toward cooperation between our two peoples on the basis of liberty and equal right." The Dutch group said the Indonesian people have a right to liberty and independence and added that every opportunity for halting the use of arms must be seized.

Warning that for the first time in history man possesses in the atom bomb power to commit collective suicide, Dr. Kirtley F. Mather, Harvard University professor and churchman, told the World Conference of Christian Youth here that Christians must work for the perfection of a society that provides "the utmost opportunity for the invigoration of the human spirit and the growth of the soul."

He said scientists are becoming increasingly certain that the fate of mankind depends more on the decisions made in the fields of morality and ethics than in physics and chemistry.

If the souls of men are to grow, Dr. Mather said, good will must be added to intelligence.

After the opening sessions, 33 discussion groups were organized, each composed of 30 or more young people. They immediately settled down to a study of the nine main issues before the conference: (1) freedom and order; (2) the Christian and his secular environment; (3) world order; (4) man and his inventions; (5) the Christian family; (6) how to make the local parish ecumenical;

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(7) the Christian faces the situation of the Jew; (8) the Church faces the world; and (9) education in the modern world.

Each group was carefully made up of delegates representing various racial, nationality, geographical, ecclesiastical or denominational affiliations. As many as 26 different nations were represented in a single group.

CHARGE DEMOCRACY IS DENIED

Washington (RNS):—Representatives of Church, educational, and farm groups who have been denied a chance to testify on the question of universal military training before the House armed services committee declared here that such action "disregards the principles of democracy upon which our government is founded."

"There is no military emergency confronting this country that could possibly justify such an ill-considered action on the part of the house committee," they said.

The group charged that eight prominent religious bodies, including The Methodist Church, Presbyterian Church in the U.S.A., and the United Council of Church Women have been refused a hearing. Also denied a chance to testify, it was claimed, were the National Education Association, American Association of University Professors, Commission on Christian Higher Education, The National Farmers Union, National Grange, Brotherhood of Railroad Trainmen, International Association of Machinists, and the National Association for Advancement of Colored People.

"It will be tragic indeed if we approach our vital peacetime problems with the impetuousness of a wartime psychology," the group declared. "The House Committee has set an example that bodes ill for the future of our democracy in a world where totalitarian forces are eager to discredit our traditions of formulating national policy on the basis of the fully expressed will of the people."

Among those signing the statement were Mrs. Lillian Watford, legislative representative of the United Council of Church Women; the Rev. Carl Soule, representing the Methodist peace commission; Mrs. Paul Gebhard, representing the division of social education and action of the Presbyterian Church; James A. Crain of the department of social welfare of the Disciples; E. Raymond Wilson of the Friends committee on national legislation.

LITTLE RESPONSE TO CHURCH

Roanoke, Va. (RNS):—The religious plight of England "is so deadly and the interest in religion so apathetic" that many English clergymen consider the outlook "hopeless," according to the Rev. Carl J. Sanders, pastor of South Roanoke Methodist church, here.

Mr. Sanders, who is serving in London as an exchange pastor for several weeks, reports in the Virginia Methodist Advocate that he attended a ministers' conference in Hammersmith, a London borough, and that "I have never met a group of ministers anywhere who were so utterly pessimistic in their outlook, hopeless in their faith and defeated in their work."

As to the much-publicized Greater London Christian Commando Campaign, Mr. Sanders found that the ministers, with only one exception, considered the campaign a complete failure, with 90 per cent of the decisions made coming from people already connected with the church but who had become lax in their interest.

The meeting Mr. Sanders attended was of the Hammersmith Ministerial Fraternal, whose members represent the Baptist, Presbyterian, Disciples, Congregational, and Methodist Churches. The clergymen told the visitor that less than 10 per cent of the people of England give any response at all to the church.

Mr. Sanders quoted the president of the organization, a Baptist, as saying that the people of England are "caught in the hopelessness of materialism, socialism, and Communism" and that the church is trying to engineer a revival before the people are ready for it. The president added that the hope of England "is going to come from outside the church, rather than from inside."

"One gets the feeling here that the church, Free and Anglican, is no longer a national institution of cardinal importance," Mr. Sanders declared. "It is rather a social institution that still lingers in a swiftly changing scene."



Outstanding Bishops are Bishop Quin of Texas; Bishop Stevens of Los Angeles and Bishop Gooden of Los Angeles. The Rev. Perry Austin of Long Beach, California, carries the crosier

PRESBYTERIANS HIT CONSCRIPTION

Philadelphia (RNS): — Universal military training was scored by the Presbyterian board of Christian education here as "repugnant to free men and dangerous to free institutions." In an appeal to clergymen and Church members to defeat peacetime conscription, the board declared that "American militarism must be stopped before it leads us and our civilization into the destruction of atomic war." The board warned that adoption of military training means following the lead of European countries which are now "a shambles with neither peace nor security" as a result of 150 years of adherence to the conscription system.

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EDITORIALS

The Marriage Canons

FOLLOWING the last General Convention we published an interpretation of the new Marriage Canons (WITNESS, October 10, 1946). It was written by Bishop Davis of Western New York who served as chairman of the commission for many years. Most people will agree that no greater authority could be found in the Church.

Because of the recent attack upon Bishop Creighton of Michigan and Bishop Moody of Lexington by the retired Bishop of New York, we are reprinting this article. It is, we think, an effective answer to Bishop Manning. Bishop Creighton and Bishop Moody are men of judgment. They of course carefully reviewed all the facts in the cases under discussion and rendered their judgments after "taking into consideration the godly discipline both of justice and mercy," as required by the canons.

Bishop Manning, without any jurisdiction whatever and with no knowledge of the facts in the cases he criticized, rendered his unsolicited judgment, without much regard for either justice or mercy, in the pages of the secular press.

The Bishops of our Church are quite capable of exercising the discretion given them in administering the marriage canons without the advice of either the retired Bishop of New York or the editors of the Church press.

Making the Headlines

CONFLICT, money and sex, or a combination of any of these, is news according to the standards of most American newspapers. Bishop Manning has often acted upon the knowledge that the way to make the front page is to attack someone. His frequent practice has been to attack fellow churchmen by writing a letter to the Church papers. Then, once assured that one or more of these journals are to print his communication, he immediately sends copies to the newspapers with a statement that his letter will appear in the next issue of whatever Church papers he persuaded to play his game. The result is the airing in the secular press of what the public interprets to be a bitter controversy in the Episcopal Church. Days later along come the Church papers when the whole affair is as cold as a pitcher's smile when an opponent blasts one of his best offerings out of the park.

There have been occasions when THE WITNESS has refused to play this game. Letters have been written for our columns by Bishop Manning which we refused to print unless he gave them release dates: that is, agreement on his part that they would not appear in other papers, secular or religious, before they appeared in THE WITNESS where we might deal with them editorially if we so desired. Our insistence upon following this established practice hasn't pleased the retired Bishop of New York. So on this divorce matter he bypassed us, telling the reporters that the only journals of the Episcopal Church that amount to anything are the two that cooperated with him in getting his latest attack on two fellow Bishops on the front page of newspapers throughout the country.

We have no objection to controversy over the marriage canons or anything else. But we do think that a matter that chiefly concerns members of our Church would be debated with more reason and less heat if kept within the household. About all that has been accomplished by this renewed passion of Bishop Manning for the headlines is to give the general public the impression that a serious division exists in the Episcopal Church. This is contrary to the facts.

"QUOTES"

IF WE are wise we are neither easy-going optimists nor yet discouraged cynics, but realists, knowing that we are up against the most complicated and difficult problem mankind ever faced, trusting no panaceas, expecting no easy outcomes, but no defeatists either about democracy or Christianity or ultimate world organization and peace. There is hope in that soberer attitude.

—Harry Emerson Fosdick

Christian Marriage

FOR eighteen years the General Convention has struggled with the problem of strengthening and safeguarding Christian marriage. The problem is to give pastoral care to people and not simply provide some way of punishing them if they go wrong. The real effort of the Church must be centered upon discharging its responsibilities for maintaining Christian marriage and not upon passing rules which will allow this or that person to marry. The real attack upon the problem must be launched in the parish and not at the top ecclesiastical level. Three or four years of energetic and persistent teaching and scrupulous application of Christian teaching on the parish level would do more to solve this problem than many General Conventions. Over and over again we must instruct our people as to what the Church means by the solemnization of matrimony. That is the duty of

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every parish priest. Our task is to prevent the problem rather than to solve it. A thorough job of prevention will do much to solve it.

As an aid in the accomplishment of this task we believe it would be timely to have a committee, appointed perhaps by the Presiding Bishop, prepare a manual, briefly setting forth the teachings of the Church on this subject, and the canonical provisions pertaining thereto, as well as furnishing suitable forms to be filled out by applicants for the solemnization of matrimony, and a suitable declaration of intention to be signed by the applicants.

Meanwhile an interpretation of Christian marriage which represents the consensus of WITNESS editors appeared in our number of November 7, 1946. It was written by the Rev. Hugh McCandless of our board and, at many requests, was made into a leaflet. *The Marriage Service* is available at $4 for 100 copies, or 10c for single copies, from THE WITNESS, 135 Liberty Street, New York 6, N. Y. We believe rectors would do well to have a supply on hand for those making inquiries and to give couples about to marry.

The New Marriage Canons

by Cameron J. Davis

Bishop of Western New York and Chairman of the Commission

AFTER twenty-one years of study the Church has at last adopted canons on holy matrimony which unlike the present canons reflect the doctrine of marriage that is expressed in the Prayer Book form of solemnization. This doctrine is, in brief, that Christian marriage is more than a civil contract; it is a physical, spiritual and mystical union of two persons, like "the mystical union that is betwixt Christ and his Church"; that if such a union is once formed it is life-long and cannot be dissolved by divorce. It is formed by the will of God when two free and competent persons give their mutual consent of heart, mind and will to it; but if that consent is not complete by reason of lack of freedom or competence to give it, the marital bond in the eyes of the Church does not exist; if the consent was complete, given by two free and competent persons, it does exist even though the civil court has annulled the marriage or divorced the parties. It is the responsibility of the bishop to discover whether the bond exists.

The canons were adopted unanimously by the House of Bishops and almost unanimously by the House of Deputies. They differ from the canons proposed by the joint commission in that they make a diocesan court or council of advisors permissive rather than compulsory. Secondly, they do away with the permanent commission and substitute for it by resolution a special committee of the House of Bishops to which is given the same duties as were given the permanent commission, that is, the duties of collecting judgments, publishing findings therefrom to the House of Bishops, and giving advice, in order that a code of precedents may gradually be formed. Thirdly, they restore the "impediments" listed in the present canon with the addition of two more, namely "concurrent contract inconsistent with the contract constituting canonical marriage" which requires right intention, and "defects of personality" which of course derives from the Church's doctrine of marriage as a spiritual union to which consent of heart, mind and will must be given by persons free and competent to give it. Fourthly, they restore by resolution the two subsections (a) and (b) of section 3 in canon 15 with the omission of the clause which authorizes a minister under certain conditions to bless the parties to a marriage contracted otherwise than as the Church allows, though the amended canon does not forbid him to do so.

Thus the canons adopted retain the principle on which the joint commission's proposals rest and all of the essential procedure though somewhat simplified. Practically they open a way through which the Church can treat each case of marital failure on its individual merits, and as a problem of character rather than wholly by legal and objective tests. Objective tests may be available in a case, but an analysis of personality traits is the essential in any case to the formation of a judgment. A civil divorce or annulment creates a presumption that defects of personality or some other impediment existed in the first place, but the presumption is not always correct. For example many divorced people find after their divorce that they are still spiritually bound to each other and are therefore married again to each other. The attendant conditions of the marriage, the history of the marriage, and the character and life of the

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applicant all must have a bearing in determining whether the marital bond exists. Wide discretion is given the Bishops in administering the canons. This is as it should be. It is a pastoral rather than a legal problem. And in dealing with a personality problem legalistic tests cannot be specified.

ON THE other hand, the Church's doctrine is clearly stated, and the bishops are bound by their vows to conform to and to guard it, as they are to any other doctrine of the Church. We believe Jesus' teaching to be that a God-made marriage is indissoluble, no matter what the civil courts do, but we believe, too, that all marriages are not necessarily God-made marriages, and in such cases the Church may give permission to remarry. Thus the duty of the Church to build united homes is made possible of fulfilment in many cases where formerly she could do nothing; the Church in many cases can now make contact when a new home is contemplated after a previous failure.

It was undoubtedly the consciousness of this all-important duty along with the feeling that our present canon has put up bars to such contact and has also been ineffective in stemming the tide of divorce amongst our people that brought forth unanimous approval of the new canons.

The resolutions adopted with the canons are also important. The most important of all is the following: Resolved, that this Convention shall, and it does hereby, direct that the National Council, through its divisions of Christian education and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

For no canons will work unless the people are instructed; and no canons will maintain the Christian doctrine of marriage unless children and adults alike are taught the blessings and the responsibilities of a united family life.

The canons differ from the present canons in omitting the "exception clause." This is partly because it is of doubtful scriptural authenticity and also because a physical act of infidelity in itself ought not to be taken as determining evidence of the nonexistence of a spiritual union.

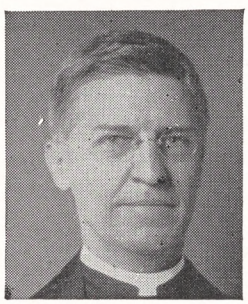
In conclusion it should be noted that by inference no minister is permitted to marry a person previously married during the lifetime of the former spouse, unless the applicant is an active member of this Church in good standing who has obtained permission from the bishop of his or her domicile to be so married. This provision will also guard the bishop from a multiplicity of cases.

The Salaries of Clergy

By

THEODORE R. LUDLOW
Suffragan Bishop of Newark

THE time has come when we should go beyond a minimum salary and consider a basic salary for all clergy. The voice of the Church will be heard with much more authority if its own affairs are conducted upon a more equitable basis. At the present time, clerical salaries are on a competitive basis rather than on the Christian basis of providing each worker with what is necessary for reasonable living. This competitive basis drains financially weaker parishes and fields that are, nevertheless, real opportunities for service and may offer even more strategic opportunities for leadership than the financially competent parish has to offer. So-called strong parishes, because of their financial condition, command what services they wish and pay what salaries they desire to secure what they wish. They do not always take into consideration their responsibility toward the weaker parishes or the effect of their own policy upon the leadership of the whole Church. Much needed missionary work is afflicted with a psychological discount because it does not show up well on this competitive basis.



Why should two clergymen in approximately the same area draw different salaries? Is it because of larger numerical responsibility? If so, the solution of that problem is to provide more clergymen so as to take care of the larger number, rather than a bigger salary for the man who theoretically covers a larger number. There is a physical limit to the capacity of the individual priest, even if sometimes there may not seem to be a limit to his financial receptivity. We are not in the ministry for the money that we get out of it. It was because the husbandman in the parable of our Lord recognized the necessity of a living wage for all workers, irrespective of the number of hours of work that they had done, that he paid the same wage to all of his workers. I believe that there should be

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a basic salary for all men in a given area to be augmented on the basis of the number of years of service given, plus his financial responsibility for dependents. This is the basis on which all of our missionary work is done.

Our present competitive system creates inequities during the active ministry of a man, and continues them after retirement. The man who gets a good salary during his active ministry is able to retire with a larger pension than the man who has received a smaller salary, and yet the latter may have given every bit as much service in just as strategic a field as the former. The man who conscientiously sticks to a poorly-paid job gets a poor pension in return. This has come very close home to me personally this year in the retirement of my brother-in-law. We were classmates in the seminary; we went to the foreign mission field together. By his own choice, he spent most of his life in the foreign mission field, while I, through no choice of my own, was only able to spend five years of my ministry in the foreign field. This February, he and my sister were retired on the munificent pension of $845 per year after 35 years of faithful service in the mission field.

SUCH a method may be actuarily sound, but it is not Christian. I have been told that the Pension Fund cannot do anything about it because it started the Pension Fund on the pledge of an actuarial system and with the understanding that, if the original sum was subscribed, it would not appeal for any more money. If this alleged promise exists, I do not believe that it would or should stand in the way of the Church adding to the Pension Fund whatever might be necessary to see that each man retired with a reasonable living competence if the proper request was made. The Church must share the blame, because it is content to go along with this competitive system. It is bad for the Church because it compels men to keep on working after the time when their physical and mental powers have ceased to be at their best. It is bad for the Church because it prevents the younger men from growing up into responsibilities which should be theirs, but which are held on to by men who are obliged to do so in order to meet the expense of living.

I believe that we should adopt for the whole Church the method of salary payment which now prevails in the mission field, whereby all men start at a basic salary which is augmented by the number of years of service and the number of dependents. On some such basis, a man is not continually looking for something better, because he knows that he is in the same situation as every other fellow worker and that he and his loved-ones will be taken care of properly after his years of active service are over. It will prevent that spiritual death which too frequently overtakes a young man who enters the ministry with unselfish ideals, but finds that he must compete if his family is to live.

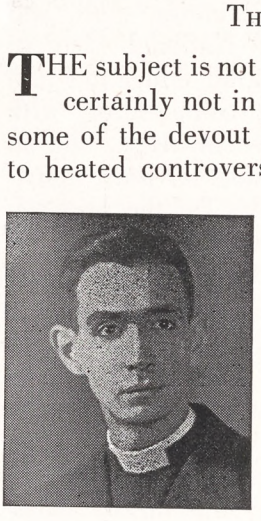
A scheme of basic salaries would do away with the ability of some vestries to get the man they want by paying a high price for him, even if they did so at the cost of contributing less to the missionary work of the Church. I do not mean to imply that they would deliberately do this, but such an arrangement does inevitably cut into the giving capacity of the congregation. But supremely, it would demonstrate to the world that we believe what we say when we speak of sharing. One cannot imagine that either St. Paul or St. Peter received more financial return than the other apostles. Their strength was gladly given to a common enterprise commonly shared in.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Ablutions

THE subject is not one of tremendous importance, certainly not in times like these, but it agitates some of the devout laity, it provokes many clergy to heated controversy, and it has been known to arouse a few bishops almost to the verge of pronouncing an anathema. The cause of all this is the innocent little rubric near the bottom of page 84 in the Prayer Book, which directs that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same." This rubric came into the Prayer Book in the 1662 revision, and its purpose certainly was to prevent the irreverent uses of the consecrated elements in which some of the Puritans had indulged. It has also been stoutly maintained that another purpose of the rubric was to prevent any reservation of the sacrament for any reason whatsoever.



This last point, however, has been hotly con-

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tested. If I may venture my own humble opinion on this matter, I should say that a strictly legal interpretation of Prayer Book rubrics would go against the reservationists. At the same time I would maintain that reservation of the sacrament for the specific purpose of communicating sick and invalid persons is absolutely justifiable on doctrinal grounds. It is one of the most primitive practices of the Church. Moreover it is practical; indeed it is almost a necessity, particularly in a large cure of souls. My own experience has led me to believe that most shut-ins prefer the reserved sacrament to a celebration in their sick-room, because it gives them a more helpful sense of inclusion in the corporate offering of their Church.

But to return to the subject of ablutions—the cleansing of the vessels after the Communion. Three questions about them arise: When should they be made? How should they be made? Where should they be made? The rubric under consideration does not give a clear answer to all these questions—hence the divergence of opinion. I do not expect my own answers to win universal assent, and I offer them only because so many friends ask me about them.

As to When?—the rubric seems to me perfectly clear about this—they should come after the Blessing. There is no profound theological reason for this, however. Many of my clerical friends believe that it is impractical at this place, as it prolongs an already lengthy service, and that it is anti-climactic. They prefer to follow the more ancient custom, preserved in the Roman rite, and commonly called 'tarping,' of making the ablutions immediately after the people have received and before the final prayer of thanksgiving. They say that a practical advantage of this custom is that it affords time for the last group of communicants to return to their seats and make their post-communion devotions before the service is resumed. But then there is not any reason why the celebrant cannot wait a few minutes for these worshippers. Just because one is not doing anything at the moment, one does not have to be saying something!

As to How?—the Prayer Book rubrics, unlike the Roman *Missal* rubrics, do not give any directions. In this matter I am a convinced disciple of Dean Ladd (*Prayer Book Interleaves*, p. 68). Only pure water is sufficient for the purpose.

As to Where?—here I would suggest an innovation! Why not dispense with making the ablutions at the altar, and do it in the sacristy? If I may say so, the sacristy is the sacred kitchen of the holy banquet table. The preparations for the feast are made there. Why not also the necessary duties of cleansing after the feast is over? To many people the actions of the priest in making ablutions are not edifying, and they are indeed anti-climactic. They would really prefer to 'depart with the Blessing,' knowing that the priest and his helpers (the altar guild), if need be, will reverently dispose of the consecrated elements that remain according to the Church's custom and law.

New Skills For Old Tasks

By

REUEL L. HOWE
Of the Virginia Seminary Faculty

THE work of the pastoral ministry remains the same as it was proclaimed by Jesus, when, reading from the book of Isaiah, He declared that his purpose was "to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord."

The methods for the performance of these tasks, however, and the skills needed for their employment, change with the changing nature of each age and the peculiar nature of its problems. In our time many people no longer live on the basis of belief in God and his relationship to them. Our faith, limited to belief in man and his technical and educational resources, has produced moral, political, economic and social confusion. Our family life is deteriorating alarmingly; delinquency is on the increase; mental illness has more than swamped existing resources for its care; scientific and industrial productivity have equipped us with powers we don't know how to use, sometimes, are afraid to use.

Special and local interests, uncontrolled by concern for the welfare of the whole country and the principles of equity and justice, have robbed us of political integrity and made a parody of representative government; internationally we desperately need and want peace but lack the spiritual power to rise above national self-interest. Finally, psychology and medicine have given us profound insights into the nature and functioning of ourselves which is dangerous knowledge in so far as we are without a sense of our purpose and destiny.

Into this kind of world the young minister goes to teach, preach, and minister. He needs training that will give him a secure hold on the Christian faith and also will equip him with understandings and skills relevant to the special prob-

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lems of his age. This is the purpose of theological training at the Virginia Seminary. There are two related parts to this training: (1) that which takes place at the Seminary and consists of thorough grounding in the content of our Christian faith, history, and practice; and (2) that which takes place during the summer terms of clinical pastoral training and consists of supervised work with people in carefully selected training centers. The summer training provides a practical pastoral orientation to the biblical, theological, and historical content received at the Seminary.

Clinical pastoral training means training in pastoral work at the "bed-side" where persons in difficulty may be observed and studied directly. Until recent years training in pastoral work was given in a classroom without first hand access to human beings and problems, and was as inadequate in preparing men for pastoral work as would be the same method in the training of men for medical practice. The Seminary's principle of procedure is that its students must be trained through and by contact with people if they are to minister to them adequately. The students receive this training in general and mental hospitals and correctional institutions under the supervision of full-time resident chaplains trained for the purpose.

These institutions are used because the patients and inmates of them are available for concentrated visiting and study on the part of the students. Furthermore, the students are thus put in a situation where they may live in face-to-face relationships with people who are passing through the acute phases of personal crises of one kind or another. They talk with these people daily, and the patients tell them about their lives—their ways of living, feelings, attitudes, beliefs, family relationships, their loves and hates, their hopes and fears. With the help of the chaplain and other members of the institutions' staffs the students come to understand the causes of human trouble and suffering, the remote as well as the immediate signs of sickness and distress, the good and ill effects of family and other cultural influences, the wholesome and unwholesome use of religious resources, and how Christian faith and practice, when skillfully and relevantly fostered by understanding clergy, may both prevent and cure much human confusion, distress, sickness, and sin.

WHEN the students return to the Seminary after each period of such training, they bring to their study of Bible, Church history, theology, and pastoral theology an introductory grasp of the manifold problems that will confront them in their later pastoral ministry. Curricular subject-matter is for them no longer an end in itself. They now recognize it as containing the provision God has made for the welfare and salvation of his people which, as it is expressed through their pastoral ministry, has power to save and to heal.

The correlation of insights gained in pastoral training and theological truth is one of the great purposes of the Seminary's curriculum. Through the centuries God has dealt with persons through persons, and, finally, through the person of Jesus, the Christ. The students thus learn to regard interpersonal relationships which constitute so much of their ministry as being not only the human way of working with people but as being also God's means of salvation.

The aim of the Seminary is to give the students a comprehensive and integrated conception of their pastoral function. The knowledge of the needs of people gained from their clinical experience together with their knowledge of God's abundant provision for the needs of men makes the students aware of the importance, for instance, of preparing the parents and god-parents of children for baptism, the importance of this in relation to Christian nurture in the home, and for later religious instruction in Sunday school. Then there is the relation of all this for the remote and immediate preparation for confirmation in the Christian way of life. The students are trained also to prepare people understandingly for Christian marriage and parenthood; to counsel them in their difficulties; to minister to them in their illnesses; and to comfort them in their bereavements. In all of this the students are informed not only by ancient truth but by modern insight and understanding of contemporary problems.

Their training in teaching and preaching is aided by being directed at specific life-situations and by receiving practice in bringing to bear upon common human problems the light of divine truth.

The Seminary thus has one curriculum with two parts in which each feeds and illumines the other. Theological education as described ceases to be only an intellectual process by which departmentalized sacred knowledge is transmitted from one mind to another and becomes more and more a living process by which the students grow in wisdom, in stature of Christian personality, and in relationship with God and man. The emphasis of the curriculum is on (1) Biblical and theological truth, and (2) the understanding of and ministry to contemporary life and its problems in the light of Christian revelation.

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Church Groups Urged To Push Marriage Training

An Authority on Youth and Family Problems Urges More Vigorous Leadership in Parishes

Edited by Sara Dill

Des Moines, Iowa (RNS):—Church groups must take a more vigorous lead in promoting training in marriage and family life, Mrs. Grace Sloan Overton, authority on youth and family problems said here. Addressing a forum at the International Sunday School convention, Mrs. Overton declared that "the underwriting of marriage and family life is an immediate necessity."

"Our national frame of mind as far as marriage and the family life is concerned is more narrow in its practice than is our political and economic life today," she said. "It is impossible for Sunday schools to steer a little path unrelated to the social culture in which our young people live. We have tried to do that and it has failed . . . Protestants need to write a Bill of Rights for family life. Our American pattern of marriage cannot much longer survive the splintering ding-dong of the brazen defiance of all that has gone into making the American home a stable institution. If we want to keep our American home, presided over by one man and one woman, mutually responsible for caring for their children, then education must train, economics underwrite, communities support and religion train and inspire."

Criticizing Protestants for their "psychosis of sexsitivity," Mrs. Overton advocated church support of premarital training in high schools. "There is a lack of reality on the part of Christian people, and their prissiness of attitude toward marriage and family life are more to blame for the moral confusion of today than the movies and radio," she declared. We as Christians need to train our children concerning the sanctity of the body . . . there has been too much talk either of a poetic nature, or of a purely scientific nature. What is needed is a modified presentation of both. The case of chastity needs to be restated. There is still need for it; but old reasons alone are not adequate for today. Girls need to be quite frankly taught what they have at stake. They are potential wives and mothers. There needs to be a new definition of what is expected of the American boy and girl in their relationship with each other."

Calling the American marriage situation a "national hypocrisy," Mrs. Overton said: "Our laws and religions are those of a chaste, modest and monegamous society; our amusements and much of our romantic literature are those of a gay amoral culture. And our sex habits have become something of a world-wide scandal."

Fritchman Is Backed

New York (RNS):—The firing of the Rev. Stephen H. Fritchman as editor of the Christian Register, Unitarian monthly, is protested on a 21-page "letter to Unitarians" and signed by 32 laymen and ministers of that Church. It calls for an independent Unitarian magazine, an uncensored editor and new leadership on the nominating committee of the Unitarian Association which will hold its biennial conference in October.

Tillich to Lecture

Gambier, O.:—Prof. Paul Tillich of Union Seminary is to give the Easter lectures at Bexley Hall in 1948, his theme being "Kerygnatic and Apologetic Theology." Prof. Massey Shepherd of Episcopal Theological School and WITNESS columnist, is also to give lectures at Bexley in 1949 as part of the seminary's observance of the 400th anniversary of the first English Prayer Book, that of 1549.

Intercommunion

Albany, N. Y.:—A joint meeting of committees of the Polish National Catholic Church and the Episcopal Church was held here on June 27 where important steps were taken to strengthen the relationship between the two Churches. It was agreed that the relationship should be one of intercommunion: that is, sacramental communion between two autonomous Churches, each respecting the independence and jurisdiction of the other, and avoiding any actions that would tend to weaken the faith and loyalty of those in its sister Church, while seeking to cultivate all suitable means for increasing mutual acquaintance and fellowship. The committee of the Episcopal Church is Bishop Oldham, Bishop Ivins, Bishop Pardue, the Rev. Theodore Andrews, the Rev. William H. Dunphy and Dean Howard S. Kennedy.

Education Director

Walla Walla, Wash.:—Marjorie B. Gammon, formerly director of education at Holy Trinity, Philadelphia, is now director at St. Paul's here. The Rev. William A. Gilbert is rector of the parish.

Small Legacy Received

Newark, N. J.:—The Guild of St. Barnabas for Nurses will receive a legacy left by Miss Grace Forman of Dutchess County, New York, in the amount of $139. "The amount intended by Miss Forman," according to the Rev. John G. Martin, chaplain-general of the Guild, "was $500 but this was not available from the administration of the estate."

To Teach in China

New York:—Edward R. Van Sant, an employee of the state department who has had wide experience in both India and China, has been appointed to the missionary district of Hankow where he will teach at Huachung University at Wuchang. He is to leave for China this month, accompanied by Mrs. Van Sant and their daughter.

Reunion Is Backed

London (RNS):—By an overwhelming majority the annual conference of the Methodist Church voted in favor of sending a cordial reply to the Archbishop of Canterbury's invitation to pursue the ideal of Church reunion. Conference delegates shouted down the protests of a minister

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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who said Methodists were dissatisfied with the "patronizing attitude" of the Anglican clergy, and with the way they are selected and trained.

South India Church

London (RNS):—The Anglican Episcopacy of England and Wales, in a resolution unanimously approved, gave its blessing to the newly-formed Church of South India. The resolution stated: "We wish to assure the bishops and ordained and lay members of our communion who in September will be going forth to form with others the South India Church, of our prayers and continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow members in the South India Church to set forward the gospel with prayer and to help the people of India to grow in unity; and that he will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves."

Favors Bus Funds

New York:—The Rev. Reinhold Niebuhr, professor at Union Seminary, has endorsed the use of public school buses for the transportation of children to Roman Catholic parochial schools. In a syndicated column released by Religious News Service, he declared that the American principle of complete separation of Church and state has resulted in the "official secularization of our culture."

Condemn Race Hate

Lake Junaluska, N. C. (RNS):—A group of 300 Methodist women, meeting here at a school of missions, issued the following statement on the subject of race and Fascist organizations:

"We deplore the rise of mob violence. We bow our heads in shame at the failure of the courts at Greenville, South Carolina, to mete out justice to those who took the law into their own hands and we feel the court has been a party to destruction of law and order in our land.

"We urge and will continue to expect full justice to be given in all courts to all citizens, and we lift our voices in support of good government and law enforcement. We therefore commend Governor J. Strom Thurmond of South Carolina for his prompt action that made possible the apprehension of the 33 men, members of a mob who took a prisoner from Pickens County jail. We commend the governor of North Carolina for his wise statements and action against mob rule; we commend the officers of Carroll County, Georgia, who bravely withstood a mob and protected their prisoner, and all other officers who live up to the line of duty.

"We deplore the activities of fascist organizations in our South and the circulation of 'hate sheets' that tend to divide our people. We commend the state of Georgia for revoking the charter of the Ku Klux Klan and the prosecution of the Columbians; Knoxville, Tenn., for its action against cross burning; the federal courts for beginning action against J. B. Stoney, of Chattanooga, Tenn., for circulation of vicious propaganda against the Jews.

"We object vehemently to race being an issue in political campaigns. Such appeals disturb our peace and unity, give rise to racial tensions, put fear into the hearts of inarticulate people, give rise to mob violence. We recognize such tactics as a direct violation of the letter and spirit of our Constitution and Bill of Rights and the principles and teachings of Jesus Christ.

"We recognize also that such appeals are but cloaks to hide motives and issues that would be put over on us. We pledge ourselves to vote for no candidate who makes the question of race an issue in his campaign.

"We rejoice in a decision of the courts of South Carolina against the 'white supremacy' and we thank U. S. District Judge J. Waites Warring for his wise and just decision."

Birth Control Clinics

Minneapolis (RNS): — Majority opinion in Minnesota favors the establishment of government birth control clinics to give information to

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The Rev. John H. Burt, Student Chaplain
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Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
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Sunday: 8 and 11 a.m.
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The Rev. E. H. Eckel Jr., Rector
The Rev. Victor Hoag, D.D., Associate Rector
Sunday: 7 and 8; Church School, 9:30 (Except August); Morning Service, 11 a.m. H. C. Friday and Holy Days, 10:30

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The Rev. Wilbur Dexter
Sunday: 7:30, 10, 11.
Daily: 7:00.
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Providence, Rhode Island
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Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

Omaha, Nebraska
ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wed. at 10 a.m.

San Diego, California
ST. PAUL'S CHURCH
8th and C Street
The Rev. Harold Barrett Robinson, Rector
Sunday: 7:30, 11 A.M.; 7:30 P.M.
Friday and Holy Days, 10 A.M.

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married people who want it.

Protestant and Jewish people interviewed expressed strong approval. Among Catholics questioned, 56 per cent disapproved, compared with 35 per cent who said they approved. The rest were undecided.

Government Employees

New York:—The Protestant Council has asked President Truman to protect the civil rights and liberties of government employees undergoing loyalty investigations. It requested seven specific guarantees and urged that organizations "blacklisted" by Attorney General Tom Clark as "subversive" or "Communist" be allowed to defend themselves and be judged by a panel of responsible citizens outside government service.

The Council said each suspect employee is entitled to the following rights: "(1) to be given a specific statement of charges and sufficient time to prepare his defense; (2) to be confronted with his accusers; (3) to be confronted with all evidence alleged against him with opportunity for rebuttal; (4) to be represented by counsel; (5) to subpoena witnesses and examine documents; (6) to be maintained on the payroll until the conclusion of the trial; and (7) to have the costs defrayed by the government if adjudged innocent."

Franco Awards Cardinal

Madrid (wireless to RNS):—Diego Cardinal Copello, Archbishop of Buenos Aires, Argentina, has been awarded the Grand Cross of Isabella the Catholic by Generalissimo Franco, it was announced here by Foreign Minister Alberto Martin Artajo.

Methodists Urge Peace

Butte, Mont.:—War between the Soviet Union and the United States is not inevitable, and "we should persistently seek to remove fear, suspicion, and distrust through mutual understanding and good will." The Montana Methodist conference issued this appeal in a resolution adopted at its annual sessions here.

"By practicing the principle of tolerance," the conference declared, "nations whose interest at times are in conflict and whose ideologies may differ, may nevertheless work toward common objectives for the good of mankind through peaceful means in meeting the world's needs.

"There are real differences in ideologies; there are real conflicts in policies. Without glossing over these the Christian Church must continue to seek a basis of reconciliation. The nations which held together in the achievement of military victory must now hold together to fulfill their sacred promises that they would unite to win the peace."

The conference called upon the Church to support the leaders of the United Nations, "recognizing that the United Nations is evolutionary and functional in character and must be improved step by step until the world will be united under workable international law."

"Our colonial forefathers took eight years in drafting the constitution of the United States," the Conference stated. "Their descendants should not destroy the progress of the United Nations through impatient expectations that our aim may be achieved in an unreasonably short space of time."

The conference urged the U. S. government to press for the adoption of universal abolition by all nations of compulsory military training, in according with United Nations control of armaments.

Queen Reads Bible

London (wireless to RNS):—Queen Elizabeth reads the Bible every day and "knows from experience" how helpful this custom can be. The queen herself made this revelation

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when she addressed a crowded meeting at Central Hall, Westminster, commemorating the silver jubilee of the Bible Reading Fellowship.

In her speech, the queen, who has been a member of the Bible Fellowship for many years, said: "These are challenging days in the history of the world. A new era is struggling to be born. Our nation and empire is called to give moral leadership to the world, and can only do this if it is true to its Christian tradition."

The meeting was presided over by the Archbishop of Canterbury.

Clinical Course

Boston:—The Rev. Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital, is in charge of 25 theological students representing seven denominations who are taking a six weeks' course which will include psychosomatic medicine, psychiatry, clinical psychology and other branches of healing.

Hits Communism

Scarsdale, N. Y.:—The Rev. Charles H. Cadigan, chairman of the board of the Church Society for College Work, who is touring the colleges for the society, and raising funds, said that "many students have been disillusioned by the teachings they have been offered to sustain their intellectual and spiritual life, and more especially by those teachings which seek to win their allegiance to a way of life which in all too many cases is devoid of [illegible]n principles." He hit particularly at communism in the sermon which was preached at the Church of St. James the Less here.

"Communist propaganda," he said, "has long since left the soap box and now wears the academic gown. They have explored the teachings of these 'isms' in their daily lives only to discover that they had nothing to sustain them in a time of crisis and that even for ordinary times, they had been given nothing to fill the need for a sense of achievement which has always been identified with youth.

"The founders of the Church Society for College Work were aware of these conditions. They knew the need and they knew the answer lay in following the principles for life which were given by Him who came upon this earth two thousand years ago.

"To meet the problem, the society realized that clergymen qualified for this particular type of ministry should be placed in churches in college communities. Also, wherever possible, clergymen should be accredited as chaplain to the student bodies themselves, especially in the case of the larger universities. They also realized that both fields could best be served by those whose life and interest are dedicated to the problems of youth.

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"It is significant that those clergymen already assigned to posts, report an enormously awakened appreciation of the spiritual implications of our times both among the students and members of the faculties.

"Students are searching for something to which they can pin their faith. They are finding the answer in the teachings of the Christian Gospel. They are finding in that Gospel that which is definite and uplifting—confirmed by the daily lives of strong Christian witnesses."

Praise for Franco

Madrid (wireless to RNS):—High church dignitaries greeted Generalissimo Franco on a pilgrimage to the cave near Manresa, in the diocese of Vich, where St. Ignatius Loyola, founder of the Jesuit Order, wrote his "Spiritual Exercises." On hand to welcome General Franco, who was accompanied by a retinue of civic and military leaders, were the Most Rev. Juan Perello y Pou, Bishop of Vich, the Rev. Antonio Abad, S.J.,

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vice provincial of the Society of Jesus, and numerous priests of the order.

"The Society of Jesus, represented here by so many of her sons, joyful over your visit and grateful to Your Excellency for the decree reestablishing the juridic rights of the Order in Spain," Bishop Perello declared, "prays to heaven to shed copious benedictions on you, your government, and on Spain."

The reception to General Franco took place in the cathedral at Vich, where the Spanish leader was presented with a gold insignia commemorating his visit. The cathedral choir meanwhile intoned the Christus Vincit ("Christ Conquers").

General Franco subsequently visited Monserrat, famous Catalan mountain shrine, where the ancient image of Our Lady of Montserrat was recently transferred to a new gold and silver throne. He prayed before the statue and was blessed with a relic of the true cross by Father Escarre, abbot of Montserrat monastery.

Replying to an address of welcome by Father Escarre, Franco deplored the growth of Communism in Europe, which, he said, "is a direct consequence of the lack of Christian fraternity in society."

Population Changes

Berlin (wireless to RNS):—Influx of displaced persons into the American occupation zone of Germany has greatly changed the proportion of Protestants and Roman Catholics in the population, according to a survey made public here. Traditional Catholic areas now have larger groups of Protestants than previously, while predominantly Protestant regions have more Catholics.

Bavaria, Germany's chief Catholic stronghold, now has a population which is 26 per cent Protestant. In Greater Hesse, historically a leading Protestant center, Catholics at present comprise 33 per cent of the population. Wurttemberg shows: Protestants, 58 per cent; Catholics 38 per cent; other faiths 4 per cent.

"In most instances," the survey declared, "adjustments are being made without friction between the two major faith groups."

World Council

Geneva (RNS):—No word has been received from the Russian Orthodox Church regarding its participation in the first general assembly of the World Council of Churches at Amsterdam next year, Henry P. Van Dusen, of New York, chairman of the Council's study department, declared at a press conference here. Van Dusen announced, however, that a number of Greek Orthodox Churches have agreed to send delegates. "The assembly," he said, "will thus not be merely a Protestant gathering, but one in which Protestant and Eastern Orthodox Christians will be represented."

Crozier-less Diocese

Belfast (RNS):—Members of the Church of Ireland here are angry with Hugh Dalton, the British Chancellor of the Exchequer, because of his atttitude in regard to the Crozier of the Bishop of Down and Dromore, the Rt. Rev. W. S. Kerr.

When the big diocese of Down and Connor and Dromore was divided in 1945, and Dr. Kerr, then Dean of Belfast, was appointed to the new Bishopric of Down and Dromore a crozier of unique design was ordered for him from a well-known firm in England.

The crozier was to cost about $400, but at the last moment the Chancellor stepped in and clamped on a purchase tax of 100 per cent, rendering delivery out of the question, according to the bishop. Since then the crozier has been stored in England in the hope that sooner or later the Chancellor would relent.

He declines, however, to do so notwithstanding the latest outcry from

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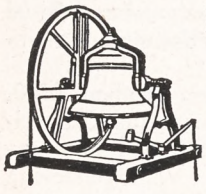
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the crozier-less diocese — a petition from the clergy "respectfully asking that the Pastoral Staff of Down Diocese be exempted from purchase tax, as the diocese is deprived of its due equipment so long as this tax is imposed."

"The crozier should be admitted free of tax in the same way as other works of art such as pictures," Bishop Kerr said here. "Its unique design, representing St. Patrick and St. Columba, with the arms of the two Dioceses, makes it the only one of its kind in existence and an exceedingly interesting work of art apart altogether from its ecclesiastical and historical significance. I don't see why purchase tax should be paid as it is not personal property but a diocesan heirloom."

Meanwhile, the bishop has to carry out his pastoral duties either without a crozier or by borrowing that of his near neighbor, the Bishop of Connor. If the latter should happen to be using the crozier, it means that Dr. Kerr must do without one. This, he says, is an intolerable state of affairs.

Interracial Camp

New London, N. H. (RNS):—An experiment in developing world brotherhood has become a definite program here at Colbytown Camp where again this summer an interracial, interfaith group of children is sharing experiences. Started during the war to introduce emigre youngsters to American life, the camp has become a summer meeting place for Jew and Negro, German and Yankee, French and Norwegian. While other summer projects have mixed attendance, the sponsors of Colbytown deliberately seek children with various national and religious backgrounds.

The camp is financed by the students and faculty of Colby Junior College with the interrace-interfaith fellowship commission of the YWCA assuming direct responsibility. When they arrive, many of the children are frightened as was one little girl from abroad who thought all camps were surrounded by barbed wire and patrolled by stern guards. Another emigre was delighted by American desserts, particularly the colorful gelatine which she calls "nervous pudding."

This is the seventh season for the camp on Little Lake Sunapee, and once again the foreign-born and the natives are learning that they are not so different after all and that what differences do exist make each other just so much more interesting.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. PAGE TREDWAY, JR.
Organist at St. Agnes', Little Falls, N. J.

At this late date, may I take issue with Prof. Shepherd about St. Vogue's (issue of April 3). I was brought up a Congregationalist and worked at it with some enthusiasm. Also, in my youth, I learned to play the organ slightly. A few years ago, I became the organist of our local Episcopal Church, having been inside an Episcopal Church probably twice up to then. I was captivated by the service, with all its imperfections, and acquired the habit of attending services in larger Episcopal churches, including St. Vogue's, principally for the music. I deny the implication that it is preferable to have second rate music in church; that so-called professional church musicians somehow are not as close to God as those who sing in Christ Church or St. Also Ran's on the other side of town. One of the most spiritually minded people I know is a devoted member of St. Vogue's choir. In my own case, I feel that the music there has been the greatest single religious influence on my life. I was confirmed two years ago. while in the army, and my interest in the Church is by no means limited to the music. I subscribe to both The Living Church and THE WITNESS (the first copy of which was picked up in another church, also famous for its music, where I study organ); I read *Christianity Takes a Stand*, and profited therefrom; I have obtained, thru the Church, a consciousness of the social gospel which I didn't have before; I am a not infrequent attendant at our early service of Holy Communion, where my presence at the organ is not required. Yet, rightly or wrongly, all of this would be less meaningful to me if it were not for the music at St. Vogue's. I might add that the choir in our little church, partly as a result of my interest in St. Vogue's, does not resemble as closely as it once did that poor choir at Podunk Crossing (Prof. Shepherd, July 10) with its murdering of the canticles and its "cheap, vapid Victorian anthems." One more thing—when I go to St. Vogue's I don't sing, I want to listen, but I don't listen in the same way I do at the opera.

In closing, I wish to emphasize that I find THE WITNESS valuable and stimulating, including Prof. Shepherd's column.

* * *

MR. FRED D. HART
Layman of New York City

THE WITNESS is doing a great service in calling our attention to the various agencies of the Church by means of special numbers. These so far published, devoted to the Episcopal Evangelical Fellowship, the Episcopal Pacifist Fellowship, the Church Army, and the numbers that appeared previously, have been exceedingly well done and have given laymen like myself, not too well informed, a clear picture of their work. Thank you for the able editing of a great little paper.

* * *

MISS C. C. OLIVER
Churchwoman of Philadelphia

I was glad to have THE WITNESS (July 10) call attention to the danger of admitting to this country the displaced persons of Europe. It is true, of course, that our great and rich country should welcome all in need. But it is equally true that these persons should be carefully screened so as not to admit our former enemies and those who aided them during the war. With the wave of reaction which now seems to be sweeping our country this might very easily happen unless we are on our guard. I might add that THE WITNESS, alone of the many papers and magazines I read, pointed out this danger. I constantly rejoice in the progressive stand you take on vital issues.

* * *

MR. C. A. LOSADE
Churchman of New York City

You stated May 8th issue that the Suffragan Bishop of Jamaica is the first West Indian to be elected to the Episcopate. I am sure you will be glad to know that Bishop Branch, now long dead, Bishop of the Leeward Islands, was a Barbadian. A member of a brilliant family he was West Indian born and educated. Bishop Hudson, more lately Bishop of the Leeward Islands, was also a West Indian and proud of it. He was a graduate of Codrington College, Bardados.

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The WITNESS

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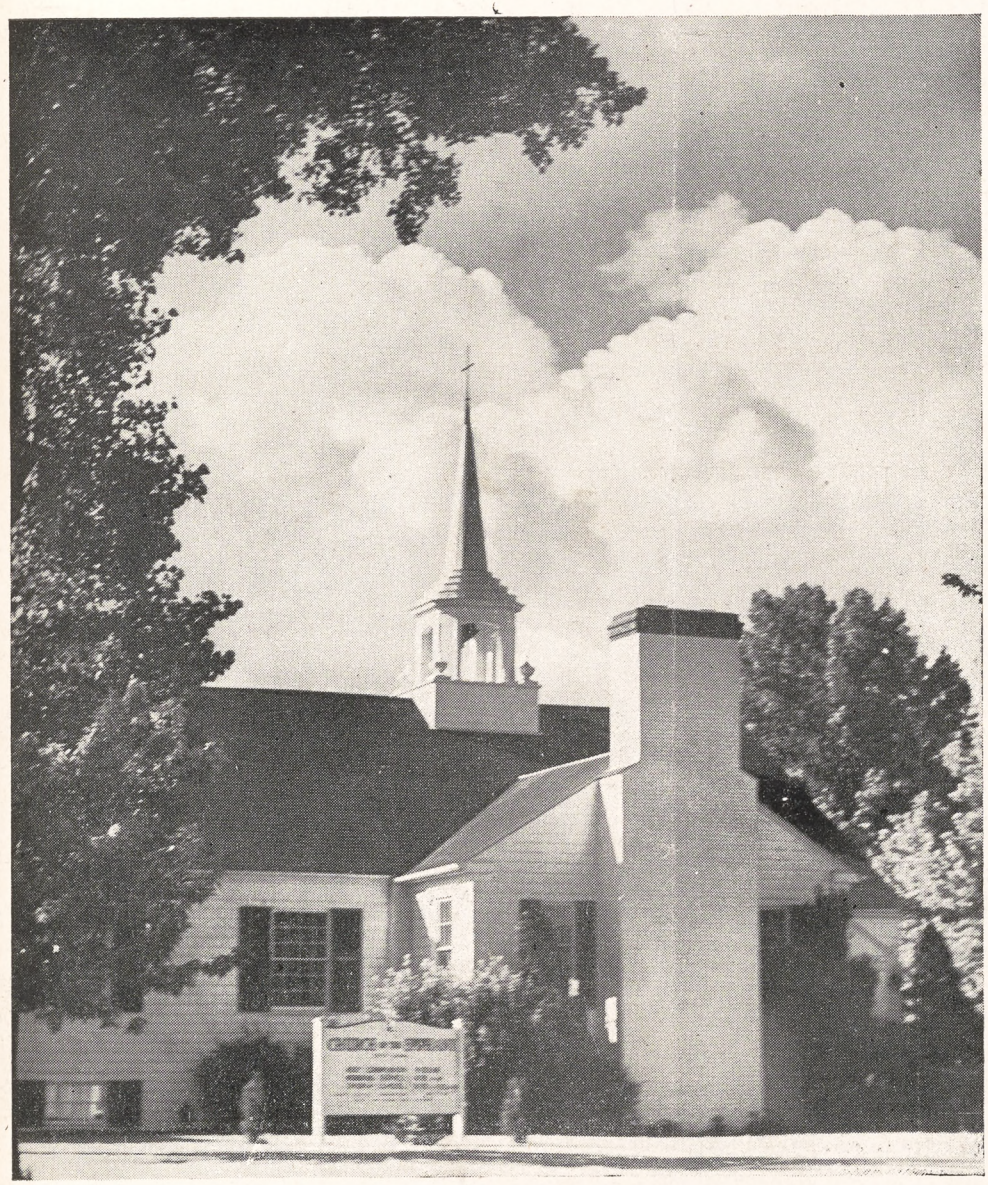

AUGUST 21, 1947

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CHURCH OF THE EPIPHANY,
EUCLID, CLEVELAND, OHIO

Return To Pastoral Teaching

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

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Park Avenue and 51st Street
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11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

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Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Fifth Avenue and Tenth Street, New York
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11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

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Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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AUGUST 21, 1947
Vol. XXX No. 31

Clergy Notes

ANTHONY, WILLIAM S., formerly in charge of the continental congregation at the cathedral, San Juan, Puerto Rico, is now rector of Christ Church, Jordan, N. Y. and in charge of Emmanuel, Memphis.

BOND, B. FOREST, rector of St. Matthew's, Toledo, becomes rector of Christ Church, Kent, Ohio, on September 1.

CLAYTON, FREDERICK W., rector of All Saints, Omaha, Neb., has accepted the rectorship of St. John's Milwaukie, Oregon, October 1.

D'AMICO, SAMUEL R., canon of St. John's Cathedral, Providence, R. I. and diocesan director of religious education, is now rector of St. Athanasius, Los Angeles, Calif.

FRAZIER, ROBERT P., rector of St. Giles, Upper Darby, Pa., becomes associate minister at Good Shepherd Mission to the Navajo Indians, Fort Defiance, Ariz., September 1.

GREENE, ALBERT F., rector of St. John's, Wilkinsonville, Mass., was ordained priest on July 25 by Bishop Lawrence.

HENNESEY, HAROLD G., retired, died on July 29th at Muskogee, Okla.

LANGPAAP, PAUL E., was ordained deacon on June 28 by Bishop Walters of San Joaquin at St. Clement's, Berkeley, Calif. He is in charge of churches at Bishop and Inyokern, Calif.

LEE, L. VALENTINE, rector of the Good Shepherd, Jacksonville, Fla., received honorary doctorates from Washington and Lee and the University of the South in June.

OLDHAM, JOHN L., retired as rector of St. Michael and All Angels, Anniston, Ala., Sept. 1. He continues as rector of St. Luke's, Jacksonville, Ala.

SAPP, FREDERICK A., rector of St. Paul's, Kenbridge, Va., becomes rector of Grace and associated missions, Stanardsville, Va., Sept. 1.

THOMAS, HAROLD, rector of St. Luke's, Charleston, S. C., has accepted the rectorship of St. Mark's, Chester, and St. Paul's, Great Falls, S. C., October 1,

WASHINGTON, PAUL M., assistant at the Crucifixion, Philadelphia, has been appointed [illegible] Missionary to Liberia.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

August 21, 1947

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Harvard Churchman Promotes People's Peace Plan

Kirtley F. Mather Is Now in Europe to Enlist Support of Religious Leaders and Key Persons

By Rita Rubin

Boston:—Prof. Kirtley F. Mather, noted Harvard scientist and Churchman, is now in Europe to address international religious conferences on world peace, and to enlist the support of religious leaders and key figures abroad in the peace proposals of the World People's Congress, of which he is chairman of the executive council.

Dr. Mather also plans to visit the Soviet Union where he is hopeful of making contact with Russians open-minded to the idea of a people's peace plan. He has in mind specific persons in the Soviet, he said, and through them hopes to make known to large numbers of rank-and-file Russians the peace plans of the Congress.

Dr. Mather will go to Leningrad and possibly to Moscow before flying back to the United States the first of September. His itinerary calls for a brief stay in London.

Later, in Edinburgh, Scotland, he will address a meeting of the World Committee of the Y.M.C.A. Dr. Mather is national president of the Y.M.C.A. of the United States.

Throughout his European trip Dr. Mather will attempt to convey to as many as possible of the common people of Europe the earnest desire of Americans for a solution of the world's problems by peaceful and friendly cooperation.

Religious and cultural organizations in Europe will be invited to attend sessions of the Congress in New York during October, to which 350 national organizations in this country have also been invited. At least 50 American organizations, including religious and social welfare groups and societies devoted to political and economic affairs, have announced their intention of sending delegates, he said.

Chief objective of the People's Congress, Dr. Mather explained, is "to do what lies within our power to do through united action—namely, awaken millions of people to the absolute choice between world unity or destruction in the atomic age."

Among other aims of the Congress are adequate control of atomic energy, relief of postwar famine and disease, effective use of the world's resources for all mankind, and the insuring of basic human rights for all.

"We are going to do our utmost to mobilize a large section of the world's population," Dr. Mather said. "Many world religious groups have indicated their willingness to cooperate, including the Hindus and Moslems in India and Persia."

Anti-religious sentiment in Russia, he admitted, has proved a handicap there to a world peace movement which has received much of its impetus from religious-minded groups and individuals. Nevertheless, Dr. Mather said, he is far from despairing over Russian difficulties in the way of the international plan.

Sponsors of the Congress, according to Dr. Mather, hope it will become "a United Nations of the common man; a one-world organization representing the plain people in all countries."

URGES UNDERSTANDING WITH RUSSIA

Des Moines:—Achieving an understanding with Russia is the main issue today, Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C., declared here. Speaking to about 6,000 people attending an evening session of the international quadrennial convention on religious education, he called on the leaders of the United States to go back and talk with the Russians and work out a compromise. The speaker also said that the Christian Church "will not support the leadership of this nation in the belief that war is inevitable and that our youth must be militarized in preparation for it."

Dr. Johnson declared that the Christian Church does not want the leadership of this nation to help in the restoration of Western imperialism. In calling for a compromise with Russia, the educator likened the present situation with that which prevailed when the founding fathers had to compromise with the slave owners to achieve a constitution. What we did here, he said, can be done on a world scale. "We can keep on talking to Stalin and can come at last to some kind of a compromise for world organization," Johnson declared.

The United States will have to guarantee the domestic security of Russia and agree to stay out of her territory for a period of years, he stated. The United States will also have to grant Russia something akin to the Monroe doctrine for that area. We will have to do that because we are dealing with a young and trembling nation that the Western nations tried to destroy during her first decade, he said.

Commenting on the fact that Chris-

E. O. W.

THE WITNESS appears every other week during the summer, from June 15th to September 15th. In common with all publications we have a difficult time with summer address changes since it takes fully two weeks to make them. Often this means that a subscriber no sooner has the address changed than we are notified to change it back to his permanent address. We suggest therefore that unless the change is to be permanent, or for a fairly extended period, that you arrange with a friend to forward your copies while on vacation. We will of course gladly make changes when requested to do so. In making the request please give both the old and new address and allow at least two weeks for the change. Notices should be sent to the editorial office at 135 Liberty Street, New York 6, N. Y.

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tians don't like Russia's attitude toward religion, Johnson observed that we can't quit because we have to deal with a man that doesn't like us.

Comparing the United States and Russia in that they both possess great economic and material resources, the speaker said that there is no reason for them to be enemies. Our system may be different from theirs, but still we can live in peace if we desire, he said. If the United States were to prepare adequately for the next war, all normal processes would have to be given up, Johnson maintained. Militarization would be accomplished in the United States against the protest of the Christian Church.

In reference to the Western bloc, the speaker said that "it is not without a touch of divine fortune that the bloc of Western powers which spent the last 400 years beating down others is now weak and helpless. God does not want the restoration of the colonial system."

REPRESENTS GLASS MAKERS

New York:—James H. Hogan, chairman of the board of directors of James Powell & Sons (Whitefriars), London firm of stained glass makers, is to be in New York from September 14 to October 14 and may be reached at the office of the American distributor for the firm, J. M. Hall, Inc.

MEMORIAL CHAPEL DEDICATION

Atlanta, Ga.:—The Mikell memorial chapel at the cathedral here is to be dedicated on September 7th by Bishop Walker. It is a memorial to Bishop Henry J. Mikell, former bishop of the diocese who was for a number of years an editor of THE WITNESS. The chapel is the first unit of the permanent cathedral plan. It will seat 110 people and will be used for small weddings, baptisms, funerals, corporate communions and weekday services. It is hoped that work on the cathedral proper may begin soon.

GENERAL SYNOD IN CHINA

New York:—The general synod of the Chung Hua Sheng Kung Hue (Church in China) meets in Shanghai August 23-31, with the opening service held at the Church of Our Saviour, and the sessions of the House of Bishops and the House of Deputies held at St. Mary's Hall. Bishop T. Arnold Scott of North China is the chairman of the Bishops, and Bishop William P. Roberts is secretary. The deputies will elect their presiding officer at the first session. Ten of the 22 bishops are Chinese; the others are missionary bishops from England, Canada and the United States.

Business to come before the synod will include the question of the ordination of women; attendance of bishops from China at the Lambeth Conference next summer; the permanent establishing of a central office for the Church; the situation at several Church schools; the election of a bishop for Shensi, and reports from various committees, especially the committee on the Prayer Book and that on literature.

The Woman's Missionary Service League, corresponding to the Auxiliary of the American Church, will meet at the same time.

URGE CHURCH-STATE SEPARATION

Buffalo, N. Y. (RNS):—Reversal of court decisions which permit the use of public tax funds for religious work and recall of Myron C. Taylor as the President's personal representative to the Vatican were urged here by the International Convention of Disciples of Christ.

The convention called upon "all patriotic citizens to resist every attempt to further widen the breach in the law of separation of church and state" and to work for the repeal of state law "which sanctions grants of public money to the support of religious bodies or to activities supported by such religious bodies."

"This convention urges patriotic citizens to strive by every constitutional means to secure reversal of the decisions of the Supreme Court upholding the use of public tax funds or providing free text books for parochial schools and for transportation of children to such schools," the resolution said.

The resolution deplored what it termed the "continued efforts on the part of the hierarchy of the Roman Catholic Church to secure public tax funds for the support of their parochial schools."

The convention asked President Truman "to terminate the mission of Myron C. Taylor to the Vatican without delay and withdraw all State Department personnel assigned to service at the Vatican in connection with this mission."

Any federal aid to education should include a clause "limiting such assistance to public schools without discrimination as to race or color," the resolution said.

The convention called on the government to "demonstrate the democratic way of life" by furnishing food, clothing, and other needs to people in devastated areas.

The convention also, with but few dissenting voices from the 4,000 delegates, opposed peacetime conscription and warned against "the gradual encroachment of the military arm upon the functions and powers reserved for civilian administration."

PLANNED PARENTHOOD ENDORSED

Boston (RNS):—More than 750 Protestant clergymen, representing many denominations, will support the Planned Parenthood League of Massachusetts when it seeks the signatures of 20,000 registered voters this fall on a petition it will place before the State Legislature to change the present law prohibiting physicians from giving birth prevention information.

The Massachusetts Council of Churches and the Greater Boston Rabbinical Association have given their official endorsement to the League's efforts to place once again before the Legislature the question of allowing physicians to dispense contraceptive advice.

The League in 1942 went before the Legislature with a similar petition, which was denied. Later that year the League succeeded in having placed on the ballot a referendum on the question, only to have the proposal defeated by a majority of about one-third.

At that time, Attorney Frederick W. Mansfield of Boston, who said he represented the late William Cardinal O'Connell of the Roman Catholic Archdiocese of Boston, and "a million souls in Boston," appeared before the Legislature in opposition to the bill.

The Planned Parenthood League makes no use this year of the phrase "birth control" but calls the propose new law "an act to allow physicians to provide medical contraceptive care to married women for the protection of life or health."

PSYCHIATRIST APPOINTED

Trenton, N. Y.:—Dr. George W. Hager, psychiatrist, has been appointed to the staff of the Youth Consultation Service of the diocese of New Jersey.

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Northwestern Military Academy Has New Department

A Science Department Is But One of Many Improvements in Church School in Wisconsin

By J. J. Howard

Lake Geneva, Wis.:—The Northwestern Military and Naval Academy, as many WITNESS readers will remember, came under Church management in March of 1944. This came about because Colonel Royal Page Davidson, the former owner and headmaster, who gave it to the Church, believed that the Episcopal Church conducted some of the finest preparatory schools in the country. It was his desire that his Northwestern could and would be preserved and enlarged under Episcopal Church management.

Colonel Davidson's high estimate of the Church's ability to do just this has not been misplaced. Only three years have gone by since Bishop Conkling, as chairman of the board of trustees, received the school in the name of the Church, and throughout these few short years much forward looking activity has characterized the period. In spite of war and the inevitable adjustments that come about whenever there is a change of administrations, Northwestern has been outstanding in its determined drive to maintain and improve its fine plant and traditions.

To enumerate all the constructive activities of this period would take more space than this article would permit. Not least, however, amongst these activities providing finer all-around facilities for Northwestern is the new science department, the result of far-sighted vision, hard work, and a sufficiently generous expenditure to make it possible.

Justifying this effort and expenditure is the Academy's agreement with certain statements of the president of Denison University who has pointed out that Christian schools must first of all be academic institutions, and that they must "be ever watchful lest in their busyness to display the easy evidence of their Christian allegiance, they lack the time and money and the compulsion to be acceptable academic institutions." At Northwestern it is believed that science is, and can be, as much of a course in "religion" as the Bible itself, for to the Christian teacher to understand the principles and laws of the various branches of science is to understand more fully the nature and magnitude of God's handiwork in his creation.

With thoughts of this kind in mind, Northwestern went about the task of creating its completely new department for the teaching of science. The plans for it grew out of days and weeks of thoughtful faculty conference. Soon various parents of boys then in school became as enthusiastic as the faculty itself, and



The Rev. James Howard Jacobson is the Superintendent of Northwestern Military and Naval Academy

energized these faculty meetings, not only with their enthusiasm but with their generous support and gifts. Through such parental cooperation, and the cooperation of parents of recent graduates, Northwestern now looks proudly at its southeast wing completely given over to the work and teaching of science.

It is a science department more than adequate for the teaching of science at the high school level, for this southeast wing houses the Sheldon E. Ford Chemistry Laboratory which was donated by the fathers of six recent graduates and named for Major Sheldon E. Ford who taught chemistry at the Academy for over twenty years. Adjacent to this laboratory is the chemistry classroom, the gift of certain fathers whose boys are now in school. Across the principal hall is a very fine laboratory-classroom combination devoted entirely to the teaching of mathematics and physics. It is the Froemming Physics Laboratory given in memory of Mr. B. A. Froemming, father of Carl who graduated with the class of '43. At the end of the hall is another fine laboratory-classroom devoted to the work of first year science and known as the Arnold E. Simon General Science Laboratory. Arnold graduated with the class of '43 and was killed in action in France during World War II. Other elements in the plan, all of which are the result of the gifts of interested people, are a fine laboratory-classroom devoted to biology, a photography laboratory and darkroom, and an easily accessible museum for the display of student projects and other scientific exhibits. So adequate are all these facilities that Northwestern would now need to more than triple its enrollment before taxing the capacity of these various laboratories and classrooms. Nothing has been spared in time or thought or money in order to make this new department not only adequate, but more than adequate, for a school working in science at the high school level of instruction.

Since the school came under Church management, the science department, important as it is, is only one of the many physical improvements that has taken place. Amongst some of the others is a fine new side chapel dedicated to Christ the King. Like the science department, this too is the result of gifts from interested patrons. Then there is also a new infirmary building, now almost completed, which is the result of a bequest in the will of the late George D. Kitzinger of the class of 1906, and is known as the Kitzinger Infirmary.

These are some of the big physical improvements that have been made, but it should be pointed out that the administration of the Academy has been equally as active and determined in its drive to improve the life of the corps of cadets and to give to the school a spiritual foundation for its life, without which no boy is truly educated. Each year of Church management in the school is revealing a new and finer Northwestern, and the Church should be proud indeed to have such a school on its lists.

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LAMBETH CONFERENCE IS PLANNED

London:—The final preparations of the agenda for the Lambeth Conference has been settled and is shortly to be issued, according to word from Bishop Oldham of Albany, now in England representing the Episcopal Church on the committee. The plans for the hospitality and accommodation of the bishops attending from all over the world have been arranged. The conditions since the last Conference held in 1930 took place have considerably altered and the war damage to London and the present economic position makes it extremely difficult to repeat the wholesale private hospitality which was so freely available before. Hotels are much more expensive, especially when a residential stay of some two months has to be faced. The Lambeth Conference office has made arrangements to meet all this by reserving a number of university hostels in London which will meet the needs of most of the bishops from abroad and will at the same time bring costs within the bounds of possibility for many who would otherwise be financially embarrassed by their Conference expenses. The views of the American Church were put forward by Bishop Oldham to his colleagues representing the various provinces of the Anglican Communion who are all expressly looking to the American Church to play its fullest part in the Conference as befits their place as a national and independent member Church.

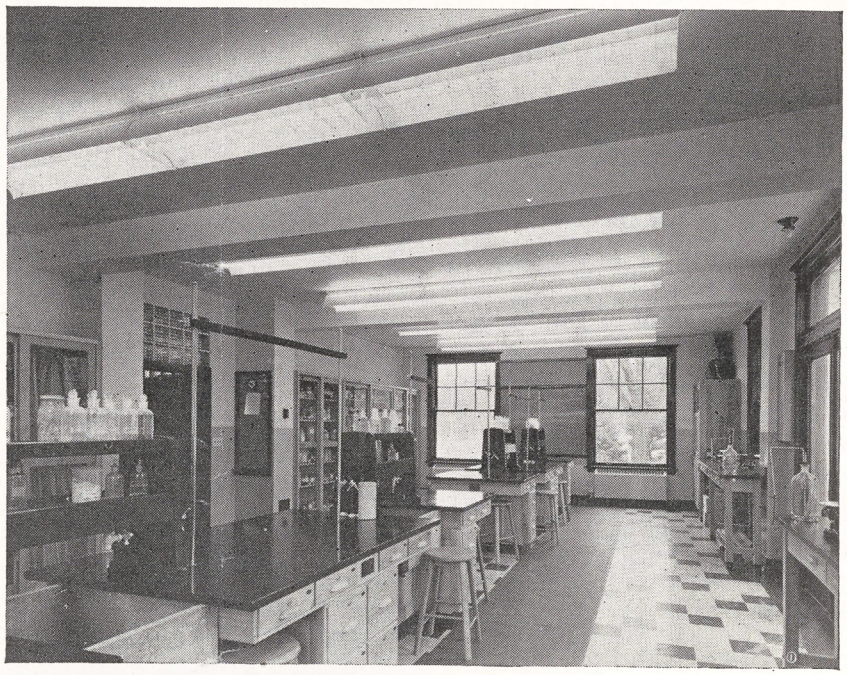
All the provinces of the Anglican Communion are sharing in the planning of the Conference and memoranda will be sent to all members of the Conference on many subjects of contemporary ecclesiastial, international problems as well as domestic affairs which affect the spiritual well-being of the Church as a whole. The Church of England is undertaking the central burden of the organizing and administration involved and much of the financial strain that such a Conference must place upon the Church. By force of circumstances much initiative must come from the bishops in England, but it is their wholehearted expressed desire that the other independent Churches and provinces, as well as the extra-provincial dioceses will take their fullest share in the 1948 Lambeth Conference, which will have for all people, whether Anglican or not, a world wide significance. The Conferences will last for six weeks from the 1st of July 1948 and precedes the first full assembly of the World Council of Churches which meets on the 24th of August.

While in London the Bishop of Albany has been the guest of the Archbishop of Canterbury, at Lambeth Palace, and last week assisted in the consecration of the new Bishop of Woolwich. This is the second time that Bishop Oldham has taken part in an English consecration. He was also a guest at the last of the royal garden parties to be given this year by the King and Queen and he has also addressed the luncheon party given by the English Speaking Union for Americans in Britain who are here under the interchange of pulpits scheme.

VOCATIONAL GIVING BUILDS CHURCH

Albany, Cal.:—The church which was made possible by "vocational giving," where members of the congregation use their skills to serve the church, broke ground for a new $45,000 parish house on July 27. The dramatic work of a barber at the Mark Hopkins Hotel in San Francisco, Frank Sibilia, led to the raising of about $10,000 for the fund which now totals over $24,000 in cash at St. Alban's Church, where the Rev. Randolph Crump Miller, a professor at the Church Divinity School of the Pacific, is part-time vicar. Other members of the congregation shared in the barber's vision, and now about 60 members have found ways to use their skills as accountants, artists, writers, plasterers, salesmen, and in other occupations to make contributions to the building fund.

For the past ten years the congregation has met in a store. At the ground-breaking ceremony there was a procession with two choirs, the Bishop of California, visiting clergy, and the congregation of the mission church.



The Sheldon E. Ford chemical laboratory which is one of the recent additions to the equipment of Northwestern Military and Naval Academy.

CHURCHMEN FIGHT BAN ON PROSELYTISM

Bombay (RNS):—A recent amendment by the Madras government to its educational rules governing religious instruction in schools and colleges continues to be opposed by Christians in South India, chiefly because they fear it is the thin end of the wedge for further restrictions in the future. The South Indian Christian Association at a meeting in Palamcottah passed a resolution charging that the government's attitude is an infringement of the fundamental rights of every citizen in a free India to preach and propagate his faith. Similar resolutions have been passed by meetings at other centres.

FIELD OFFICER RESIGNS

New York:—The Rev. Edgar R. Neff has resigned as a field officer of the National Council in order to accept the rectorship of Christ Church, Little Rock, Arkansas.

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News Without Comment

THE SHAKY dictatorship of Generalissimo Francisco Franco in Spain cannot be overthrown by any force within that country, but it would fall very quickly if the British and American governments, which have expressed their disapproval of it, would implement that disapproval by economic sanctions: Allen Raymond, N. Y. Tribune, following a recent stay in that country. . . . Irving S. Olds, chairman of U.S. Steel, announced July 30 that net income for the first half of 1947 was $68,571,379, compared with a net of $24,138,541 in the same period of 1946. The same day both U.S. and Bethlehem announced price increases ranging from $2 to $10 a ton. At an average increase of $5 a ton, the additional cost of steel to consumers on an annual basis would be more than $300,000,000: New York Times . . . Concerns controlled by the Soong and Kung families, both related to Generalissimo Chiang Kai-shek, obtained nearly $335,000,000 in U.S. currency at an artificially pegged official rate. Some of the money was used to buy items barred by Chinese import-controlled regulations. Part of the money was resold to Chinese business men at the free-market rate, giving the Soong and Kung families hugh profits: United Press from Nanking . . . Brigadier Stylianos Manidakes, chief of the operations branch of the general staff of the Greek army, has been replaced for having told a press conference that there was no evidence that an international brigade had invaded Greece: N.Y. Tribune . . . American, British, Dutch, oil companies will participate in the major increase in world demand to be supplied from the Near East fields, provided present and prospective ownership continues. The estimated reserves, in barrels, totaling 26,600,000,000, are located in Iran, Iraq, Saudi Arabia, Bahrein Island, Kuwait, Qatar. A world demand for oil outside Russia by 1951 of 9,429,000 barrels daily was forcast by L. F. McCollum of Standard Oil of N.J. in a report to the Independent Petroleum Association: Market Letter, Goodbody & Co. . . . The Philosophical Library reports that, in view of new findings by the German Society for Victims of the Nazi Regime that Pastor Niemoeller supported the Nazi party as early as 1924, it has decided to withdraw from distribution both its publications by the pastor, "God Is My Fuehrer" and "Of Guilt and Hope.": N.Y. Times . . . Most of the (Greek) government is known to be in favor of crushing guerrilla activity as soon as possible in the Poloponnesus, because rebel forays there remove the edge from the argument that the fighting is formented by external factors. The Poloponnesus is deep in the southern Greek mainland, where it can hardly be said that aid is reaching the guerrillas from across any border: N.Y. Tribune . . . Thus ended the "Save Europe" conference which on the basis of private remarks to this correspondent by high participating officials was, from start to finish, a sham. According to top-flight American, British and French authorities in Europe, Bevin and Bidault knew that the American Congress would refuse money to finance any European recovery program in which Russia played a major part. Therefore, the same officials said that Bevan and Bidault had to wait the best opportunity Molotov offered them to exclude Russia and go ahead without her. In the opinion of these high officials Molotov made the realization of this intention easy beyond their fondest dreams: Frederick Kuh from Paris to the Chicago Sun . . . The Catholic Broadcasters Association, a new group which aims to aid Roman Catholic organizations in attaining more effective use of Radio, was announced at a conference held last week at Fordham University. It will have a central Script library and will provide facilities for the exchange of information helpful in the preparation of Roman Catholic programs: Religious News Service . . . Napoleon Zervas, minister of defense of the Greek government, in the world war served the Italians for pay and the Germans for love: the newspaper, PM. . . . . I have spent a week in the southern part of Yugoslav Macedonia. We motored through territory which critics of Yugoslavia have insinuated was an arsenal and training camp for forces

"QUOTES"

FOR OUR failure to use the basic elements of life fairly we pray. Voices in the air which should have spoken of friendship and courage have been harsh words of hate. Sounds that should have been sweet music to the listening ear have been the thunder of bombs killing the innocent population of this planet. The produce of this earth: food, minerals, metals, all of which should have gone into the making of a healthier, nobler race we have turned into poison. For our misuse of thy great gifts of nature, our Father, forgive us.

—The World Day of Prayer, 1947

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fighting the Greek army on the other side of the border. What we saw was a panorama of peaceful development. The Macedonians are bent on improving country roads, building new schools and tending rich fields. The only mobilization I could see here is to better public health and eradicate illiteracy: Daniel De Luce, Associated Press correspondent . . . A United States army advisory group is planning to set up a training school on the island of Formosa which will prepare six Chinese infantry combat divisions for participation in the Chinese civil war. The extensive program would mean a good sized expansion of the advisory group which now consists of about 1,200 personnel, plus a large group of civilian employees: United Press.

Return to Pastoral Teaching

by Bradford Young
Rector of Grace Church, Manchester, N. H.

EVERYBODY agrees that something is wrong with the Sunday School. The statistician points out that it has steadily declined in the number of children attending. The chaplain reports that it has allowed generations of its own graduates to grow up ignorant of the essential facts and teachings of Christianity. The pastor knows that too few of its graduates become dependable churchmen.

Perhaps then a look at a school that has made a moderately successful experiment in a combination of three reforms would be timely. These are (1) a family service for children and parents, (2) a return to the pastoral method of teaching, (3) greater emphasis on positive doctrine. None of these innovations is original. No claim is made that this school has solved all the problems or that this particular school is any better or even as good as many other schools in other places. But it is better to discuss these reforms in terms of an actual school than to deal only in theories. And this particular school is interesting in that it does not have many advantages to which its success might otherwise be attributed. It is not in a community where Sunday school attendance generally is going up. It does not have a full-time trained director of religious education. It does not have a separate room for every class. It does not use elaborate visual education equipment. It does not enjoy a large grant of money from the parish budget. It does not have paid teachers. Many of these advantages would help the school. But without them it has grown in the last five years from 212 to 325 in enrollment. The mean attendance is about 205. Together with the 90 parents and other adults who attend every Sunday the school fills the church. It is now the largest school in its community and is still growing. The distinctive features to which teachers and parents attribute its growth are not original. But an account of how they work in combination should have value.

The church school is part of a family service. The announcements read "9:30 a.m. Family Service and Church School." Parents are encouraged to come with their children. It is church they are coming to, not Sunday school. The first half hour is a shortened, simplified church service for the whole family. In the second half hour the children go to their classes. The parents stay for a sermon and further prayers. At 10:30 the whole family goes home together. On the third Sunday of every month there is a celebration of the Holy Communion. The high school and eighth grades, practically all communicants, remain for the communion with the other adults. The lower grades go to their classes as usual after the first half hour. But at the opening and closing of the school year, the whole school remains. The kindergarten has its own service in its own children's chapel. But even the kindergarten attends the half hour family service once a month. So this church school fulfils one of its main purposes: to train children in corporate worship in the church.

Most of the children sit with their parents south of the center aisle in what becomes in effect a family pew. Other children, because they are church orphans or by preference, sit with their classes north of the center aisle. The attendance of parents has grown steadily without much urging. A few have brought babies in arms. Anybody who doesn't like a few family noises at the family service can come to adult services at 8 or 11 o'clock.

The children participate in the service. Twenty-four girls sing in the St. Cecilia Choir. Twelve boys, two each Sunday, act as servers, and six each Sunday as ushers. But all the children are taught to participate in the service as a congregation. They learn to stand to praise, kneel to pray and sit to be instructed. They sing the hymns, read the psalms, say the short responses to the versicles and the amens to the prayers. It is a mistaken idea in some churches that participation by children in the service must mean having them take the part of the minister: they must select the hymns, say the prayers, read the lesson. No doubt

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there are proper occasions for this. But generally their voices and inexperience make most children inadequate for regular leadership in public worship. That is a highly skilled, professional art. The more important form of participation for most children is as members of the congregation. They are in training as worshippers, not as ministers. Visitors who have evaluated many Sunday schools say that the reverence, attention and participation of the children in this school service are outstanding. Perhaps the presence of parents helps. And the teachers say that their pupils show a remarkable memory for what was said and done in the service. This has been accomplished not by many talks on reverence or regimented discipline, but by the vitality of the service and their own share in it. Some children do not care for their class work. But they are practically unanimous in liking the service.

That means that when they drop out of church school they will drop into the church. For they have been in the church all along. It means they are trained in regular habits of church-going and of communicating in the course of their church school training. They are forming associations of hymn, prayer and ritual with joy, beauty, and family church going that will stay with them through life.

The parents, too, enjoy the children's talk. They get a refresher course in Christianity in simple terms. They often get more out of it than the children and they are better prepared to answer their own children's questions. Moreover, they become more interested in the church school and used to getting to church at 9:30 Sunday mornings. So they are a plentiful source of new teachers both male and female.

THE SECOND feature is the return to pastoral teaching. In the family service the pastor gives a ten minute instruction for the children. This is the lesson for the day. Last year the talks until Christmas, were on the Apostle's Creed. Then missionary stories from "Beyond the Blue Pacific" until Lent told by a layman with a gift for vivid narration for children, the parables of Jesus during Lent, knowing your Christian neighbors, Roman Catholics, Congregationalists, etc., after Easter. Other units have been the Ten Commandments, the Lord's prayer, Christian heroes today, a very popular race relations story, "Call me Charlie". Two of these units are being submited to possible publishers. In the future are a short life of Christ, the Hebrew quest for God, makers of Church history.

The hymns, lesson and prayers each Sunday reinforce the instruction. So when the children go to their classes at 10 o'clock, they already have absorbed most of their lesson under the favorable circumstances of an effective liturgy. The teacher does not get them cold and have to create interest. She does not have to shout above other noises to tell the lesson story. She does not have to worry about no preparation by the children. Her job for the next twenty-five minutes is to get the pastor's talk into the experience of her particular children. She does it by asking questions about the talk, showing pictures, suggesting handwork. She has a teacher's instruction sheet that helps her do this. That sheet is adapted to the age group of her children. In the class work, therefore, the school is graded. The talks are prepared by the pastor and the teacher's sheets by the parish worker and one of the teachers. This is a big job that will be better and much more easily done if a well printed series on this plan becomes available.

From the description of the pastor's teaching units it will be seen that the third feature of this school is an emphasis on Christian doctrine. A full unit each year is doctrinal. In a four year cycle it takes up successively, the Apostle's Creed, the Ten Commandments, the Lord's Prayer, the Church and Sacraments. It follows the Book of Common Prayer's Office of Instruction fairly closely. This takes about a third of the year. There is time also each year for other subjects such as missionary education, Old Testament stories, Church history, social problems. But the school offers a larger and more frequently repeated instruction in Christian belief and cult practice than do most schools.

This instruction aims to present systematically the central convictions of Christians in terms of modern life and a child's understanding. It is drawn from the traditional summaries that most churches accept and use Sunday after Sunday in their services. The new temper of church life demands more definite teaching. The pastoral method makes this easier to do. Many teachers are too uncertain about belief or too reticent to teach it. The family service is an effective occasion for such teaching because both parents and children share it. They stimulate each other.

Here are some advantages of pastoral teaching. The average pastor is or ought to be better able to give a ten minute instruction to children than the average church school teacher. If not, he should be able to find someone who is. Therefore the whole school gets better teaching. The children will be more likely to get a grounding in the essentials of Christian doctrine. The pastor has returned to one of his most important functions: teaching the children. In his parish calls he can question the children intelligently about their Christian knowledge because he is teaching them all the same thing. Incidentally, he can also use film

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strips and slides more effectively and economically for the whole school than for individual classes.

The teachers like it better. Partly because it is easier for them. Much of their work is already done. They have a shorter class period. The monthly teacher's meetings are more to the point because they are all teaching the same ideas at different age levels. The look backward over the previous month's lessons and the look forward over next month's, conducted by departments, has a greater common background. They can compare how they got the ideas over and help each other's techniques and the pastor's. Substitutes and merging of classes, when necessary, are easier to arrange. They feel, too, that they are getting more across than by the old course method.

The parents like it better because they can keep up with their children more easily. If they are at the service, they hear the instruction for the children. They can take an informed interest in how the teacher developed it. They know what the handwork is about. The whole family can discuss the service, talk or class work. They cannot be imposed upon by their child's clever excuse: "I don't want to go to Sunday school: I never learn anything there." Actually their children are interested and want to go.

The children share in most of these benefits as they have shown by their better attendance and growing numbers. It is particularly adapted to the small school where careful grading would be difficult in any case. The method is well adapted also to a school extension project by mail or radio to children prevented by distance or illness from attending any church school. This school does broadcast its family service. Forty-one children receive home lesson materials on the broadcast children's talk.

The fact is that many of the church school methods advocated by religious educators for the past twenty-five years have assumed more time, better teachers, better directors, better class rooms than all but a favored few parishes could secure. Moreover, the emphasis has been more on character and less on doctrine, worship and information than the church now desires.

OF COURSE there are disadvantages. Perhaps the most serious is that much of the family service is necessarily above the understanding of the younger children. Even when the lessons are read from the Revised Standard Version and children's prayers and hymns are included, there is much they cannot fathom. They can feel and reverence the mystery, however. They can appreciate the drama. Since in religion there must always be some things we know but do not understand, this objection to family worship may not be so fatal as is often thought. Certainly the little children like it, even though they do not well understand it.

The problem of ungraded worship reappears in the ungraded talks. It is hard to speak in a family service so simply that young and old will both profit by it. The use of graded classes to review the talk only partly meets this difficulty. There are many subjects one would like to take up with the high school classes that could hardly be taught usefully to the whole school. There is the burden on the school leadership of preparing the lesson material. That material cannot be attractively printed for one school.

Moreover the particular pastor may be very ineffective with children. Pastoral teaching, once common, was replaced by closely graded courses because many pastors were intolerably dull and their catechetical instruction mechanical. Even so, one may question whether their generation of children was not better prepared for church life than ours.

The balance of good over bad can only be determined by experiment and observation. Grace Church School, Manchester, N. H., is only one such. But there the pastor, teachers, children and parents would unite in saying that the combination of a family service with pastoral teaching and doctrinal emphasis is good and deserves a trial elsewhere.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Occasional Conformity

EVERY now and then some priest gets upset over the way some of his fellow clergymen disregard the Confirmation Rubric by admitting to the Holy Communion persons who are communicants of non-Episcopal Churches and who are neither ready nor desirous of being confirmed. He may even go to the trouble of annoying his bishop with a demand that the offending parsons be admonished to obey the law of the Church. Our bishops are kindly men, and they do not like to enforce disciplinary canons and rubrics except for weighty cause.



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In times such as these it does not seem expedient or charitable to cut off any channel of God's grace from any person who sincerely desires it, and who can sincerely respond to the invitation: 'Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life.' God alone is the Judge of a man's conscience in accepting such a proffer. And God is not a respector of persons,—and most certainly not as regards a man's ecclesiastical affiliations.

It is no use arguing over the Confirmation Rubric from the standpoint of its history. The fact is that it was drawn up before there was any serious break in the unity of English Christianity. The framers of the rubric certainly never foresaw the fissiparous tendencies of American Christianity. The record is perfectly clear that until recent times no one questioned the right of dissenters to 'occasional conformity' in Anglican churches by the reception of the Holy Communion.

Permit me to give two illustrations of the question based upon personal experience. In a summer chapel where I was supplying there were a number of regular worshippers who were not Episcopalians, but who had no 'church of their own' nearby in their vacation-community. These people were professing and practicing Christians, diligent in their prayers both public and private, and sacrificial givers both to their own religious persuasion and to ours. What possible damage could be done by admitting them to the Lord's Table?

The other case is one involving a 'mixed marriage' of two Christians, who are thoroughly agreed regarding the fundamentals of the Faith, but one of whom cannot persuade the other about Apostolic Succession and all that. Each one cherishes and supports the parish of the other, and sees to it that the children are given a solid religious education in the principles of both their denominational affiliations—leaving it to them to make their own decision about the church of their choice when they reach an age of discretion. What possible harm is done by the occasional conformity of the non-Episcopalian husband or wife to the sacrament of the Lord's Table administered in an Episcopal church?

It is hard to believe that anyone can be disturbed about any violation of God, His Church, or His Sacraments, when devout persons of Christian, if not Episcopalian faith seek His grace among us. What is profoundly disturbing are the occasional conformists within our own fold—sometime confirmed, seldom seen except at Easter, unwilling to witness to the truth they have received, and contributing of their means considerably less than they spend on their own luxuries and amusements. These are the nominal Christians of whom the Presiding Bishop spoke at his installation last January, who "having been once inoculated by weak religion, seem to be impervious to the real thing." It is these shirkers of their God-given responsibilities who were never really "ready and desirous to be confirmed."

The Way Christ Chose

by Burke Rivers

Rector at Johnson City, New York

THERE was a time, some 300 years ago, when Protestant Christians and Catholic Christians burned and beat and butchered each other with the complete conviction that what they were doing was not only pleasing to God, but essential to his purpose for the world. They did what they did in good faith, but they have left a legacy of distrust and suspicion of Catholics toward Protestants, and Protestants toward Catholics, which persists to this day.

There are moments in every family, when the patience of parents wears thin, and words are said and things are done with the honest intention of helping the child, or even of saving him from some great danger, but in anger. Those moments if repeated often enough, can impair the love and destroy the respect of the child toward his family and change their relationship forever.

We have just lived through a time when anger and fear have swept across the whole world like fire in a pine forest and wrapped the peoples in the flames of war. Now the flames have subsided, but the peace they were kindled to bring is not with us. The nations are as far apart as ever, and already there are those who see the cloud of a new war hanging upon the horizon.

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All of this is to say, "The wrath of man worketh not the righteousness of God."

The "wrath of men" we know, but what is this righteousness of God?

Wrath is the old-English word for anger, and it means the emotion of indignation and the deeds that are done under the spell of that emotion. A nation at war, an angry parent, a religious fanatic, the Ku-Kluxer in his hooded robe, the lynching party, the riots that go with racial and industrial strife—even, in a sense, the strike which paralyzes a factory, or an industry, or a nation—these are examples of the "wrath of man." We are familiar with them.

But the "righteousness of God" is less easily understood. Perhaps it suggests to us God in his righteousness enthroned on the seat of judgment, a heavenly characteristic. It ought to suggest, rather, God's purpose for the world and mankind: the righteousness among men for which we pray when we say "Thy Kingdom come, on earth as it is in heaven." The righteousness of God would be the nations at peace; it would be the classes and groups of men seeking not just their own advantage but the welfare of all mankind; it would be an unfailingly helpful family life which would reflect in all its aspects the love of God, "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The righteousness of God is the righteousness among men which Christians believe it is in God's purpose and power to create.

That these two do not go together, that "the wrath of man worketh not the righteousness of God," that when idealistic men let their anger choose for them the means they will use to accomplish the good will of the good God, they defeat and destroy that will, it needs only a candid and honest view of the world today to show. This last war was the wrath of man on a titanic scale. The present state of affairs has nothing to do with the righteousness of God, except to show how dreadfully we need to find it. St. James was right, and all those who have said that "the ends justifies the means," forgetting that the means always determines what the end shall be, have been wrong. "The wrath of man worketh not the righteousness of God."

With this principle in mind, we turn now to some of the troubled areas of modern life.

Here is the problem of finding a homeland for the Jewish people of Europe. Certainly they need a refuge and a place of safety after the horrors of the Hitler years, and certainly Palestine would seem to be such a place. Historically and emotionally the Jews have strong links to it. And so the Zionists want to establish them there. They have worked for over twenty-five years with this goal in mind. What the Zionists do not understand now is why their aims are not more generally supported by Christians.

I think that Christians who have known about Zionism have in the past been usually sympathetic, but recently that sympathy has declined. And the reason is not only the complicated political situation in the Near East, but the action of the Zionists themselves in resorting to violence. Some of them are waging what amounts to outright war on the British and the Arabs. We can understand what they are doing and why. They are desperate, and there seems to be no other way. But few of us can see any hope in that direction, and we cannot support what they are doing. They are simply storing up more trouble for years to come. "The wrath of man worketh not the righteousness of God"—not even in Palestine.

There is the problem of communism in America. We are told that the communists are a threat to American democracy if they are a simple political party, and a threat to American security if they are the agents of a foreign power. We see no reason to doubt either statement, especially the latter. Few of us would want to be communists, or live under communism. We think the whole system rests on a tragic misreading of history, and misunderstanding of human nature.

But then we are told that communists must be rooted out by all possible means, and that we must prepare ourselves to fight Russia. And all sorts of agencies spring up to destroy communism. Some of them are preparing to use force, and all of them would use other pressures short of force. This seems to some of us to be an even graver threat to democracy than communism itself actually is, and to be turning our back on that peaceful way of living together which is part of "the righteousness of God."

Some of us remember the "Red scare" of the early nineteen-twenties, and the silly things that were said and done then. Some of us remember that Hitler and Mussolini rose to power in Germany and Italy on just such a wave of emotion and fear and anger as the one which is starting now, here among us. Some of us resent the loose way the term "communist" can be used and is being used by thoughtless or malicious people to condemn anybody or anything with which they do not agree, or about which they don't want to think. It seems to some of us that the best way to combat real communism and its evils is for all of us to be better Americans, and to develop and extend the benefits of the American way of life to more and more people. It seems to some of us that what is

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needed is not a negative program but a positive one. "The wrath of man worketh not the righteousness of God"—not even in America.

THERE is the problem of adjusting the tensions among groups in our industrial society. We used to be told that the employer enjoyed an unfair advantage over the workers, and treated them badly. And so he did, in many cases. Now we are told that the unions have gained for the employees an unfair advantage over the employer, and they are making the most of it. And so, in many cases, they are.

The employers used the militia and state police on the workers, and the workers used bricks and baseball bats and the strike against the employers, and lately against the general public. Laws have been framed and reframed to give the advantage first to one side and then to the other.

The goal is industrial peace, and the maximum advantages for all concerned in this industrial civilization. But the thing to remember is that that good goal must be sought by good and fair means. Bad and unfair means, whoever uses them, can only bring further strife and trouble. For here too, "the wrath of man worketh not the righteousness of God."

One of the temptations of Christ was to make use of men's wrath and indignation in order to bring in the Kingdom of God. "Bow down and worship me," said Satan during those days in the wilderness, "and all these things will I give thee," showing him the kingdom of the world and the glory of them. We must never forget the Lord's reply: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Here is one of those recurring temptations for every man of high ideals in this material world of men. The righteousness of God, the vision of what ought to be and what might be, and the sense that it lies only just beyond our grasp—this is wine which can turn the head of the idealist who drinks it. In his longing for it, in his anger that the stupidity of some men seems to deny it to all men, he is tempted to take up any weapon that lies close at hand. So the Church, in one dark hour, made use of the rack and the flame to save men's souls.

It is the temptation of the evil one, for when men take that course, the dream vanishes, the vision fades, and nothing is left but ashes and blood and tears, and bitter memories, and the righteousness which is of God is still further postponed.

The alternative is patience and labor and the cross of disappointment and misunderstanding, but this is the way the Lord Christ chose, and there is no other way for those who would follow him. Let me plead in these troubled days that you strive for a clear understanding of the principle involved as we try to travel from this world of men to the righteousness of God. The wrath of men will not advance us on our journey. Let me urge you as Christian disciples to be "wise as serpents and harmless as doves" whenever the summons to violence comes, and weapons are pressed into your hands. All your faith and all your experience have taught you that there is no hope in them.

Rather, give yourself to the works of peace and righteousness. Work for understanding among rivals. Work for mercy toward all who have suffered wrong. Work for a change of heart in those you believe to be mistaken. Above all, work for the love of God among all men, for he alone can "order the unruly wills and affections of sinful men." For in your dream of a better world remember, only the righteousness of men worketh the righteousness of God.

A Word With You

By
HUGH D. McCANDLESS

Salvation

THIS word has been abused. When a man tells me he is concerned for my salvation, I usually assume that he wants me to think, feel, and act precisely as he does or has done, and I look for the nearest exit, either conversational or geographical. I assume he wants to save me by making me *safe* in the Roman fold or any other fundamentalistic sect — and that does not attract me.



But I can be saved in another way, and I need that badly, and frequently. I need to be saved from wasting my life. When a ship is drifting, out of control, it should be salvaged, so that it can be useful and not a menace to other shipping. Even if my life is rotten with disuse or abuse, Christ can find something to redeem and make serviceable and lasting.

St. Francis Xavier prayed, not that God would keep him safe, but faithful. I think he found more active salvation in the second idea than in the first.

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A Number of Important Books Are Briefly Reviewed

Spiritual Biographies by Dr. Rufus M. Jones Is One of the Notable Books of the Year

By R. M. Grant and W. B. Spofford Jr.

****The Luminous Trail.* By Rufus M. Jones. Macmillan, $2.00.

In this little collection of spiritual biographies the veteran leader among the Friends traces the "apostolic succession" of Christian mysticism from St. Paul to the present day. St. John, "the saint who formed our minds," Clement of Alexandria, Hugo of St. Victor, Francis, Catherine of Siena, Erasmus, six minor "spiritual reformers," William Law, Horace Bushnell, and Phillips Brooks are portrayed sympathetically and winningly. Like Dean Inge in his *Personal Religion*, Dr. Jones concludes his testimony of faith with the story of his delightful child who died young. Our age may come to stress a sterner faith, but we must never neglect the experience and the conviction that "where there is so much love, there must be more."

—R. M. G.

***A Harmony of the Gospels.* By Ralph Daniel Heim. Muhlenberg Press, $3.50.

This is the first gospel harmony to use the new Revised Standard Version. It is convenient in size and contains all four gospels. Since John can rarely be coordinated with the synoptics, this treatment is not altogether satisfactory; but it is simpler for the reader who wants to use an English harmony. The lines and words are not as clearly coordinated as in Burton and Goodspeed. All in all, however, this harmony is well worth owning. It has convenient indices of parables, miracles, gospels of the church year, and gospel passages.

—R. M. G.

***A Plain Man's Life of Christ.* By A. D. Martin. Macmillan, $2.00.

The most striking feature of this book is the attractiveness of its style and the simplicity of its exposition. Indeed, it may be felt that the author, a distinguished English Congregationalist who died in 1940, has made some of the rough places in New Testament criticism too smooth, that things are a little too "plain." And does a "plain man" like being reminded of his plainness? Nevertheless, for an imaginative, non-technical account of the life of Christ, Dr. Martin's work may be highly commended. He must have been a great preacher. Anyone can gain devotional insights and improve his own sermons by reading his book.

—R. M. G.

***There Was Once A Slave.* By Shirley Graham. Julian Messner, Inc., $2.50.

A prize-winning biography of Frederick Douglass, the slave who became a leading fighter for the emancipation of a people. Comrade of John Brown, William Lloyd Garrison, Wendell Phillips, Gamaliel Bailey and other participants in one of the greatest social and Christian crusades in our nation's history, Frederick Douglass made a heroic witness in the struggle to emancipate the slaves. Miss Graham, with her first book, shows that she knows how to write both biography and history in a vital and interesting style and, at the same time, establish herself as one of the most promising of the post-war crop of American authors.

—W. B. S., Jr

The First Among the Unafraid. By Mercer G. Johnston. The Longwood Co., $2.00.

Written in colloquil English, this series of plays about the life of Christ seeks to present the same experimental approach adopted by Dorothy Sayers in her great book, *The Man Born to Be King.* In this case, however, the experiment is not successful since a good idea is ruined by bad writing. Although one may not be disturbed by the "slangy" conversation of the disciples, he will be definitely piqued by the verbosity of the characters and the lack of subtlety in character delineation. Obviously, Mr. Johnston has a vital interpretation of Christ to present but he defeats his own purpose in this book.

—W. B. S., Jr.

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Evening Prayer and Benediction, 8.

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Sunday Service at 11 a.m.

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The Rev. Harry Watts
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Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
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Wednesday, 10 a.m. Thurs. and Holy Days, 7 a.m.

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University of Michigan
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The Rev. John H. Burt, Student Chaplain
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Canterbury Club (students), 6 p.m.
Wednesday & Holy Days, H. C. 7:15 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
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Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

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TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
The Rev. Victor Hoag, D.D., Associate Rector
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H. C. Friday and Holy Days, 10:30

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The Rev. Wilbur Dexter
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Daily: 7:00.
Wednesday: 7, 11.

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A Thrilling Missionary Story Comes From Okinawa

Lay Workers Are Commissioned Acting Pastors And Sent Out to Organize Cells of Activity

Edited by Sara Dill

New York:—A handful of native Christians on battle-scarred Okinawa has launched a program of religious infiltration that may eventually result in the conversion to Christianity of most of the island's 580,000 individuals, the Rev. Garland E. Hopkins told a meeting of the Okinawa committee of the Foreign Missions Conference. Recently returned from a four-month trip through the Far East in behalf of the Methodist Church and the Church committee on international affairs of the World Council of Churches and the International Missionary Council, Hopkins described the Okinawa enterprise as a "pattern of Christian advance which may well be an example for all post-war missionary endeavor."

Shortly after V-J day, he said, Toyama Seiken, lay leader of Okinawa's little pre-war Christian community, plus several score repatriates, organized the Okinawa Christian Association.

"Only six ordained ministers were available," he related, "but Toyama was undaunted. He called together several outstanding lay workers, commissioned them as 'acting pastors' and sent them out to organize cells of activity in strategic centers all over the island.

"Through the cooperation of some military government officials, he secured mimeographing facilities and published a hymnal and other tracts. Through an interested Seabee, hundreds of Japanese-language scriptures were received from the American Bible Society. Youth work, women's work, Sunday schools, have all been organized on an island-wide scale.

"The results speak for themselves," Hopkins continued. "Shortly after the war there were only ten Protestant congregations on the island. Today there are more than thirty, all united in the same association. The few hundred believers and sympathizers of pre-war days have been followed by thousands eager to learn about Christianity. Toyama estimates that at the present time half the population is seriously considering conversion.

"The Okinawans have accomplished this remarkable feat under unbelievably adverse conditions. For almost a year after the invasion they lived behind barbed wire enclosures. As late as May, 1947, fraternization with Americans was still forbidden. Chaplains stationed on the island have not been allowed to conduct religious services or activities of any type among the natives.

"Okinawa represents a special responsibility for Americans. Not only is it late in history for us to have conquered territory on our hands, but also this is territory hallowed by the sacrifice of thousands of American boys. Whatever is done for Okinawa is in a sense a memorial dedicated to preserving the ideals for which they gave their lives."

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Notable Service

Columbus, Ohio:—A notable ordination service was held here at Trinity Church on July 25th when the Rev. Gordon S. Price was ordained priest. Bishop Kirchhoffer of Indianapolis, acting for the Bishop of Western Massachusetts, ordained the candidate. But the service had added significance because the following clergymen joined in the laying on of hands: the Rev. Donald Timmerman, Methodist; the Rev. Newland C. Roy, Presbyterian; the Rev. Kenneth Clinton, Congregationalist; the Rev. Stephen Lavriotes, Greek Orthodox. The following Episcopal clergymen also took part in the service; the Rev. Almus M. Thorp; the Rev. Robert Lee Bull, Jr.; the Rev. John J. Weaver; the Rev. James W. Hyde and the rector of the parish, where Mr. Price is assistant, the Rev. Robert W. Fay.

Stop Grants to Churches

Calcutta (RNS):—The Indian government has decided to halt all official grants for the upkeep of churches on March 31, 1948. This action, it was indicated here by the Most Rev. George Clay Hubback, Metropolitan of the Church of India, Burma and Ceylon, will force dioceses to use their own funds for payment of clerical salaries and for the upkeep of churches. In addition, dioceses will have to depend upon donations from the laity abroad.

Meanwhile, Bishop Hubback announced that all chaplains appointed by the British government to serve in India will be withdrawn by Dec. 31, of this year. Ninety chaplains are affected. Bishops, however, are not included in the change and will continue in their ministry. Seventy-five of the chaplains are expected to leave on August 15 and the remainder by the end of the year. As the result of these developments leaders of the Church of India, Burma and Ceylon are holding talks which, it is expected, will lead to a reorganization of the Church.

Russia Criticized

Oslo (RNS):—The Rev. Rudolf Kiviranna, Lutheran pastor from Estonia who is now working with the YMCA in Stockholm, was given a prominent place in the program of the World Conference of Christian Youth, which ended its sessions here on July 31. Mr. Kiviranna in recent months has been sending anti-Soviet material to the editors of religious journals in the United States and other countries. His address here followed that line.

Another speaker was Alexandra Benchendorff, a worker for the YW CA in Hamburg, who told the conference that many Russians now in displaced persons camps in Europe "had lost their nationality and become stateless people at a time when the Russian nationality and former station in life had placed them in danger."

Gandhi Hits Disunity

Bombay:—Mahatma Gandhi declared at a prayer meeting here that "Christ came into the world to preach and spread the gospel of love and peace, but what his followers have brought about is tyranny and misery. Christians are taught in his name to 'love thy neighbor as thyself' but they are divided among themselves."

In reply to a question he stated that Christian foreign missionaries will be free to remain in India now that the country is an independent state, and also that Indian Christians will be at liberty "to occupy high official positions in the Indian Dominion."

Consecration Date Set

New York:—The Rev. Horace W. B. Donegan will be consecrated Suffragan Bishop of New York at the Cathedral of St. John the Divine on October 28th. Presiding Bishop Henry K. Sherrill will be the consecrator, with Bishop Gilbert of New York and Bishop Manning, retired Bishop, the co-consecrators. Bishop Norman Nash of Massachusetts and Bishop Stephen F. Bayne of Olympia will present the newly elected Bishop. Bishop Hobson of Ohio will preach

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the sermon. Bishop Gardner of New Jersey will be the litanist. Attending presbyters will be the Rev. Harold H. Donegan of Hartford, brother of the candidate, and the Rev. James A. Paul, vicar of Holy Trinity, a chapel of St. James Church where the Bishop-elect has been rector for a number of years.

Bishop Gribbin Resigns

New York:—Bishop Robert E. Gribbin of Western North Carolina has sent his resignation to the Presiding Bishop for action at the meeting of the House of Bishop this fall. He is several years under the retiring age but resigns for health reasons.

Visits Alaska

New York:—Ellen B. Gammack, personnel secretary of the Auxiliary, is making a tour of mission stations in Alaska. She sailed from Seattle on August 2 for Seward, with stops at Ketchikan, Juneau, Cordova and Valdez. She will leave Fairbanks for Seattle by plane on August 29th.

Dr. Wood Dies

New York:—Dr. John W. Wood, who retired in 1941 after more than forty years as head of foreign missions of the National Council, died here on August 7th. He was 81 years old on August 4th. Besides being an authority on missions, he was a strong supporter of laymen's work. As a young man he was a layreader at St. George's, New York; was general secretary of the Brotherhood of St. Andrew, laymen's society, for a num- of years; was one of the organizers of the Laymen's Forward Movement; and was active in the Church Army.

Work In Liberia

New York,:—Shortly after his separation from the U. S. Army, Fenton B. Sands volunteered for work as an "agricultural missionary" and was sent to Liberia. After nearly ten months of work he has made a detailed report of progress to the Overseas Department of the National Council, which, the Department officers believe is illuminating to the Church people at home whose ideas about the service and duties of an agricultural missionary are decidedly vague.

Mr. Sands said that his work "has surpassed all my expectations. I find it extremely interesting and exciting. Every day brings new adventures and a firmer conviction that our work is going to be a success. The need for it is so great."

"After I arrived here," Mr. Sands continued, "I was amazed at the existing conditions. The absence of the necessities of life is manifested in a high percentage of undeveloped minds and bodies. One thing that is quickly noted is the need for nutritious food.

"The most difficult task has been getting organized and getting our farm into operation. We first had to clear the land, with nothing but hand labor. Using such primitive means as a cutlass and an axe, it was impossible to clear as much as I had hoped to. However, we managed to clear some 35 acres. We were able to plant several acres of corn, peanuts, cassava, eddoes and a five-acre vegetable garden with snap beans, lima beans, cucumbers, tomatoes, onions, cabbages, turnips, peppers, egg plant, radishes, cantaloupes and collard greens. I am trying several varieties of these vegetables, to determine the most suitable for the climatic conditions here. We are making progress in insect pest control.

"Our chicks are almost nine weeks old." (This refers to 400 baby chicks bought in the United States recently and flown to Liberia with the loss of only two.) "Since their arrival everyone has been following their progress. Most of the natives are interested because they have never seen chicks in such large numbers and without the mother hen.

"We are now in process of building pig houses for the pigs we expect shortly. The only cattle we now have

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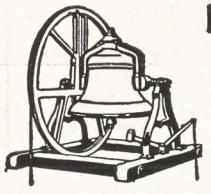
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"My wife who has been acting principal for Julia C. Emery Hall, has found her work interesting and absorbing. The school is greatly in need of reorganization in order to come up to American standards, and that is what she is working at. She has been trying to inspire the girls with a sense of pride in themselves, their school and their scholastic achievements, and to foster the spirit of competition in order to encourage them to do their best. She has attempted also to make the girls aware of the important role that womanhood plays in society and in the development of their country. Results so far have been encouraging. We have been surprised at the interest the womenfolk are showing in the prospective home economics building that is to be erected.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. HELEN A. COOK
Churchwoman of Washington, D. C.

The evangelical trends of Time and Life magazines since the conversion of Mrs. Claire Booth Luce to Roman Catholicism is worth following. I call your attention to what seems to be an insidious attack by the Catholic hierarchy upon the scientific field of psychiatry. Last spring in her series of articles in McCall's, Mrs. Luce discussed her disappointing experiences with psychoanalysis. After reading these articles I heard several of my less discriminating friends make disparaging remarks about psychiatrists in general.

Three weeks ago Life carried an editorial entitled "Science and God." In it were several remarks directed against psychiatry.

Now comes the resignation of Dr. Frank Curran, chief psychiatrist at St. Vincent's Hospital, New York, because, to quote the Herald-Tribune, "of the failure of the hierarchy here to clarify or repudiate the recent reported attack on the whole field of psychiatry by Msgr. Fulton J. Sheen."

Being composed of human beings, the field of psychiatry is not above reproach and should be open to criticism the same as any other branch of science. However since the general public is not yet informed as to the value that lies in the mental hygiene movement, it would seem that such criticism is not of benefit to the public good. This series of incidents reminds me of the assertion of Philip Wylie in his book "Essay on Morals" to the effect that any power, either religious or political, that regiments the human mind away from its evolution in social betterment, should be removed.

To me the answer to this does not lie in religious intolerance or the ways of the Klan. Rather it lies in a more unified, militant Protestantism; a more modern and enlightened Christianity.

Congratulations to THE WITNESS for shaking off some of the mothballs and coming to grips with life. I refer in particular to such columns as "Religion and Health," "Strategy and Tactics" and the "Living Liturgy."

* * *

MR. WILLIAM E. HARRIS
Layman of Cambridge, Mass.

I always enjoy THE WITNESS. I like very much the contributions of Bishop Ludlow, which are always very sound. So, I want to congratulate you on publishing his "The Salaries of Clergy" (July 24). There is something exceedingly ridiculous about a Church which underpays its missionaries and overpays its fashionable rectors.

It does not seem right in a world where many persons are starving, for a rector in one parish to live in a rent-free house, enjoy a two months' vacation and draw an annual salary far in excess of the earnings of many of his parishioners, while in another parish another man struggles to hold body and soul together and lacks the material resources to carry Christ's message to the people surrounding him. Yet this is not an uncommon disparity in the Episcopal Church. In some parishes the rector's salary almost equals the total amount given in pledges to missions.

The only reservation I would make to Bishop Ludlow's thoughtful and fair article would be to point out that the cost of living does vary in many areas, and this should be taken into account. But this does not lessen Bishop Ludlow's point regarding the inequity of the present salary system.

* * *

MISS A. C. DUTTON
Churchwoman of Boston

The article by Mr. Herschel V. Johnson on The Ethical Foundations of the United Nations (WITNESS July 24) was excellent. His plea for the wide backing of the UN by the American people should be taken to heart, for it surely is true that it offers the one hope for peace in our day. I do not see how anyone could possibly disagree with Mr. Johnson's words. What does concern me however a great deal, as I follow the doings at Lake Success, is the determination of our own country to indulge in unilateral action. To act independently of UN in Greece and Turkey surely is not strengthening the United Nations. And for us to announce to the world that we are for peace in China when we send the nationalist government there millions and billions in arms, just doesn't make sense. Neither am I made proud of my country when I read that Dutch soldiers who are shooting the people of Indonesian were trained in the United States and are supplied largely by us. It is quite understandable under the circumstances if the people of Indonesia refuse to accept the U.S. as an arbitrator.

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The WITNESS

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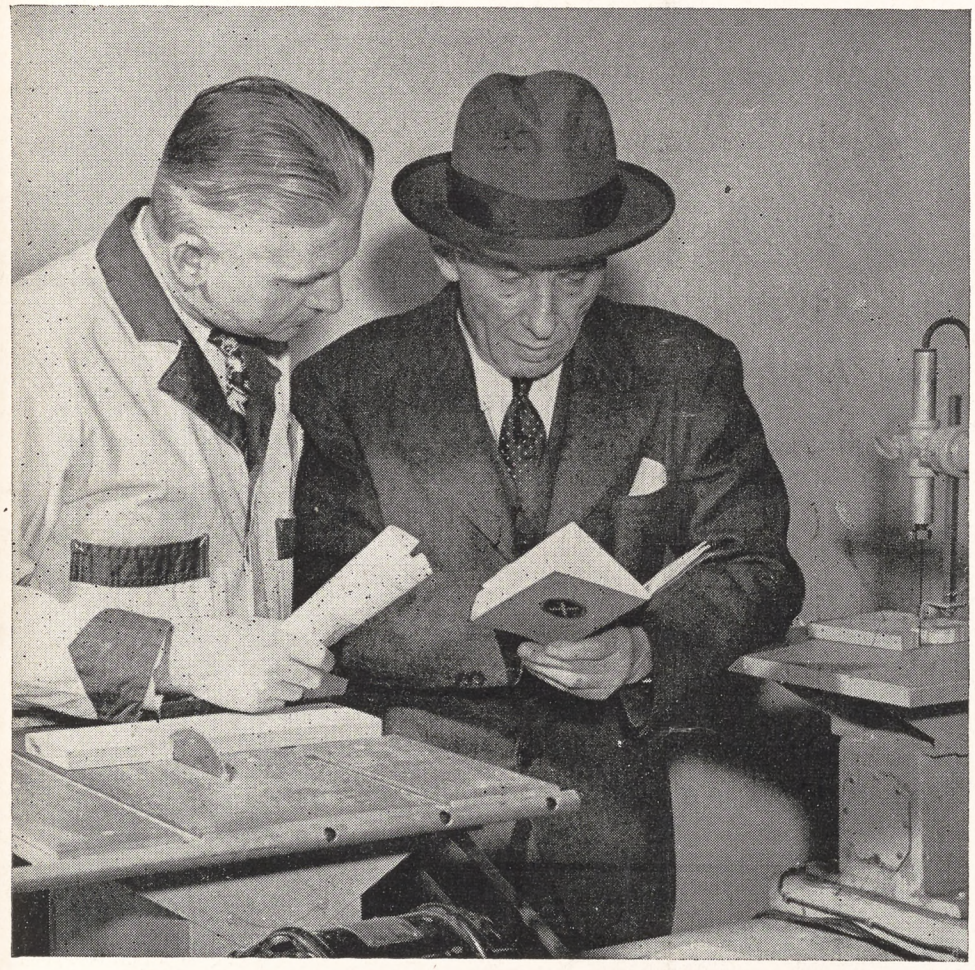

SEPTEMBER 4, 1947

BROTHERHOOD MEMBERS DO THEIR JOB IN SHOP, IN SCHOOL & COMMUNITY

The B[illegible]erhood of St. Andrew

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For Christ and His Church

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SEPTEMBER 4, 1947
Vol. XXX No. 32

Clergy Notes

BAILEY, LEWIS J., formerly rector of Christ Church, Seattle, Wash., is now vicar of St. John's, Kirkland Wash.

BALCOM JOHN M., formerly in charge of St. Timothy's, Tanacross, Alaska, is now in charge of St. John's, Holbrook, Mass.

BAMBACH GEORGE F. retired as rector of St. George's Schenectady N. Y. on Sept. 1.

GREENE, ROBERT L. JR., assistant at All Saints, Atlanta, Ga., has accepted the rectorship of St. Luke's, Worcester, Mass., effective September 21.

GUINNESS, GEORGE G., formerly rector of St. James, West Hartford, Conn., is taking a year for relaxation and study before considering other work.

HALL, RAYMOND S., director of the Seamen's Club of Boston, has been appointed director of the Seamen's Church Institute of New York.

HARRISON, L. CARTER, formerly rector of Emmanuel, Brook Hill, Va., is now in charge of St. Paul's, Altus Okla.

KELLEY, HAROLD H., director of the Seamen's Church Institute of New York, has been granted a leave of six months to visit similar institutes in England and Europe.

LEE, FREDERICK C., retired as rector of St. Andrew's, Rochester, N. Y. on Sept. 1.

PIERCE, DANA U. formerly in charge of St. Paul's, Farrell, Pa., is now rector of St. Paul's, Staten Island, N. Y.

SAVOY, JAMES E., rector of St. Thomas, Plymouth, Indiana, has accepted appointment as chaplain of Canterbury College, Danville, Indiana.

WHITEHEAD, C. BURNETT, rector of St. John's, Mason City, Iowa, died on August 7 following a long illness.

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CHRIST CHURCH CATHEDRAL
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Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
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Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
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Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A. M.

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Communion—Daily at 8 a.m.
at 7:30 a.m.
ys and Fridays 10:30 a.m.

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VOL. XXX. No. 32

The WITNESS

For Christ and His Church

September 4, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Brotherhood of St. Andrew A Vital Organization

From a Humble Beginning It Has Developed Into Effective Movement of Men and Boys

By William J. Haas

Baltimore:—On St. Andrew's Day, 1883, twelve young men, with the approval of their rector, the Rev. W. H. Vibbert, and inspired by Mr. James L. Houghteling, agreed to follow the example set by St. Andrew in bringing his brother, Peter, to Christ. In order to accomplish this purpose effectively they adopted two rules: the Rule of Prayer and the Rule of Service. Soon they became a spiritual force in the parish. Their action was emulated by groups of young men in other parishes of the Church and by 1886 the Brotherhood of St. Andrew became an organized dynamic force in the life of the Church. It was incorporated by an Act of Congress, and now functions as a national organization under a charter signed by the late President Theodore Roosevelt, dated May 30, 1908.

The Brotherhood of St. Andrew is an association of organized groups of men and boys within the Church who have banded themselves together on the basis of the two Brotherhood Rules, and who desire to have fellowship with, and seek help from, one another as they face unitedly the urgency to "spread Christ's Kingdom among men, especially young men."

From its beginning the work of the Brotherhood of St. Andrew has been in, with, and for the Church. It does not exist to propagate itself as an organization, but rather to revitalize the spiritual life of the laity of the whole Church and arouse and mobilize them to greater personal effort for Christ and His Kingdom.

Typical of such efforts is the annual Advent Communion for men and boys. This service was first sponsored by the Brotherhood chapter of the Church of the Epiphany in Pittsburgh, Pa. in 1893. Recognized as a stimulant to the work and worship of the laymen in a parish, others followed the example. Today this service is observed throughout the Church with many thousands of men and boys joining in the corporate act of dedication of self at the beginning of our Church year.

The Washington's Birthday Communion, also held in many dioceses, and in Long Island the occasion of an impressive gathering of thousands, further develops the strength of the laity, while events such as the Jamestown-Williamsburg Pilgrimage to commemorate the first Eucharist held in America, renew appreciation to our great heritage.

The Brotherhood of St. Andrew has participated actively in the Church's program. Its members have visited the stranger, the sick, the indifferent, the unfortunate in hospital or prison. Brotherhood men have labored to increase Church attendance and to bring men to Baptism, Confirmation and the Holy Communion. In its long life, the Brotherhood of St. Andrew has developed a veritable army of lay readers and candidates for the Christian ministry.

A structure is only as strong as the foundations upon which it rests. The Brotherhood of St. Andrew's program and work rest upon the twin foundation stones of personal prayer and personal service. While these rules make explicit the importance of the individual in the work of extending the Kingdom, the chapter unit is the normal basis of operation in the parish.

Any group of two or more baptized men or boys may band themselves together as a chapter, and affiliate with the national organization. Their program of work is determined by the needs of their parish and the direction of their clergy. The two Rules bring the Brotherhood ideal down to the level of the individual member's life by guiding him into the practice of daily prayer and using his personal influence wherever he can in leading other men and boys nearer to Christ through the Church.

The Brotherhood of St. Andrew provides a working method for those men and boys of the Church who desire in and through their lives to reach out beyond the observance of a formal church relationship to touch other lives that they, too, might share in the work and blessings of the Church's life.

The many years of effective service given by the Brotherhood of St. Andrew to the Church have demonstrated that the two Rules of Prayer and Service are basically sound.

If Christianity is a way of life, then in practice we have not only chosen a particular way, but have accepted, in our choice, the requirement of Christian direction; that is we must move ourselves along the chosen way as against the many ways rejected. The degree to which we try to apply these Rules deliberately in our conscious actions largely determines our effectiveness as Christians.

Every time we apply these Rules they direct our thinking and action along specific Christian lines. Do this often enough and they become fixed habits in our nature. In using these Rules as "direction finders" every day, we not only acquire the habits of prayer, but actually find ourselves growing in Christian experience.

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

Earnest prayer, individual and corporate, is the basis of all successful work for Christ and His Church. It is in prayer that a man or his chapter is being charged like a battery. At work (by the Rule of Service) the power is being transmitted.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through his Church.

The Rule begins with us right

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where we are, Ours may be the opportunity of some simple, seemingly unimportant, bit of work. But whatever the job at hand, it takes on renewed significance for us when the doing of it is directed by the desire and intention to make that act count for something in bringing in the Kingdom of Christ. Applied to the individual, the Rule is very explicit —"to make at least one earnest effort each week to lead some man nearer to Christ through His Church." This means that the individual member is always keeping himself alert to opportunities to use his influence, persuasion, example, or whatever circumstances, to "lead some other man nearer to Christ." This is not restricted to any particular time or place but it is a daily and continuous urgency.

While the Brotherhood of St. Andrew is an organization for laymen, the full support and cooperation of the clergy in the area in which it operates is desired and sought after so that it might serve most effectively. A parish chapter may be organized only with the full approval of the rector.

No chapter runs on its own steam. The work of the Church, from the Brotherhood of St. Andrew angle, is a cooperative endeavor of the clergy and laity. There are distinct responsibilities that belong to each, but the work of the Kingdom is a joint obligation. The Brotherhood chapter in a parish cannot take the place of an ordained clergyman any more than an ordained clergyman can take the place of the laity. Praying lay workers working in close association with a consecrated clergyman is an unbeatable combination for extending the Kingdom of Christ.

The clergyman of any parish or mission in which the Brotherhood of St. Andrew is working should find in his Brotherhood chapter an organized body of men to supplement his personal pastoral duties, waiting and ready to assist in achieving the thing of prime importance, winning men to Christ through his Church.

Clergymen should give definite assignments to their chapters. Where wise lay leadership is chosen and diligent direction given by the rector, the Brotherhood of St. Andrew chapter, regardless of size or experience, can be a dynamic factor in the life of the parish in which it operates.

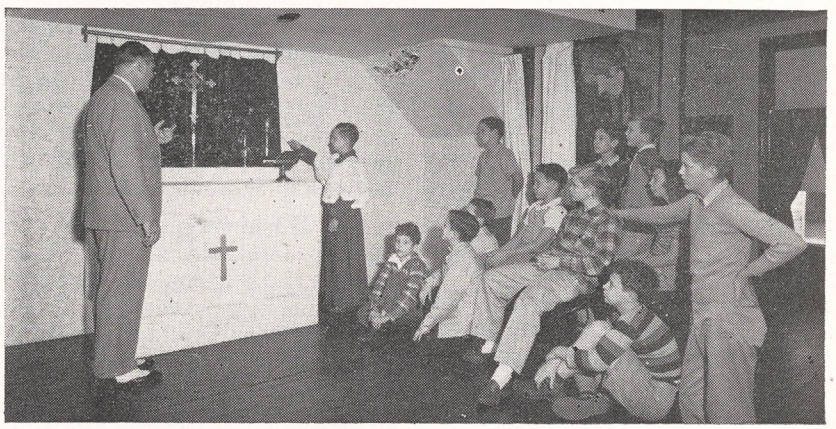
The Brotherhood of St. Andrew is a co-operating agency of the National Council of the Protestant Episcopal Church, and the House of Bishops has appointed a committee of seven bishops to serve as a channel of communication, conference and cooperation between the Brotherhood and the general Church.

There are Brotherhood chapters and members in practically every diocese and missionary district in the United States, as well as in Canada, the British Isles, West Indies, Central America, Brazil, New Zealand, Australia, China and Japan.

Nationally, as well as locally, the Brotherhood of St. Andrew is a constitutional, representative democracy. Legislation is by vote of its National Convention. The Council is the administrative body, elected by the National Convention and by the Assemblies, as provided in the Constitution.

The Council elects its officers, consisting of a president, several vice-presidents and a treasurer (who are business and professional men serving without salary), and one or more secretaries who are part of its employed field and office staff. The Executive Committee, consisting of the National officers and other members selected from the Council, acts ad interim between meetings of the Council and the Convention.

The National Headquarters are located at 105 West Monument Street, Baltimore 1, Md.



The Junior Chapter at St. Andrew's, Tampa, Florida, being instructed by their counsellor, Morton O. Nace

OLD CONTROVERSY REVISED

Boston:—Gov. Bradford of Massachusetts has been petitioned by 150 Americans to approve the erection on Boston Common of a memorial bas-relief to Nicola Sacco and Bartolomeo Vanzetti, who were executed twenty years ago for murder. Among those sponsoring the project are Bishop Scarlett of Missouri, former Governor Lehman of New York, Chancellor Robert M. Hutchins of the University of Chicago. The petition to the governor states that "thoughtful opinion" the world over regards that the two men were innocent of the crime for which they were electrocuted.

DR. A. W. TUCKER IS HONORED

Shanghai:—Thirty American and Chinese doctors shared in the celebration of the 64th birthday of Dr. A. W. Tucker who has been chief surgeon at St. Luke's and St. Elizabeth's hospitals here since 1906. He has also been professor of surgery at the medical school of St. John's University for the same length of time. The celebration took the form of a dinner and reception, with the announcement that 100,000,000 Chinese dollars ($5000 in U.S. money) was being raised to establish a chair of surgery in the medical school in Dr. Tucker's honor.

MARRIAGE CLINIC IS BACKED

Richmond, Va. (RNS):—The ministerial union of this city has donated $1,800 to help operate a premarriage and marriage counseling service, established recently by the community council. It is the first community effort to halt the rising divorce rate through preparation for marriage.

WILLIAM RICHARDS TO PUERTO RICO

New York:—William L. Richards, for many years on the staff of the National Council, has accepted appointment as head of St. Joseph's Agricultural School in Puerto Rico. He is to sail with his family on September 19th.

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The Brotherhood of St. Andrew Commended By Leaders

Number of Bishops Write of the Important Role Being Played by This Organization

Baltimore:—What a number of leaders of the Church think of the Brotherhood of St. Andrew may be gathered from the following letters received at the office of the organization here:

The Brotherhood of St. Andrew offers to the laymen of the Church a challenging and comprehensive program for the extension of the Kingdom of God. The emphasis is placed not primarily upon entertainment or recreation but upon the central truths and practices of the Christian faith. This emphasis meets the tragic need of our generation. The appeal will reach thoughtful men who will respond to the call of Christ and of the Church in the consecration of their lives.

—The Rt. Rev. Henry K. Sherrill
Presiding Bishop

The Brotherhood of St. Andrew deserves the enthusiastic support of everyone concerned with the progress of the Episcopal Church. During the short time in which I have been concerned with the administration of the missionary work of the diocese of Michigan I have become convinced that the fundamental problem of the Church is lack of man-power. If we had the men we would be able to grasp the great opportunities that are offered to us. We need desperately the ministry of the laity—hundreds of men who will teach, witness, and evangelize. The Brotherhood is concerned with the training and the organizing of these men. It leads them deeply into the life of prayer and then sends them forth in service.

I could give many examples of what the Brotherhood has accomplished, but I will confine myself to one. A mission church, closed for many years, was recently reopened. It now has a new organ and plans are being made for redecorating. It was dead and now it is alive again. Who is responsible? A young layman who is a member of the Brotherhood of St. Andrew.

—The Rt. Rev. Richard S. Emrich
Suffragan Bishop of Michigan

It gives me much pleasure to bear witness to the value of the Brotherhood of St. Andrew in the life of the Church. I became a member in 1887 while I was still a student in the University of Pennsylvania and it gave me opportunity to attend meetings in Holy Trinity Church at which many important subjects were discussed relating to Christianity and its application to the everyday lives of people. Also, it was most helpful in giving me opportunity to speak to others about what I had found. It helped me to arrive at a conviction, which has been a lifelong one, that no one has any real religion until he is willing to share it with others. To pray daily for the spread of Christ's Kingdom and to ask other people to come to Church with you seem to me to be fundamental to the life of any members of the Church. It was the way that Christianity started in the early centuries and was the cause of the Church's rapid growth.

Times have changed and the Churches have drawn away from old types of evangelism; however, what we need today is evangelism of the personal type which carries the Gospel into every area of our complex social, political, and economic life. The Brotherhood should, in my judgment, recruit men who are leaders, have courage, and above all a deep loyalty to the Church and to her ways. Men's clubs are well enough, but we need an organization with the aims of the Brotherhood to be at work for Christ in God's world.

—The Rt. Rev. Wm. P. Remington
Suffragan Bishop of Pennsylvania



Alvin S. Loving of Miller High School, Detroit, leads one of the discussion groups when the Michigan Assembly of the Brotherhood of St. Andrew mobilized 300 men to discuss world peace

For thirty years I have been in personal touch with the Brotherhood of St. Andrew, and have found it a great help everywhere in the life of the Church. Its aims are a challenge

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to reality in the spiritual calling of a disciple, its accomplishments are of lasting worth, and its opportunities dependent on our loyalty to the Master.

—The Rt. Rev. William L. Essex
Bishop of Quincy

The College of Preachers has had the privilege in recent years of entertaining the Brotherhood of St. Andrew on several occasions. It certainly constitutes a unique fellowship of laymen within the Church—loyal to its corporate life and eager to appropriate its riches of liturgy and doctrine. During the past Lenten season, a group of laymen gathered from the parishes of the local diocese, but sponsored by the Brotherhood, has met weekly at the College of Preachers, and, under the guidance of Bishop Dun, studied the fundamentals of the Christian faith. The experience, according to the testimony of the group, was richly rewarding. It could become a model for adult religious education groups among laymen over the entire Church. Certainly the Brotherhood deserves much credit in stimulating this type of evangelism.

—The Rev. Theodore O. Wedel
Canon, College of Preachers

Forty-one years ago I was privileged to become a member of the Junior Brotherhood of St. Andrew, at Memorial Church, Baltimore, Maryland, and throughout all of these years I have always continued my membership and interest in the organization of men and boys.

I feel that great influence was brought to bear upon me by my association in this form of Church life as a young boy upon my decision to enter the priesthood of the Church. In the twenty-nine years I spent as rector of two parishes I was truly privileged to have groups of laymen, primarily young men, who accepted in a definite form the obligations of their confirmation and by their honest prayers and their sincere, regular efforts shared with me in the great privilege of bringing many boys and men to baptism, confirmation, church school and to church worship.

It is my hope that within my diocese of Louisiana many groups of laymen will accept the challenge of such definite prayer and work and worship and in each congregation will form a nucleus of consecrated men to share with their priest in revitalizing and evangelizing the lay power of this, our great Church. No other organization of men has such a definite program and such a clear cut plan for winning men to the Kingdom of God. I pray that God's blessing will be ever upon this great organization and that it will grow both in quality and quantity and continue strengthening the life of our great Church.

—The Rt. Rev. John L. Jackson
Bishop of Louisiana

During its long history the Brotherhood of St. Andrew has steadfastly held to its one great aim or objective, which is to win souls for God through his Church. The opportunity thus to serve has never been more urgent than at the present moment in the history of the Church.

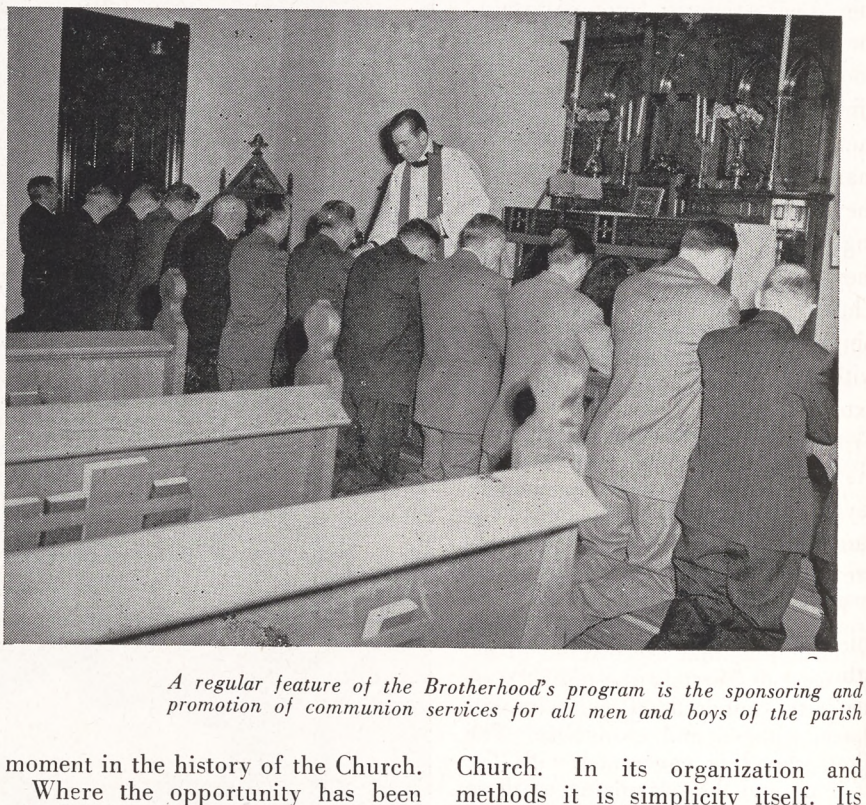
Where the opportunity has been seized through the faithful and loyal efforts of the men and boys of the Brotherhood, the accomplishments of the Brotherhood speak for themselves.

—The Rt. Rev. John Thomas Heistand, *Bishop of Harrisburg*

The Episcopal Church is gaining a new awareness of its responsibility for the extension of the Christian fellowship. We are realizing that any program of real evangelism demands consecration and work on the part of every member of the Church. Laymen, speaking of the things in which they believe and inviting others to share the privileges of the fellowship, are a vital force in telling the good news. Members of the Brotherhood of St Andrew, consecrated and loyal, are a natural spearhead for any program for evangelism such as the Church is now undertaking. It is a challenge which calls for real men with real vision.

—The Rev. Arnold M. Lewis
Executive Director, Presiding Bishop's Committee on Laymen's Work.

The Brotherhood of St. Andrew has had a long and honorable history of more than half a century in the Episcopal Church in this and in other countries. In China and Japan, the Brotherhood is one of the most useful agencies there is in leading men and boys to Christ and the Church. In its organization and methods it is simplicity itself. Its purposes are in line with the best apostolic and Christian tradition.



A regular feature of the Brotherhood's program is the sponsoring and promotion of communion services for all men and boys of the parish

A very small group of men in any parish can form a chapter. It is better that a chapter be on the small side, rather in the nature of a cell. The work of the members of the chapter is to pray daily that God's Kingdom may come and to make an honest effort each week to bring some man to Christian worship in the Church. This is in line with what St. Andrew did in bringing his greater brother St. Peter to Christ. It is truly an apostolic method.

Men's organizations have come and gone. Men's clubs have risen and fallen, but the Brotherhood has persisted and is working today.

—The Rt. Rev. Robert B. Gooden
Suffragan Bishop of Los Angeles

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EDITORIALS

The Brotherhood Serves

THE Brotherhood of St. Andrew looks to the future. How can this organization of men and boys best serve the Church?

The answer is quite simple—by following the example of our patron saint. In St. John 1:41 we have the verse that is the basis of the work of the Brotherhood of St. Andrew. "He first findeth his own brother Simon and saith unto him, 'We have found the Messiah' . . . and he brought him to Jesus."

Like Andrew, we seek out and try to bring to the Master others who may become the Peter of the Church of tomorrow. In this search the Brotherhood of St. Andrew employs all techniques. Beginning with the youth we urge them to attend summer camps sponsored and manned by our members where they may be exposed to the daring of true Christianity, where they may catch the vision of the Church's task and where we may bind them together in a force with a common objective—the extension of Christ's Kingdom. From these camps have come many of our bishops, priests and lay leaders who look upon their camping days as the time of their great decision.

In schools and colleges, in missions and parishes the Brotherhood of St. Andrew seeks to bring men and boys into a self-determined but closer relation with their Master. In our leadership conferences we afford the questioning young man a full opportunity for self-examination and analysis. The conferences, lead and guided by a consecrated priest, draw out the doubts and confusions of the searching mind and fuse the hesitancies into determination. The participants are no longer "ashamed to confess the faith of Christ crucified" and tend to become faithful soldiers and servants.

The Brotherhood chapter meetings further stimulate the members. Laymen, meeting with their rector, consider prayerfully the spiritual needs and opportunities about them, determine upon a solution and start to work. The director of the chapter assigns to each member a portion of the work to be done, for which he is responsible and on which he reports at the next chapter meeting. Progress results from this simple matter-of-fact procedure and those taking part realize that the Rules of Prayer and Service are not vague theories but dynamic forces.

Rules of The Brotherhood of St. Andrew

THE RULE OF PRAYER

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

THE RULE OF SERVICE

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

In St. John 6:8, we have a further example set by St. Andrew. Here is the story of the feeding of the five thousand. It was Andrew who sought and found the small means of feeding the multitude. He presented to our Lord the lad with the five barley loaves and two small fishes. And the miracle took place. We of the Brotherhood of St. Andrew try to follow that example. We have little ourselves, but what we have found we bring to the Master for his blessing and use.

We heard of the heavy load that Bishop Harris carries in Liberia—how the natives found the results of their work at the church farm discouraging and difficult. The cause was inbreeding of stock and the need was new blood lines. So this spring we flew 400 baby chicks to Bishop Harris that his poultry might be reinvigorated. As additional contributions are received we will send young turkey poults and arrange for the purchase of new blood lines in their piggery and cattle farm. We believe this to be practical Christianity—to bring our little to the Master that he may bless and multiply it.

Again, we have sent vegetable seeds to Lt. Col. Paul Rusch in Japan that he may distribute them to the Japanese people that they might raise their own food. The amount we shipped this past winter will be expanded many times as thousands of our members and friends join in another expression of practical Christianity.

Another major emphasis is the support in Kumming, China of our beloved brother and Bishop, the Rt. Rev. Quentin K. Y. Huang. He has told thousands the thrilling story of his diocese, his need and his opportunities. The Brotherhood of St. Andrew has pledged him a church and school at a cost of $25,000. This fund has already grown to a sizeable amount. It is an expression of love for and faith in a man who faces almost impossible tasks with serene confidence in his Master.

We believe that our gifts to these projects will through the miracle of faith not only feed thousands but bring the stones with which the Church throughout the world must grow. The Brotherhood

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of St. Andrew follows the example of St. Andrew. Knowing our own weaknesses and shortcomings, we strive only to serve by bringing others to Christ that they may become greater and stronger members of the Church of tomorrow.

—Samuel S. Schmidt
President, The Brotherhood of St. Andrew

The Brotherhood Past and Present

by James L. Houghteling

Son of the Founder, past-president, and vice-president of the Brotherhood of St. Andrew

THE Brotherhood of St. Andrew was founded on St. Andrew's Day, 1883. For over sixty-three years it has been a recruiting agent for the lay manpower of the Church and has traveled far and wide in its chosen work of "Spreading Christ's Kingdom among men." The milestones of its journey have been its National Conventions, of which there have been fifty in all.

In the present article I have considered the Brotherhood, past and present, from the viewpoint of a few fond recollections of past National Conventions.

I was not invited to the first National Convention of the Brotherhood, because I was just fourteen days short of my third birthday on the afternoon of October 23, 1886, when eighty-five delegates, representing twenty-seven chapters from twelve dioceses, met in Apollo Hall, Chicago, on a truly historical occasion. But I often heard my father, the founder of the Brotherhood, tell about it.

The Convention was short and to the point, consisting of a business session on Saturday afternoon to adopt a national constitution, then a dinner at a convenient restaurant, and an inspirational meeting in a nearby assembly hall; with, of course, a Corporate Communion on Sunday morning. As the finances of the youthful organization were none too robust and as the General Convention of the Church was in session in Chicago at the same time, my father had arranged with the House of Bishops for an early adjournment on Saturday afternoon, so that the Brotherhood could use Apollo Hall free of charge.

Unfortunately the bishops became involved in a long debate and forgot to adjourn. So eighty-five eager young laymen were obliged to stand around the lobby of the hall, while the clock ticked off the precious minutes and the episcopal argument went on and on. Finally Bishop Potter of New York came out of the hall and stopped to ask who all these young men were. And when he was told he turned, hurried back into the hall and interrupted the debate to move that the House of Bishops adjourn and give the Brotherhood of St. Andrew a chance.

My own first experience of a Brotherhood convention was in 1892 at Boston. I was just short of nine years old at that time and with my older brother was appointed a convention page, whose duty it was to sit on the steps of the platform and carry messages from convention officers to various delegates. In this duty I was greatly helped by the fact that as my father's son I had had many home contacts with the convention leaders—such friendly souls as its chairman, Dr. Will Sturgis;



A recent dinner of the chapter of the Brotherhood of St. Andrew at the University of Florida

our able general secretary, John W. Wood; Philadelphia's leading delegates, G. Harry Davis and George C. Thomas; such field workers as Arthur S. Lloyd (afterward a beloved bishop of the Church) and Harry Sill; and stalwarts of the National Council such as Charles James Wills, William R. Stirling, Hector Baxter, Frank Holmes, John Locke and a host of others.

I wish that space would permit me to be reminiscent about other conventions which I attended at Philadelphia, Providence, Buffalo, Cleveland, Pittsburgh, Milwaukee, St. Louis, Memphis, New Orleans, Nashville, Atlanta—to name only the cities which spring instantly into my memory; or about splendid country conventions at Sewanee, Hobart College, Howe School and other rural spots.

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A Brotherhood convention, however, is only a Brotherhood by-product, not an end-product. It is a recording device for summing up and assessing the past and current work of the organization—a measuring device for calculating the impact of the Brotherhood's work and program on the young-man-power of the Church—and an exchange device for pooling the valuable experience of individual groups for the benefit of all. It is an occasion for Brotherhood members to consult together and ask themselves such vital questions as the following:

Why are we today numerically weaker than we were, say, in 1892, or 1907, or 1920? Why, on the other hand, have we survived some of the leaner and more difficult years between, in which other layman's organizations have silently folded their tents and disappeared?

ONE of the reasons for the Brotherhood's longevity is, I am convinced, the simplicity and soundness of its spirit and method. Its simple aims and methods are the sum and substance of the Brotherhood in 1947 as they were in 1887. We have never changed or diluted our rules of prayer and of continuous personal work and service in bringing men and boys nearer to Christ through his Church. Almighty God has blessed our efforts to the full extent by which we have been persistent and faithful in fulfilling our solemn commitments; and his blessing has not been limited by our limitations, but has reached far beyond them through the achievements of a host of men and boys whom we have succeeded in leading through the portals of his Church.

If we should go back through the records of the Brotherhood and from them should compile a statistician's graph of the effectiveness of our program, based on annual reports of chapter activities and membership, I believe we would find that the Brotherhood's progress—like a good many other things in life—can only be portrayed graphically as a series of wave-outlines of varying height.

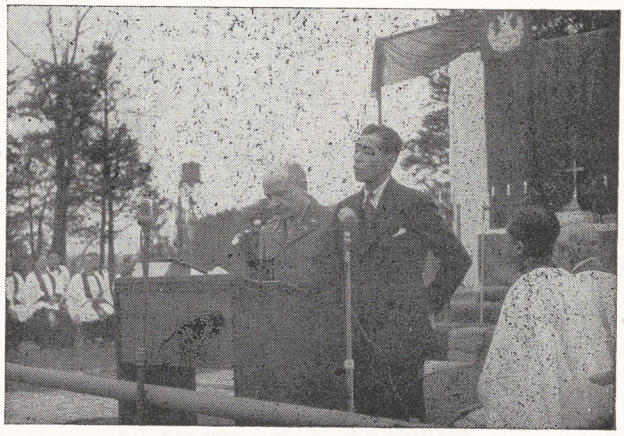
Our history has undeniably been one of ups and downs, rather than a steady upward progress. For our first fifteen years the curve of such a graph would mount steadily, until it showed a body of approximately 1,500 active chapters and a membership somewhat in excess of 10,000. Then toward the turn of the century there was a slump which, I well remember, greatly worried the Brotherhood leadership of those days. Then the upswing of the curve was resumed fairly steadily until this country entered the first world war, when grave new problems confronted us.

The second half of the Brotherhood's history has in general followed the pattern of the first, although we have never recovered a part of the ground which we held at the top of our first tremendous upswing.

And now we have passed through the vast difficulties of the second world war—in which so many of our members were scattered to the uttermost parts of the earth in the service of their country. Our plotting statistician would have to use the lower dip of a descending curve to depict the valiant but none-too-successful efforts of our depleted chapters during the war—although a few chapters and the members of our field did outstandingly good jobs in the army camps and among the armed forces.

But those difficulties are now past and gone; and, to judge from the spirit of many of our veterans newly returned to civilian life, we have every reason to believe that the wave-curve of our progress is again rising.

Our problem is always a problem of leadership.



Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan, summarizes Lt. Col. Paul Rusch's address at the St. Andrew's Day service on the grounds of bombed-out Central Theological College, Tokyo

When Jesus the Son of God came to earth to save mankind, his incarnation taught humanity many lessons; but none more vitally important than the great truth that, under most circumstances, men and women need human leadership to show them the path to God. The whole history of Christianity has been one long story of consecrated human leadership inspired by the acts and teachings and love of Christ Jesus.

The sixty years of the Brotherhood's existence have been a part of this pattern. We try to find and to bring to Jesus our brother or our familiar friend, as St. Andrew and his companion St. Philip did on Jordan's bank in the days of the Baptist; and if that brother chances to be Simon Peter, a natural leader or a trainable leader, then the wave of our progress rises.

The young men who first organized the Brotherhood in the 1880's and 1890's were far from being Biblical saints; but they had caught a true vision

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The PRICE of FAILURE



YOUR OFFERING AND
YOUR PARISH OFFERING
ARE NEEDED

PRESIDING BISHOP'S FUND

OFFERINGS MAY BE SENT THROUGH YOUR PARISH OR MAILED DIRECTLY TO

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The REWARD of SUCCESS

UD FOR WORLD RELIEF

TO VIS B. FRANKLIN, JR., TREASURER, 281 FOURTH AVENUE, NEW YORK CITY

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of the purpose of Jesus Christ and of the power of his grace, which turned them into real leaders of men. With time they were scattered; and then a new generation of leaders had to be found and trained—though not without some gaps—to take their places; and after the second generation, a third. In waves their achievements rose and receded and rose again.

In my younger days I used to worry about this ebb and flow of Brotherhood chapters. But, on the other hand, I was encouraged to notice that many of the principal activities of the dioceses and of the national Church were manned by devoted laymen whom I had first known as Brotherhood workers. And I found that most of these men who had answered the call: "Friend, go up higher!" were still practicing in their daily lives our simple Rule of Prayer and Service and consequently could still be numbered in all good faith, as Brotherhood workers.

Thus, by seeing and understanding, we can assure ourselves that the ebb and flow of chapter life is well nigh inevitable and in no way weakens our essential position in the Church or the useful future which is stretching away ahead of us. In the past the greatest periods of the Brotherhood's history have been those in which it has been confronted with the greatest and most compelling challenges. We fully recognize the tremendous challenges to which our religion is subject today. And we expect to meet them bravely and successfully.



Great China University Chapter of the Brotherhood of St. Andrew

A Rector Looks at His Chapter

by Blake B. Hammond
Rector, St. Peter's Church, Niagara Falls, N. Y.

ANY organization or brotherhood established in and by the Church of God is the result of the effort first made by Jesus Christ, and carried on thereafter through the intervention and action of God's Holy Spirit.

The Church itself is a brotherhood of believers in God, as revealed by Jesus Christ. The Church is that fellowship caused and kept alive by the Holy Ghost, working in and through each and every member thereof. And, the effectiveness of the Church, or any group therein, is dependent upon the quality and quantity of the Spirit of God as is evidenced therein.

I am sincerely convinced that the preparation made in bringing about the Brotherhood of St. Andrew in our parish was labor not in vain; that the effort was well grounded; that the purpose of its being is in the very heart and core, the expression of God's will; that through his grace and blessing, we have reached the present point in our growth and development; that, in other words, what we have done so far, is due to God's wanting us to act in this direction; that it did not simply come about because, as rector, I wanted and needed more men to help in the work of this parish; nor as the result of the earnest desire by the men here to do a greater and better work for their God and his Church; but because first, last and always, it was the will of God that such be established and carried on in his name and with his perpetual care and guidance. If I did not feel this with all my heart, I would not look with such confidence upon this body of men, as I do. In other words, the trust in them, and in myself, as associated with them, does not stop with ourselves, as a man-made and man-directed organization, but the trust I have and, I pray, each of them has, is in God's goodness and mercy; that he will be with us 'til we meet again—and when we meet again—so that as we work together, we will never grow stale and dry-up because our roots are not deep enough to keep ourselves nourished and strong in the spirit of our God.

I feel confident about the future success of the

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Brotherhood of St. Andrew in this parish and community, because of the quiet, but steady, way in which this group has functioned. We do not expect to convert the world; we are not consuming ourselves in a burning, glowing fire of fervor that too often wears itself out too quickly, because of an overdose of premature enthusiasm. It is much more promising, and far more preferable to start out on an up-hill journey, (and it is just that) by first conditioning ourself for the trip, and by learning what the purpose and destination is. These are the determining factors with which we are gradually, but progressively, acquainting ourselves. And this is the ground work, the solid structure upon which any organization must frame itself, if it is to carry on regularly and permanently.

THE Brotherhood of St. Andrew is one of the oldest men's fellowships in the Episcopal Church and the whole Christian Church. Its origin goes back to the very beginning of the Church itself. Jesus called unto himself a group of men, men of the world; men of the usual tasks; fishermen, tax collectors; men of the people; men of the earth and the great outdoors; good hearted, willing men, who were like you men reading this today. And when Jesus called them "O'er the tumult of life's restless sea"; they were called. They heard his voice, firm, but kind and appealing. A voice that rang with truth and conviction; a voice that spoke only words of "Follow me," but which penetrated to the quick and core of their being, and spoke to their hungry hearts. A voice they could not resist, because what he said was what they had always wanted, possibly subconsciously, to hear. Here was new hope and new life manifest unto them. Here was the release of themselves to something that meant more than anything they had previously dreamed of. Here was the beginning of real, significant, abundant living. And so they forsook all and followed him.

One of his first followers was Andrew, the brother of Simon, called Peter, "The Rock of Faith." Andrew first heard the call of Jesus and was so moved that he ran and found Simon his brother and brought him to Jesus. Isn't this a thrilling scene, in all its simplicity? A man so inspired and so joyful for what he had found and because he was found, that he was not content until he had shared this God given joy with some one else; with, at least, one other man. And think of the man he brought to Jesus, Simon who became Peter; the man who became a saint. And think what it meant to this man—Peter—who was brought to Jesus.

This was the beginning of the Brotherhood of St. Andrew. The bringing of a man to Jesus was the purpose then, and remains the purpose today for this Brotherhood of believers; this fellowship of the Holy Spirit.

The two Rules of the Brotherhood work hand in hand. Prayer is talking to God and hearing him talk to you. And as this communion of spirit is established, then the natural reaction is to do what he tells you. Thus, a prayerful person will be a serviceful person. He will go forward because he is guided to go that way. And as our Brotherhood members draw their strength from that abundant source, they will never grow stale nor dry up for want of nourishment or a sense of direction and purpose.

I do not expect them to be transformed into full time evangelists or to become so holy that they will sprout wings, or become saints. But I do expect and believe they will become more akin to the spirit of their Lord Jesus, as they sincerely try to do his will. And I am sure that as they increase in his grace they will find more joy out of living than they ever imagined possible.

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

REVEREND

TELLING the readers of this intellectual magazine not to misuse the word "Reverend", is like scolding a congregation for not coming to church. Those who need it won't hear about it; and those who hear about it don't need it.



"Reverend" is an adjective, and should not be used as a proper noun in direct address. In the comic strips, characters do indeed address each other by the use of adjectives — *Beautiful, Handsome, Good-Lookin', Stupid,* and the like— but this is a hangover from early days when indifferent artists approached a dull or immature public through a crude medium, and it was better not to be too subtle.

Adding the clergyman's last name does not help the situation at all. It is the Honorable Harry S. Truman, or the Honorable Mr. Truman, not Honorable Truman. It is the beautiful Betty Grable, or the beautiful Miss Grable, not beautiful Grable.

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Bishop Stevens of Los Angeles Dies After Operation

Had Planned to Represent Episcopal Church At Australia Church Celebration in Fall

Edited by Sara Dill

Los Angeles: — Bishop W. Bertrand Stevens of Los Angeles died on August 22 from complications following a throat operation. He was 62 and had been Bishop of the diocese since 1928. A graduate of Bates College and the Episcopal Theological Seminary, he served parishes in New York City before becoming the rector of St. Mark's, San Antonio, Texas, in 1917. He was a leader in the national affairs of the Church, being a member of a number of commissions of General Convention and served as a member of the National Council. He was prominently mentioned to succeed Bishop Tucker as Presiding Bishop at the last General Convention. Bishop Stevens had planned to visit Australia this fall as the representative of the Episcopal Church at the centennial celebration of the Church there.

Alliance in Germany

Berlin:—Pastor Martin Niemoeller, representing a wing of the Evangelical Church of Germany, and Kurt Schumacher, chairman of the Social Democrats, have formed a working alliance. Both men are violently anti-Soviet and anti-Communist. According to Delbert Clark, correspondent of the New York Times, "this remarkable alliance comes at a time when dissatisfaction with Pastor Niemoeller's role of anti-Nazi martyr is taking concrete form in Germany. His prestige has recently suffered considerably but there is no immediate evidence that he has lost much of his influence with his wing of the Evangelical Church. A short time ago, at the request of his own home-town chapter, the Association of Victims and Persecutees of Fascism ousted him from the organization. It was alleged that new evidence showed that during the Hitler regime he swore to his sympathy with Nazi aims, that he was anti-Semitic and that he had never vigorously opposed Nazi ideology."

The correspondent writes further that after world war one Niemoeller "took a leave of absence from the pulpit to organize one of the 'free corps' gangs that were fighting democratic forces in the Ruhr and that his opposition to the Nazi regime consisted entirely of trying to save part of the autonomy of the Evangelical Church. During the period of his internment in the Dachau concentration camp, according to fellow prisoners, he was in what was called 'honorable confinement.' This meant that he suffered nothing but confinement and was permitted to smoke, read and have other prisoners as servants. . . . Dr. Schumacher and Pastor Niemoeller will make good working partners, according to political observers here, since both are primarily Pan-Germans."

(This bit of information is called to the attention of the officers of the World Council of Churches and others who sponsored meetings for Martin Niemoeller in many American cities last winter).

Notable Volunteer

Honolulu:—Dr. Corydon Wassell, retired Rear Admiral whose notable war record was made into a movie three years ago, is to aid at the Shingle Memorial Hospital on the Island of Molokai, it is announced by Bishop Kennedy. Mrs. Wassell, a trained nurse, is also to assist at the hospital. They are to arrive in Honolulu in October.

Dr. Bowen Consecration

Denver:—The Rev. Harold L. Bowen of Evanston, Illinois, will be consecrated Coadjutor of Colorado at St. John's Cathedral here on September 29th. Presiding Bishop Sherrill is to be the consecrator, with Bishop Ingley of Colorado and Bishop Conkling of Chicago the co-consecrators. The Presenting Bishops are to be Bishop Brinker of Nebraska and Bishop Randall of Chicago. Bishop Pardue of Pittsburgh will preach. Other Bishops to take part in the service are Bishop Essex of Quincy, Bishop Zeigler of Wyoming, Bishop Moore of Dallas and Bishop Atwill of North Dakota.

Hits U. S. Policy

New York:—The United Christian Council for Democracy last week issued a statement hitting at the policy of the United States in the Indonesian situation. It declares that "our government is now seeking to circumvent the United Nations and

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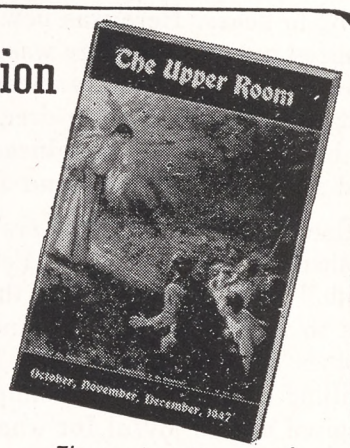

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the Security Council and to have the dispute between Holland and Indonesia settled outside the UN. This is utterly unacceptable to the Indonesian government and is completely satisfactory to the Dutch colonial regime and to the colonial powers in general. It is in line with the dangerously unilateral and UN-bipassing Truman Doctrine which has already so greatly endangered inclusive cooperation and peace. Circumventing the UN in the Indonesian case is utterly devoid of moral justification."

Lead for Peace

Grand Rapids, Mich.:—The Church must lead in the fight for peace, not merely follow secular leadership, Bishop Spencer of West Missouri told a large congregation at a service commemorating the fourth anniversary of the dedication of St. Mark's as the cathedral of the diocese of Western Michigan.

Loan Is Urged

Chautauqua, N. Y.:—A loan of ten billion dollars over a ten year period to Russia was advocated here by the Rev. Mark A. Dawber, head of the Home Missions Council. Declaring that "we are in the hands of propagandists provoking war with Russia," the speaker stated that "the money would be better used in this Christian way then in waging an un-Christian war."

Japanese Bishop Dies

Tokyo:—Bishop Todomu Sugai of South Tokyo and primate of the Holy Catholic Church in Japan, died on August 14th. He came into prominence during the war when he was imprisoned with five other clergymen for refusing to recognize the government-sponsored United Church of Christ in Japan.

Labor Sunday Message

New York:—Asserting that the Church has not adequately faced the problems of laymen, employers and labor leaders, the Federal Council of Churches, in its annual Labor Sunday message, called upon all denominations to "promote a true recognition of the inherent worth of each person, the right of each one to a place in society, however humble, in which he can contribute to the community while he supports himself and his family."

The message, issued through the Council's Department of the Church and Economic Life, declared that "we Christians cannot face with silence or inaction the prospect of recurrent business depressions in which unemployment rots the souls of men.

"We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed."

The statement added that the Church must reject "both the idea that most employers are greedy conspirators who combine in soulless corporate entities and the idea that organizations of employees are usually a rabble led by demagogues.

"The Church recognizes that each individual is a part of many groups almost from the cradle to the grave. He is part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says, even in the face of hostility of that group."

Teamwork is lacking in industrial relations, the Federal Council asserted, largely because civilization has not learned how to adapt itself to constant change.

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for the adaptation. The goal is to serve God's purpose in the light of the Christian gospel.

"With a sound knowledge of actual relations between employers and employees, the Church can present the community with the demand that men shall go beyond expediency, or even bare justice, and shall work for a partnership based on Christian good will."

Moscow Reconciliation

New York (RNS):—Active negotiations have begun between Metropolitan Gregory of Leningrad and Novgorod and the Russian Orthodox Church in America for reconciliation of the American Church with the Moscow Patriarchate, it was learned here. Metropolitan Gregory arrived recently from Moscow as the personal representative of Patriarch Alexei, with full powers to establish a formal agreement with Russian Church leaders in this country.

Accompanied by Dr. Leon Parisky, secretary to Patriarch Alexei, Metropolitan Gregory held a conference with Bishop John, of the Brooklyn, N. Y., diocese of the American Church, and Bishop Anthony, newly consecrated Bishop of Montreal and Eastern Canada who was delegated by Metropolitan Theophilus, of San Francisco, head of the Russian Church in America, to act as his official representative.

At this meeting, it was disclosed, a seven-point declaration, setting forth the bases on which the American Church will agree to accept the spiritual jurisdiction of the Moscow Patriarchate, was presented to Metropolitan Gregory. The terms of the declaration were not revealed, but it is believed that the major demand was for full autonomy for the American Church.

The meeting was sponsored by the Metropolitan Council of New York, which was empowered to supervise the negotiations by the All-American Sobor of the Russian Orthodox Church in America which met at Cleveland, Ohio, last November.

It was announced that Metropolitan Gregory would study the seven-point statement and present his reply shortly. The next step will be for Metropolitan Theophilus and the Council of Bishops to issue their decision on the declaration as modified or amended by Metropolitan Gregory. Should both sides reach an agreement on the terms outlined, final reconciliation between the American Church and the Mother Church in Russia will then be formally announced.

Observers stressed that Metropolitan Gregory has been given full power by Patriarch Alexei to "liquidate any misunderstanding" between the two Church groups and that Patriarch Alexei has already gone on record as stating that "I have no objections against autonomy for our Orthodox Church in America." Both sides, they added, have agreed that the question of autonomy is the only vital issue at stake in the present negotiations.

College Workers

Boston:—Stringfellow Barr is to be headliner at a conference for college workers to be held September 9-12 at Groton, Mass. Other leaders will be the Rev. Charles W. F. Smith of Wellesley, Mass., the Rev. A. Sidney Lovett, chaplain at Yale and the Rev. Robert N. Rodenmayer of Northampton, Mass. It is sponsored by the commission on college work of the first province and the New England Student Christian movement.

Workers Wanted

Philadelphia: — Young men and women are needed for volunteer health, educational, and recreational projects in Mexico, according to

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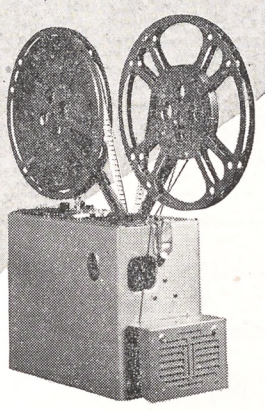

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Young Theologians

Medford, Mass. (RNS):—What is believed to be one of the youngest groups of students ever to attend a school of theology in the United States has just completed a course in religious instruction at Tufts College School of Religion here.

More than 25 ten to twelve-year-old boys and girls selected from Protestant inter-denominational classes in religion in Somerville and Medford, attended a religious workshop held this summer at Tufts, and demonstrated for the benefit of visiting teachers the child's capacity to receive and understand religious instruction.

A specific age group was chosen to enable observers to note the response of children at this age level to religious education. All of the students took part with enthusiasm in the activities of the course. A class entitled "Adventures in Discovering God," with pupil participation, proved one of the most popular offerings.

Alternating with religious instruction was creative work in which the youngsters designed altar cloths for Crane Chapel, on the campus, made relief maps of the Holy Land and wrote and produced religious plays.

Observing the experiment, held under the direction of Dean John M. Ratcliff of Tufts School of Religion, were visiting clergymen and teachers of religion from many parts of the country.

Condemns John Dewey

Boston:—Judge John E. Swift of the Massachusetts Superior Court told the convention of the Knights of Columbus, meeting here, that Prof. John Dewey, retired professor at Columbia, was responsible for an "anti-God campaign" that was started forty years ago in the American public schools. At the same convention Roman Catholic Bishop Brady of Manchester, N. H. called for a crusade against the "atheistic communi-

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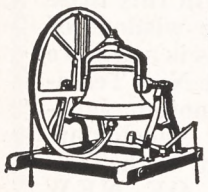
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ism that threatens the world." He stated that "only when the majority of men accept an uncompromising Christianity can we hope for that millenium of peace, freedom and security that we dream of and hope for."

Protection Rejected

Jerusalem (RNS):—The Anglican Bishop here, Weston H. Stewart, has declined an offer by Bishop authorities to erect barbed wire fences and carry out other security measures to protect Anglican churches from possible attacks by extremists. The offer was made following reports of anti-Jewish riots in England but the Bishop declared he is convinced that "no danger threatens our sanctuaries here."

Conference at Kenyon

Gambier, O.:—The heritage of the English-speaking peoples and their responsibilities will be the subject of a conference to be held at Kenyon College here September 26-28. Besides a large number of distinguished Americans, the following men from abroad share the program: Maurice Frechet, professor at the Sorbonne; the Rt. Hon. Thomas Johnson, former secretary of state for Scotland; Prof. Julius Lewin of the University of the Witwatersrand, Johannesburg; Norman MacKenzie, assistant editor of the New Statesman, England; Prof. H. T. Wade-Gery of Oxford.

Catholics Charge Bias

Chicago:—The Catholic Central Verein of America, meeting here for five days, adopted a statement in which members declared that "prejudice and hatred against the Catholic Church still persists." The statement cited the following as "proof" of the charge: opposition on the part of Protestants to having a representative of the President at the Vatican; insistence by Protestants on the separation of Church and state; released time for religious instruction in schools; opposition to the furnishing of buses from public funds for children attending parochial schools; meddling in the affairs of Spain; indifference to the fate of Archbishop Stepinac of Yugoslavia.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. JOSEPH D. C. WILSON
Rector at Foley, Alabama

I cannot agree with Bishop Moody's statement quoted in your issue of August 7th that his action in the Hanson-Winson divorce and remarriage "is in my diocese and nobody else's business." His authority as a Bishop comes from the Church, his actions represent the Church, and they affect the life of the Church. They are properly and rightly subject to the criticism and judgment of any member of the Church. The fact that the General Convention has a committee to collect and study decisions in such cases indicates that they are a matter for consideration by the whole Church. These two recent cases have brought scandal upon the Church throughout the country, and Bishop Moody's position expressed above seems to me to make each Bishop an infallible oracle; which position I believe is contrary to the mind of our Church.

* * *

DR. S. B. ALISON
Senior Warden, St. Paul's, Carlowville, Ala.

In the August 7th issue of THE WITNESS, Bishop Ludlow's article, "The Salaries of the Clergy," interested me deeply. Recently, my own thoughts have been centered on the Clergy Pension system because of a case near at hand. An elderly minister, retired on a small pension, has been serving a couple of rural churches that would otherwise be closed for lack of a minister. But now this man is told by the Pension Board that he must discontinue these services, or else lose his pension. With the so great need of workers in the field, this seems a pity. Especially since the minister in question has a rich store of Christian experience to pass on to others.

It seems to me that our Clergy Pension should be considered as a *paid-up insurance policy*, which automatically becomes the property of God's minister when he reaches the retirement age.

Then after retirement, if a chance comes where he can fill some vacant pulpit, I'd say let him serve . . . let him pass on to others the rich thoughts, the love, the Godliness he has been garnering in a long lifetime. Let him serve God and man without a threat of losing his pension.

* * *

THE REV. SAMUEL S. HARDY
Rector of St. Paul's, Medina, Ohio

Your story of the founding of Elizabeth City Parish, Hampton, Va., in THE WITNESS (Aug. 7) made interesting reading. But it is too bad that present day Church historians so often miss major motives and magnify much less important details. In this story you quote the historian as attributing the founding of Elizabeth City Parish to a desire on the part of the English to rob the Kecoughtan Indians of, "their rich cornfields and abundant supply of seafood." True, that motive may have entered, but it was not the major motive for founding Elizabeth City Parish on the site of the Indian village of Kecoughtan. The establishment of a white settlement at Kecoughtan in July, 1610, was for the primary purpose of securing the entrance to the James River against Spanish and other pirates. And that was done in accordance with the instructions of the Rev. Richard Hakluyt, one of the founders of the Virginia Company and the foremost authority of his day on the subject of British colonization in North America. He forewarned the first settlers in Virginia not to settle too near the coast lest they should be attacked by the Spaniards, and that is why they did not stay at Cape Henry but moved farther from danger of the Spaniards and settled first at James Town. Security against the Spaniards, not Indian corn and sea food, dictated the original settlement of Elizabeth City Parish.

* * *

MRS. F. R. OFFICER
Churchwoman of Chicago

It was heartening to read in THE WITNESS for July 24 that there is at least one conference of our Church at which the problems of sex and marriage are presented frankly by experts. I hope that those responsible for other Church conference for youth will read that excellent report by Mrs. George Ossman about the Southern Virginia conference.

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PROF. VIDA D. SCUDDER CONTRIBUTES A SERIES ON SOCIAL REBIRTH
(*See Editorial*)

The Plan of Evangelization

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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SEPTEMBER 18, 1947
Vol. XXX No. 33

Clergy Notes

BAILEY, LEWIS J., formerly rector of Christ Church, Seattle, Wash., is now in charge of St. John's, Kirkland, Wash.

BURKE, HARRY T., formerly vicar of St. Thomas', Long Beach, Cal., is now rector of All Saints', San Diego, Calif.

CAMPBELL, ROBERT B., formerly rector of the Incarnation, Cleveland, O. is now rector of the Ascension, Hickory, N. C.

CREECH, ROBERT J., formerly vicar of St. Andrew's, Harrington Park, N. J., is now vicar of St. Andrew's, Beacon, N. Y.

GRAY, JOHN A., formerly rector of St. John's, Glasgow, Va., becomes rector of Emmanuel, Richmond, Va., Sept. 30th.

KENNEDY, DOUGLAS W., formerly rector of St. Paul's, Brookfield, Conn., is now rector of St. James', W. Hartford, Conn.

LANG, FREDERICK, formerly curate of Grace Church, New Bedford, Mass., is now rector of Our Saviour, East Milton, Mass.

McCARTY, C. H., formerly curate at Trinity, Morgantown, W. Va., is now curate at Grace, Amherst, Mass., and student chaplain.

McGREGOR, DANIEL A., former head of the department of religious education of the National Council, is now professor of systematic divinity at the School of Theology, Sewanee, Tenn.

MONKS, G. GARDNER, formerly the headMaster of Lenox School, is now canon of Washington Cathedral.

PARKER, GILBERT, formerly rector of All Souls', Oklahoma City, is now rector of St. Paul's, Ventura, Calif.

STEVENSON, ROBERT L., Honolulu, has been restored to the priesthood by Bishop Kennedy and has been transferred to the diocese of Western Mich.

ZIADIE, WILLIAM L., formerly vicar of St. Titus, Philadelphia, is now rector of St. Mark's, Limon, Costa Rica.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 33

The WITNESS

For Christ and His Church

September 18, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Study Reveals That Clergymen Receive Low Incomes

Church Pension Fund Supplies Vestrymen With Figures to Aid in Setting Salaries

New York:—The 5,000 active clergy had an average stipend of $3,450 a year in 1946, according to a study just announced by the Church Pension Fund. The salary figure of $3,450 a year included an amount as rectory allowance. The actual cash stipend averaged slightly over $3,000. One-half of the clergy have stipends, including rectory allowances, of less than $3,000 and about three-quarters of the clergy draw less than $4,000.

The report states that one purpose of the study has been to call to the attention of wardens, vestrymen and other lay churchmen the fact that low salaries lead to inadequate pensions, whereas reasonable salaries result in reasonable pensions. "Clergy pensions are related to salary," states the report, "and the trustees of the Fund as they grant pensions from meeting to meeting are continually struck with the low level of so many clergy salaries. Since the Fund has the detailed record of salaries, it is felt that this analysis of them will supply a needed yardstick to vestries and others who have the responsibility of arranging for clergy compensation."

Most clergymen are under-compensated, according to the report, because the clergyman's concern is a spiritual one. His urge is to serve the Church, and to him the material return is secondary, even incidental.

Speaking comparatively of the earnings of other groups, the report states that railroad engine-drivers draw $5,400 a year on the average, conductors $4,900. New York City bus drivers get $3,600 a year, policy patrolmen $3,900. Skilled factory workers are in a $3,000-$3,500 range. Good bookkeepers are paid $2,600-$3,100. In contrast to those who engage in these occupations, the report brings out, clergymen have invested a considerable sum in preparation of their life work. They are college trained and they have had three years at theological seminary. They are expected to be leaders in their communities, and characteristically are such. And, far more important, they are the spearhead of true progress in civilization.

According to the data included, the average salary of the active clergy in 1919 was only $1,900. Over the next dozen years it rose steadily to a figure of $3,100 in 1930. During the depression of the '30's the figure dropped off to $2,650. In recent years it has been rising to the present level of $3,450 a year. Among the interesting points brought out is that married clergy average $800 a year higher in stipend than unmarried.

Copies of the study, appearing in the bulletin of the Church Pension Fund, "Protection Points," which is mailed periodically to the active clergy and parish treasurers, are available upon request to the Fund, 20 Exchange Place, New York 5, N. Y.

MANY TRIBUTES TO RUSSELL

Wilkes-Barre, Pa.:—Rarely does an Episcopal rector receive the tributes that have been heaped upon the Rev. William K. Russell, since he announced his resignation as rector of St. Stephen's Church, to take up work with the Friends Service Committee. Two of the groups honoring Bill Russell are particularly noteworthy. One was a committee composed of Negroes and whites who sponsored a reception at which he was presented with a watch. The affair was held to express appreciation for what the retiring rector has done for minority groups, particularly in working for the elimination of segregation and discrimination.

Even more significant was a testimonial dinner held September 3 which was staged jointly by CIO, A. F. of L. and Railroad Brotherhood unions. It was the first occasion since the Labor for Victory Committee days of the war that the various factions of organized labor have gotten together for a common project. The joint committee issued a statement that they had united in sponsoring the dinner "to pay homage to a man who, during his pastorate in our midst, worked zealously to bring better understanding among those in all walks of life. His liberal viewpoints were refreshing to the majority and the service he rendered to the labor movement in the war years was exceptional."

ANGLICAN YOUTH MEETS

Canterbury, England:—Youth representatives from the various Churches of the Anglican communion held a conference here following the Oslo youth conference. Princess Elizabeth, as president of the Church of England Youth Council, presiding at one of the sessions, said that "our common task is to be more fully the people God has meant us to be, to be in very truth the channels of God's love in a sad and sorrowing world, and the instruments of peace in a frightened and fearful world."

The Archbishop of Canterbury took an active part in the conference which was attended by delegates from England, the United States, West Indies, Australia, Canada, India, Burma, Ceylon, New Zealand, Scotland and Wales.

ANOTHER BUS CASE

Philadelphia (RNS):—It is now up to the United States Supreme Court to say whether a public school board is legally within its rights in refusing to carry students of a parochial school in public conveyances provided by taxpayers' funds.

Counsel for Paul Connell, living in nearby Kennett Township, has deposited with the nation's highest tribunal in Washington, D. C., an appeal from the Pennsylvania State

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Supreme Court upholding lower court decisions barring his daughter, Catherine, 10, from riding a public school bus to her classes at St. Patrick's parochial school, Kennett Square.

Connell's appeal is expected to eliminate a question unanswered by the U. S. Supreme Court in its 5-4 decision on the New Jersey school bus law last February.

The Supreme Court at that time threw out a New Jersey taxpayer's objection to payments by Ewing Township for transporting children to parochial schools. Such payments were authorized by the 1941 Act of the New Jersey Legislature. The Supreme Court found the payments legal, but it was not asked to rule whether they would be mandatory outside New Jersey.

CHARGES CATHOLICS AS INTOLERANT

Birmingham, England (RNS):—Religious liberty prevails in Portugal and authorities place no hindrances to Protestantism, although "in some towns and villages meeting places are sometimes stoned and pastors maltreated," Dr. Leopold de Figureiredo, of the Portuguese Sunday School Committee, told the World Council of the World's Sunday School Association meeting here.

Dr. de Figureiredo asserted that one of the "many great difficulties" Protestantism has to face in Portugal is "the unfavorable attitude of the dominant Roman Catholic Church, which designates us as Communists in an effort to discredit us."

He charged the Roman Church with being "intolerant and absolutist" and complained that "it is dishonest in its activities against us."

Describing the social work of Protestant churches in Portugal, Dr. de Figureiredo said they have always been to the fore in the fight against illiteracy. He estimated there is still sixty per cent of illiteracy among the Portuguese population.

BAPTISTS HIT LETTERS

Rome (RNS):—Charges that the recent exchange of letters between President Truman and Pope Pius XII "violates our cherished American doctrine of separating Church and State" were made here by spokesmen for a group of American Baptists touring Europe.

A statement issued by Dr. Duke McCall, executive secretary of the executive committee of the Southern Baptist Convention, and Dr. Frank K. Means, educational secretary of the Convention's foreign missions board, asserted that the exchange of letters implies that the United States government is "an ally of clerical totalitarianism."

Declaring that the group represents both the Northern and Southern Baptist Conventions, the spokesmen said, "we Baptists resent, and we believe the American people will resent, this implication."

"We believe," they added, "that it is a disservice to the world's hope for peace to identify American aims with those of Roman clericalism. We oppose totalitaranism in every form from everywhere in the world by which human rights and liberties are suppressed."

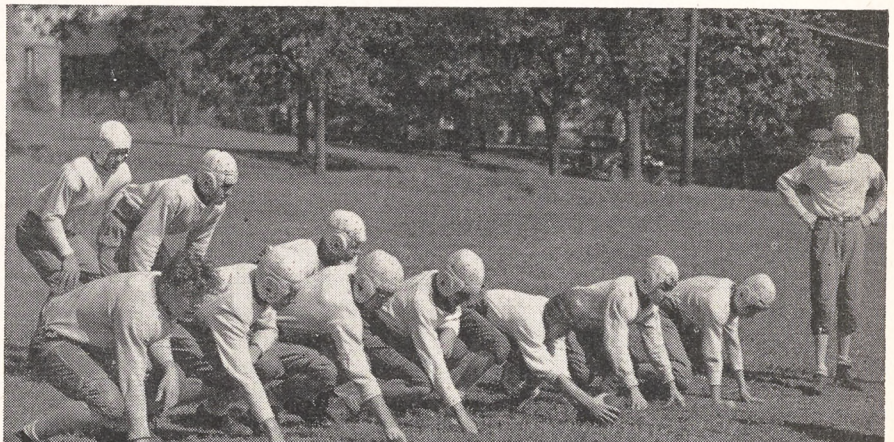
The Baptist leaders described as a "tragedy" the return of Myron C. Taylor as Presidential representative at the Vatican, asserting that "we believe this action is as closely connected with the Presidential elections next year as it is connected with events in Europe."

ANTI-RUSSIAN WRITERS DO PAMPHLETS

New York:—Eugene Lyons, Isaac Don Levine, William Chamberlin and Suzanne LaFollette are among the half dozen or so most bitter anti-Soviet propagandists in the United States. The Catholic Information Service has just announced publication of a series of pamphlets on the subject of Communism, with several of them by these writers. Three million copies, all with the imprimatur of Cardinal Spellman, will be distributed through Roman Catholic churches, schools and colleges.

THE CONSECRATION IN SPRINGFIELD

Springfield, Ill.: — Bishop-elect Richard T. Loring is to be consecrated Bishop of Springfield on October 18th at St. Paul's Cathedral. The consecrator will be the Presiding Bishop with Bishop Conkling of Chicago and Bishop White, retired Bishop of Springfield, the co-consecrators. He will be presented by his brother, Bishop Loring of Maine and Bishop Spence Burton of Nassau. Bishop Noble Powell of Maryland will preach.



These lads of St. Andrew's School, West Barrington, Rhode Island, start early in order to have a winning football team this fall

NEW CANADIAN PRIMATE

Saskatoon, Canada (RNS):—Bishop George F. Kingston of Nova Scotia has been elected Primate of the Church of England in Canada at the electoral college of the General Synod, meeting here. The college consists of the House of Bishops and members of the Executive Council. Bishop Kingston, fifty-eight, succeeds Archbishop Derwyn T. Owen of Toronto, who died last April after serving for twelve years as Primate.

KINSOLVING GOES TO ST. JAMES

New York:—The Rev. Arthur Lee Kinsolving, rector of Trinity Church, Princeton, N. J., has accepted the rectorship of St. James Church, New York where he will succeed the Rev. Horace W. B. Donegan, who is to be consecrated Suffragan Bishop of New York next month. The announcement was made in both churches on September 14th.

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Synod of the Church in China Sets Up Central Office

The Ordination of Women to the Priesthood To Be Presented by the Chinese at Lambeth

New York:—From Bishop William Payne Roberts, who acted as American secretary, a report of the general synod meeting of the Chinese Church has reached National Council. Bishop Roberts reported sixty-four members of the House of Delegates present and twenty bishops, of whom one was retired and without vote. Bishop Mao arrived during synod sessions. Visitors included Canon Warren and Canon Wittenbach of the Church Missionary Society; Bishop Cranswick of Tasmania; and the Rev. John DeF. Pettus of Santa Barbara, Calif. All of the visitors addressed the synod.

Sessions lasted a week, and Bishop Roberts commented upon the weather as "very hot and we attended all services and sessions in our shirt sleeves and without neckties."

The Rt. Rev. P. Lindel T'sen of Honan was elected chairman of the House of Bishops, to succeed Bishop Scott of North China. The House of Delegates elected Dr. Francis Wei as chairman.

It was voted to have a central office for the whole Chung Hua Sheng Kung Hui at Nanking. This is to be an executive office for the standing committee and is not a legislative council. The secretary of the office will be appointed by the standing committee. The office will continue at Nanking and probably in the same buildings the provisional office used last year. It will have to be enlarged in size by the addition of one or two secretaries, as much general Church business has been entrusted to the office.

Synod had a long argument about the permanent site of the Central Theological School. No decision was reached. The matter now stands that Central Theological School should continue in affiliation with St. John's University temporarily and the directors should study the matter carefully and propose to the standing committee the permanent site of the institution.

The diocese of Hong Kong is abnormally large and synod approved the separation of its western area into two new divisions, one a missionary district, and one a diocese. The Yun-Kwei area, formerly a missionary district of the diocese of Hong Kong, was officially separated into a new diocese to be known as the Yun-Kwei diocese, and a district around Nanning was separated into the Nanning missionary district of the Chung Hua Sheng Kung Hui, the financial support of which will be borne by the Bible Churchmen's Missionary Society of the English Church. It is hoped, Bishop Roberts said, that support for the Yun-Kwei diocese will come from contributions from the English, Canadian and American Churches through the central office. An appeal to the National Council in America is to be made.

Bishop Hall will remain Bishop of Hong Kong diocese, and it is believed that the synod of the new Yun-Kwei diocese will elect Bishop Quentin Huang to be its bishop. Bishop Hall will have oversight of the Nanning district for the present.

The House of Bishops appointed a new board of control for the Bawn Memorial Training School.

A new bishop for the Missionary District of Shensi was elected. The Rev. Newton Y. C. Liu, of the diocese of Hankow, now working in Changsha, was elected, but his acceptance had not been received up to the time Bishop Roberts wrote.

The Hong Kong diocese proposed a canon on the ordination of deaconesses to the priesthood. Synod voted to send this canon to Lambeth for advice of the Lambeth Conference.

It was voted to establish a pension fund for all clergy of all dioceses, and a committee is to inaugurate the plan, which can hardly be in effect before the next Synod in 1950.

Much time was spent by the House of Bishops considering the matter of Bishops' salaries. Decision was that they should be 100% more than the salary of the highest paid priest in the diocese for a bishop, and 75% for an assistant bishop, together with a 25% increase for full diocesan and 15% increase for assistants entertainment and discretionary use.

The Chung Hua Sheng Kung Hui accepted the invitation to join the World Council of Churches.

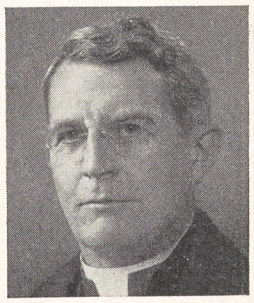
Committees reported, including one that is to prepare a draft of the Prayer Book for next synod meeting; one on religious education which urged the dioceses to keep their schools Christian and to stress the importance of Christian education in the schools. A committee of seven was appointed to inaugurate a forward movement among all the dioceses.

Ten of the Chinese bishops announced their intention to attend the Lambeth Conference next year. None of the American bishops in China expect to attend.

A letter was prepared to be sent to those provinces of the Anglican Communion which have aided the Chinese Church in the past. The letter is one of thanks and appreciation with a request for continued help, especially in the central work of the whole Chinese Church.







CHURCHMEN IN THE NEWS: Bishop Bennett of Rhode Island leads a lay conference in Connecticut; the Rev. G. Gardner Monks is now canon at Washington Cathedral; Bishop Powell of Maryland is to preach at consecration of the Rev. Richard T. Loring as Bishop of Springfield

FAITH AND ORDER MOVEMENT

Geneva (RNS):—Plans for integrating the work of the Faith and Order Movement with the World Council of Churches were discussed at a meeting held here, attended by fifty Protestant leaders from ten countries. The meeting agreed that

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the Council's general assembly, meeting next summer at Amsterdam, should create a department to continue the work of the movement which has two main tasks: to study and help overcome the obstacles to unity and to preach "the essential oneness of Christ and the Churches' obligations to manifest their unity."

A notable feature of the conference was the celebration of an open communion service by leaders of the Anglican Churches.

KIMBER DEN DECLINES

Shanghai:—At the recent synod of the Church in China the Rev. Kimber Den declined nomination to be Bishop of Sian, missionary district in northwest China. He gave as his reason that he could not leave the relief work that he is carrying on among orphans and other refugees. Incidentally, THE WITNESS for July 24, in a plea for help for this work, stated that a letter from Kimber Den carried $1400 worth of Chinese stamps. An indication of the way inflation is spiralling in China is revealed by the fact that another letter, mailed less than a month later, carried $2271 worth of Chinese stamps.

Any caring to aid Mr. Den in his work may send checks payable to "Treasurer, CLID" and mail to Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

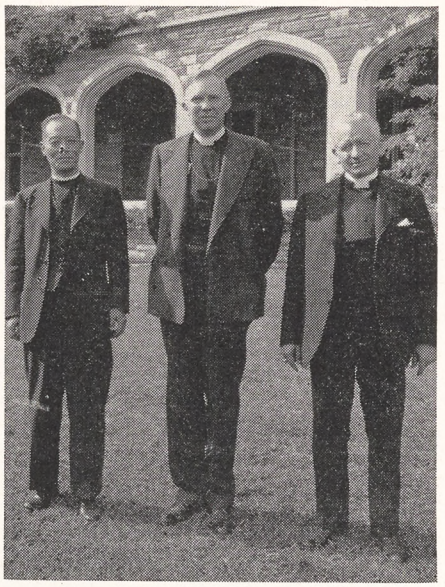
MERCHANT AIDS CHURCHES

Henderson, N. C. (RNS): — As executor of the will of the late Sigmund F. Teiser, retired Jewish merchant of Henderson, the Citizens Bank and Trust Company has mailed $100 to every church, white or Negro, regardless of denomination, in the county. One hundred twelve churches, of which 59 were white and 53 Negro, qualified for the bequests, one of them standing astride the North Carolina-Virginia line, with the pulpit in Virginia and the pews in North Carolina.

In making the bequests, Teiser stated in his will that the people of the county had helped him to accumulate his money and he wished to remember their interests, regardless of religious faith.

WOMEN WORKERS MEET

Washington:—Heads of various institutions which train women for the work of the Church met here at the College of Preachers, September 8-10. The seminaries were represented as well as such special training centers as Windham House, St. Margaret's and St. Faith's. Leaders included Bishop Dun of Washington, Bishop Haines of Iowa, Bishop Bayne of Olympia, Helen Turnbull of Windham House, Dean Alden D. Kelley of Seabury-Western, Katherine Grammer of St. Margaret's House, Mrs. Arthur Sherman, head of the Auxiliary and Prof. Simpson of General Seminary.



Three bishops meet at a conference in Delaware: Bishop Robin Chen of Anking; Bishop Carruthers of South Carolina; Bishop McKinstry of Delaware

LUTHERANS REFUSE TO PRAY

Rib Lake, Wis.:—A group of 25 members of the American Legion here have announced their intention of resigning unless a prayer used to open the post's meetings is eliminated. The statement was made by the Rev. R. A. Gurgel, pastor of the Evangelical Lutheran Church, who stated that the practice conflicts "with the synod confessional principle of not joining in prayer with members of other faiths."

Jack Spore of Milwaukee, head of the Legion in Wisconsin, said the prayer was written by the combined efforts of leading clergymen of many faiths and had been used by the Legion for 25 years. "The prayer will stay, of course," he announced.

LEADERS CRITICIZE THE PRESIDENT

New York (RNS):—Official Protestant circles here expressed the view that the exchange of messages on world peace between President Truman and Pope Pius constitutes an extension of the Myron Taylor mission to the Vatican. The exchange, during which Mr. Truman and the Pope pledged to work together for lasting peace, was effected through Mr. Taylor, the President's personal representative to the Vatican.

Protestant officials here recalled that Mr. Truman had promised to terminate the Taylor mission following the signing of the peace treaties. They commented that Taylor's role in the correspondence exchange indicates a strengthening rather than a weakening of the position of the presidential representative to the Holy See. Protestant leaders said they had no previous knowledge of the correspondence exchange and that the President had not taken any Protestant officials into his confidence. One leading Protestant executive expressed regret that Mr. Truman had ignored Protestants and Jews, addressing his appeal to the head of one faith only. This executive said the President gives the impression in his correspondence that he regards the Pope as the head of world Christianity.

OPPOSE BUS AID

Boston (RNS): — The American Federation of Teachers (A. F. of L.) voted at their convention here that federal appropriations to aid education should be limited to public schools. The Federation held that education was primarily a state responsibility and its operation and management must be explicitly reserved to the states. The action was condemned by the Rev. W. E. McManus, assistant director of the department of education of the National Catholic Welfare Conference, an observer at the convention, who declared that it was the work of a local in New York City. He stated that this local was apparently vitally interested in all minority groups except children who attend parochial schools. The president of the local, Mrs. Rebecca Simonson, replied that the clergyman's charge was unwarranted in the light of the fact that all members of the local, Catholics, Protestants and Jews, voted solidly for services except transportation.

VETERANS STUDY THEOLOGY

Washington:—About 9,000 veterans who have enrolled in educational institutions under the G. I. Bill of Rights are studying theology, according to an announcement by the Veterans Administration.

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EDITORIALS

Social Rebirth

SHE will protest our use of the word, but it is nevertheless true that one of the Saints of our day is Beloved Vida Dutton Scudder, professor-emeritus of Wellesley College. For decades she has battled for social justice and for that peace which will come to our world only with its establishment. Her concern for justice springs, as it does with all too few, from profound religious insights and her deep devotion to Christ and His Church.

This summer one of our editors visited at her home in Wellesley and found her bubbling over with a plan for a series of articles. "Never did that stubborn old slogan 'You can't alter human nature' seem more justified than today. We watch our poor little planet, exhausted by war, torn by dissensions. The dark forces of fear and greed are currently invoked as offering the sole hope for international and industrial peace. Only power politics offer national security; only the profit motive ensures economic abundance. Must we accept that slogan, with its implied existential despair? History seems at first to say yes. No one can look at the contemporary scene without sadness and terror. Yet the further we penetrate below the surface of our disintegrating civilization, the more we note that refutes the old slogan. I shall write on *Social Rebirth*—about eight articles I think—with the central theme the relation of incentives under nature and under grace; about the conflicts and the harmonies; the functions of the Church, with lots of illustrations. Do you think WITNESS readers would be interested? If you think so I will block them out at once and write them this summer."

These articles—eight in all—are now in hand. We can assure you that they are penetrating and stimulating. It is our plan to start the series with the issue of October ninth. This will allow time for many individuals to subscribe to THE WITNESS for the limited period. It will also allow time for rectors and lay readers to place orders for Bundles so that the series may be used with discussion groups.

There is an order blank on page thirteen which we hope you will use at once.

We would add this: invariably when we feature a series of articles we receive requests for months afterwards for back copies. There is not a day, for instance, that we do not receive requests for the series on *Christianity Takes a Stand* that we ran last Spring. However it is impossible for us to print a supply of extra copies. So please get your order for this series by Miss Scudder in to us at once. It is something that you will not want to miss.

"Quotes"

THERE is altogether too much talk of the Russians as enemies and of initiating plans against the Russians—too much talk of war. It is not the Russians that are the enemy. It is materialism and selfishness and greed. We must realize selfishly that a third world war would destroy everything we hold dear. I wouldn't ask for appeasement because appeasement leads to aggression. The world needs patience, understanding and great wisdom. It needs looking at our times from the point of view of eternity. I long for people to realize the supreme importance of the Churches—all Churches. Because with all their limitations they are the best expression of the spiritual life.

—Henry Knox Sherrill
Presiding Bishop

Let's Finish It

IT DOESN'T speak very well for the Episcopal Church to have the National Council announce that we are considerable short of the million dollars sought for the Presiding Bishop's Fund. This sum, authorized a year ago by General Convention, is actually a piddling sum with which to relieve the suffering of peoples throughout the world. But apparently most of our people do not propose to do without a single bite in order that others may not starve.

The National Council is to meet next week when the promotion department hopes to be able to announce that the entire million has been raised. A genuine effort on the part of the whole Church would undoubtedly bring in considerably more. Certainly if the diocese of Pennsylvania can raise $100,000, as it has done, there is no excuse for other dioceses falling far behind in raising the quotas assigned to them. Yet there are but twenty-three dioceses that have contributed 100% or more of their quotas.

We are challenged to share our abundance or resign ourselves to the role of thoughtless gluttons.

No Wedding Directors

WE GIVE Bishop Dagwell of Oregon a pat on the back for an editorial on church weddings that appeared in the last number of his diocesan

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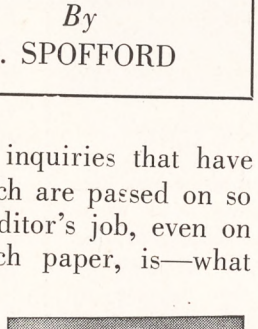
paper. It hit at the new fangled idea of hiring a wedding director to take charge of ceremonies. "We want no lock-step processions or operatic productions in the church," wrote the Bishop. "The note of simplicity and sincerity is desired. Suggestions from the bride or bridegroom or their families may be offered to the minister before they gather, but during the time of the ceremony (and it is called by the Prayer Book the Solemnization of Holy Matrimony) procedure is under the direction of the officiating clergyman." Referring to the "new profession" of wedding director, the editorial states that "this functionary apparently contracts to put on a wedding from costuming to reception. They operate either in their own parlors or will take over in a church or parish house. We have no desire to discourage this business but we do give notice officially that church weddings are religious ceremonies and not social functions."

We hope that Bishops throughout the Church will issue similar edicts.

Talking It Over

By
W. B. SPOFFORD

I HAVE been jotting down inquiries that have come to THE WITNESS which are passed on so that you may know that an editor's job, even on a comparatively small Church paper, is—what shall I say — diversified.



Some of these questions we have been able to answer by using an encyclopaedia, last year's almanac, a copy of Who's Who and the telephone. But in most cases we had to write as politely as possible that since we have to edit a paper each week; solicit ads; get out renewal notices; try to persuade new people to subscribe; keep stencils and filing cards in reasonable order, etc. etc. that we must beg off.

"I am a junior at . . . College and am writing a thesis on the Church and Labor. I will appreciate it if you will tell me of positions the Episcopal Church has taken in recent years and also of action taken by various rectors. I am particularly anxious to get this latter information since I believe it will make my thesis more interesting. I have been a little slow in getting to work on the thesis, what with the prom and everything, and since I have to turn it in next week I will be grateful if you will send me this information by return mail. I did ask my rector at home for this information but he wrote me that he didn't know but he said you would. Maybe you will also send me a copy of THE WITNESS. I've never heard of it before Father ..... mentioned it." (We receive about one a week like that.)

"Can you give me the name of the church John Jay attended in New York?" A phone call handled this: it was Trinity.

"When was Bravid Harris consecrated Bishop of Liberia and where?" That of course was easy: Church of Christ and St. Luke, Norfolk, Va., April 17, 1945.

"Please give me the names of the ten oldest parishes in the United States." Worked on this for awhile and quit.

"It is necessary for me to find a larger parish. My present salary is but $2,500 and rectory and it is inadequate now that I have two children approaching college age. I will be glad to have you send me a list of vacant parishes and also the names of the wardens if possible. Of course I am interested only in parishes that would pay me more than I am now receiving. I take the *Living Church* so am not a subscriber to THE WITNESS but Fr. ....., rector at ....., said he thought you could help me."

"Since I have to address the women's guild on missions will you please send me a few missionary stories that you think might be of interest to them."

"It was stated at our clericus that the Rev. ..... is the oldest clergyman in point of service in the Church. Can you tell me whether or not this is correct?"

"My little boy is saving stamps. I am sure you must receive a good many from foreign countries. If you could send me a few, without removing the stamps from the envelopes, I am sure he would be very pleased." We were able to send a half dozen, including three air mail stamped envelopes received from Kimber Den in China.

"There is enclosed a copy of the sermon I preached several weeks ago which received very favorable comment. I will be glad to allow you to print it in THE WITNESS providing you then make a pamphlet of it and send me 250 copies to distribute to the people of my parish and a few friends. I am enclosing my picture in case you care to use that also."

Maybe that's enough to give the idea, though there is a lot more—including "poetry."

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The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Three Forward Steps

THERE are three specific objectives we can all plan for the improvement of our parish Eucharist. They will go a long way towards re-establishing in the minds of the people the primary meaning of the Holy Communion as a service of corporate action in offering. None of these objectives requires us to wait until our Prayer Book rite is revised. We can apply them now under our present rubrics.

1. *The restoration of the liturgical altar.* One could write a very illuminating account of the history of Christian worship in all its varied forms and meanings from the vantage point of the altar, its size and shape, position and ornamentation. Again and again the Church has found it necessary to return to the original type—a simple *mensa* or table for the thank-offering and fellowship meal of God's family. Such a table should stand free on all four sides, in plain view of all the people, free of all superfluous ornaments. Nothing should be allowed to detract from its essential purpose, to bear the sacrament of our Lord's Body and Blood. It was a great misfortune when the romanticism of the nineteenth century revived among us the medieval style of altar, which transformed the holy table into a tomb, overlaid it with cumbrous superstructures and furnishings, and removed it out of sight and hearing of many of the worshippers. It has exaggerated the priesthood of the clergy at the expense of the priesthood of all believers. The medieval altar must go. Its departure will open the way to a more creative effort in the designing and planning of our churches, in which the altar will retain its focal position without losing its basic significance.

2. *The Gospel procession.* There are probably very few people in our Sunday congregations who know that the shift from epistle to gospel side in the reading of the lessons at Holy Communion is the vestigial relic of what was once an impressive procession of the bringing of God's Word into the midst of the people. Why should they know? For generations we have been perpetuating a meaningless piece of ceremoniousness from the medieval low mass, forgetful of the fact that the Ante-Communion is not an altar service at all and that there is no reason whatsoever for dividing the altar into an epistle side and a gospel side. The Ante-Communion is a liturgy of the Word. Its point of reference is not the holy table, but the lectern or pulpit where the Bible is read and proclaimed. Our rubrics, to be sure, require that the celebrant begin the service 'standing reverently before the Holy Table,' but they do not say that he must remain there until the Offertory, which is the real beginning of the altar-service. One of the things which has puzzled me is the way our so-called Evangelical parishes have given in without a protest to the debased Romish ceremonial of Ante-Communion, and forgotten altogether the glorious symbolism of the Gospel procession.

3. *The Offertory procession.* Our 1928 Prayer Book revision restored to us all things needful for a true Offertory. After the alms have been received and humbly presented, 'the Priest shall *then* offer, and shall place upon the Holy Table, the Bread and the Wine.' Probably no rubric is so commonly ignored than this one about the oblations of bread and wine. Most people are utterly oblivious of their participation in the Offertory. Engrossed in singing a hymn or listening to an anthem they do not realize that the priest is offering for them a piece of bread and a drop of wine, representing themselves and all they have and are to be given to God for consecration as members incorporate in Christ's Body and Blood. This all important giving of themselves for sacrifice is obscured for lack of meaningful ceremonial. The revival of the Offertory procession is the best way to make this significant action real to the communicant. Next time we shall describe in detail how the Offertory procession can be performed.

New Books

***Excellent **Good *Fair

**They Saw the Lord.* By Bonnell Spencer, O.H.C. Morehouse-Gorham, $3.00.

Simple, moving sermons for Easter and Eastertide, full of rich and earnest piety. With some of their emphases we must all agree heartily—at least all Anglicans: "The crucifix and 'the old rugged cross' are the commonest Christian symbols. Lent has replaced Eastertide as the major season of devotion. In short, salvation from sin instead of life in union with the Risen Christ is the goal toward which the average earnest Christian is striving. . . . The results of this shift of emphasis have been disastrous." In other passages we are somewhat repelled by the theological viewpoint and by the taste: God "wooed and won the heart of the Virgin Mary. He asked her to become the Spouse of the Holy Ghost and his Mother of God Incarnate. On behalf of the human race, she gave consent." That is just the sort of language that Anglicanism has been protesting against for four hundred years; and the type of piety it reflects is a far remove from that of the Book of Common Prayer. —F. C. G.

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The Plan of Evangelization

By Charles S. Martin

Rector of St. Paul's, Burlington, Vermont

ALTHOUGH as a contributing editor my name has graced the masthead of THE WITNESS for some years I have rarely attended a meeting of the editorial board. Not that I did not want to, but things worked out that way. Being in New York on a Monday, and that being the day of the board meeting, I made my way to it. For a while I was only an interested spectator but, after several invitations to comment, I laid aside the caution and taciturnity which comes naturally to one who lives in Vermont and allowed the normal instincts of a parson to come to the fore. I spoke, not once, but three times. The last occasion proved the wisdom of Vermont silence, for I was invited to do some work. Bill Spofford was reporting on a plan of evangelization that had engaged the National Council for a day and on which the Church, through its news-sheets, was invited to comment. My reaction to the plan I summed up as briefly as I could by saying that I felt much as the *Christian News-Letter* had toward the plan of the committee on evangelism of the Church of England "Towards the Conversion of England." Insidiously I was drawn out on both these documents and then, as a reward for my folly, I was asked to write a few notes developing the parallels between the English plan and the *News-Letter* reaction and our plan.

Being a dutiful soul, and also fully cognizant that parsons ought to do penance for the ease with which they open up and spill out, I went home, dug through the files, found *Christian News-Letter* No. 245 and reviewed it along with the plan to convert England. I commend them to you. The plan is very thorough and helpful but misses the bus. The *Letter* explains why. It also explains why we should look two or three times at any plan or scheme of evangelization of our own. Let me give you, not the gist of it, but its point of view applied to the proposal of the National Council.

First, however, I ought to air my prejudices. I am suspicious of all crusades, movements and win-the-world-for-Christ plans, inately so, congenitally so, experientially so. My life has not been too long, nor my priesthood too extended, yet have I numbered many efforts which are now but memories, laid to rest, and counted valuable as experiences that tend to prevent like errors in the future. I am not alone in this. Parsons of varying churchmanship, experience, and standing react similarly. I remember walking into the parish house of Holy Trinity Church, Philadelphia, with a group of clergy to have *Forward in Service* presented for the first time. My immediate neighbor said: "Another promotional scheme." I echoed his sentiments. "Yes, just another!" And the word went down the line: "Yes, another!", "Another," "Another," like a squad counting off. The Church is fed up on them. Yet I know it is true that we need some definite, simple plan to which we can give ourselves, that we do need a new baptism of the spirit, and that the Church must have some well-considered plan of strategy to meet the needs of the times. I know, too, that often it is the skepticism and the inertia of the clergy that are responsible for many a good plan being still-born. Perhaps it is for that reason that, after an initial hesitation, all the crusades of the past have found me marching. I felt the need, I had nothing better to offer, and I knew my obligation to play ball. I ought, also, to admit that often I found in the effort much that was beneficial. *Forward in Service* made, I believe, a real contribution to the life of the Church. Yet, even so, I look at the new proposals suspiciously if sometimes wistfully and hopefully.

That we need to evangelize goes without question. It is the fundamental duty of the Church. Mr. Jordan's analysis of the Church is all too true; we have not been going forward in any field; we have been failing in the work of evangelization. We can excuse it, or justify it, but it is true. The reasons are many and complex but, fundamentally, it must be that the life within us is weak. We used to talk of the missions field and mean the Far East, Africa, or some other foreign or perhaps a domestic field where the Church was not established. Now we speak of the whole of continental United States being our great mission field or else, the college field, the industrial opportunity, or the rural areas and—most significantly—of the Church itself. The Church, instead of being a power to evangelize, has become an area to be evangelized.

I think we would all agree that every possible method of reaching people should be used inside

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and outside of the Church—the radio, motion pictures, national advertising, and the rest. Yet we must be careful and not equate advertising with evangelism or, I would say, lay too heavy an emphasis on national advertising. Full page colored ads in the Saturday Evening Post leaves me a bit cold; as a matter of fact, gives me a few shivers. An Episcopal Church Hour, carrying a program that our Church could produce at its best, would be a real blessing among the religious inanities that we broadcast today. Yet, even here, we must recognize that radio itself is a field for evangelization. We must convert the producers, alter the purposes of radio, change the context, and method before it can become a generally effective instrument of religious propaganda.

Worthwhile as radio and motion pictures might be, I should hope that they would not be the major emphasis in the plan. Business seems to have proved that if you advertise sufficiently you can expect a sympathetic response proportionate to the money expended. We can assume that with a given effort we shall have a given response in terms of interest in the Church. Let us not assume that we shall have a given number of converted people. Individuals grow in Christ as they live in the family of Christ. If the family life is weak and if, as Louis Franklin says, "the apples in the barrel are rotten," then however many we interest we gain not much. Any plan of evangelization in these days depends fundamentally on first quickening the life of those presumably already evangelized, deepening the religious life of those of us who now make up the Church. That cannot be accomplished by any radio broadcasts, motion pictures, advertising plan, however good it might be.

BUT IT is easy enough to criticise, to caution, but—what on the constructive side? Before we can intelligently plan for evangelization, we must be sure of an understanding of the times in which we live. We must know that, in spite of the tremendous numbers who profess and call themselves Christians, Christ through his Church exercises relatively little influence on our nation and on our world. The world seems to have conquered the Church, and that, without the Church being aware of it. Business, education, politics, are conducted usually without benefit of the Church. Italy offers a good example at the moment. A nation, presumably committed to the Roman Church, finds itself in practice under the control of an avowedly anti-Christian group which is the major political party of the nation. Of course, we can say, that is the Church of Rome and its weaknesses, but let us not be deluded that our situation is potentially very different. There is a widespread disillusionment with the idea of inevitable progress, with the power of man to correct man's own weakness but, at the moment, there is little to indicate that man is looking for solution in the Christian way; it is still in the faith called education or in a solution through economics or politics.

When we begin to see the nature of the times, however dimly, we begin to understand the complexity of the problem and to realize there is no easy solution. There is no simple effective plan of evangelization. That is the first insight the Church must gather.

We usually think of campaigns of evangelization in terms of preaching, teaching, or good works. Actually, I believe, people will be won as they see the operation of the Holy Spirit in a community. When they see a group, however small, living together in the spirit, showing forth a quality of justice, mercy, wisdom, that is not of the world, they are attracted. When Dr. MacLeod talks of his Iona Movement and the Holy Spirit evidenced in the community as being the prime missionary force, he is very right to me. So has it always been in history. It was St. Francis and his friars, living the life that reformed his age; it was John Wesley and his few, living the life methodically who invigorated the Church of the eighteenth century; it was the Tractarians who, through the Holy Spirit, brought new life to the Anglican Church.

I know that the spirit bloweth where it listeth, and we cannot see whence it cometh or whither it goeth, but that does not mean we cannot plan; we can so order our lives that the Holy Spirit may work through them. Our hopes for evangelization must lie in the individual and in small groups. They must live "prayerfully, expectantly, perserveringly, to discover how in their own locality or sphere of responsibility they can follow and obey the will of God." As those groups reach out and make contacts with others, they may find themselves drawn into a wider movement, originated and inspired by the Holy Spirit, through which will come to the Church a new vision, and a power to fulfill it.

It is to our parishes that we must first look for those who are receptive to the working of the spirit. It is there that groups must be developed and our strategy for evangelization must take shape. The radio, the motion picture, will help, but teaching, preaching, prayer, sacraments, life must be the methods. I quote from memory, but I know that I am not far afield when I recall the words of Bishop Hobson at one of the very early meetings of the Forward Movement: "There is no great huzzah about this, no money to be raised, no preaching, but an attempt to go forward through prayer, through closer union with Jesus Christ Our Lord."

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The Forward Movement was and is the greatest evangelizatic effort in my time in our Church. A new plan can learn from it and build on it.

It also seems to me that in any strategy it is not well to look exclusively or even chiefly to the clergy. The laity are those who can be our greatest missionary force. The priests are, as the late Archbishop of Canterbury, William Temple, suggests, those who witness before the congregation of the faithful. It is the congregation who witness before the outside world. The non-professional speaks to the world with an authority that the professional never can have. The clergy may minister the power, they may bind up and heal the wounds, even at times direct the battle, but it is the laity who must fight on the lines.

I wish that I might whole-heartedly fall in line with such of the plan as has been offered, but I can not. Moreover, I am sure that its most enthusiastic proponents may welcome criticism from even a very humble source for, it has been repeatedly said, any plan must come from the grass-roots. In these grass-roots I see the need for work and prayer and thought, and no easy quick plan of spreading the Kingdom.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

IT IS perhaps silly to discuss plays or motion pictures that one hasn't seen but the action of our Roman Catholic compatriots this last week make it mandatory. During that time, a) Max Sorenson, commander of the Catholic War Veterans, demanded that the State Department refuse to let the play, *All My Sons*, be produced in Germany and Japan; b) Robinson Jeffers' drama, *Dear Judas*, was banned in Boston, following pressure from the Roman Catholic Church; and c) the English film, *Black Narcissus*, based on Miss Rumer Gooden's fine novel, was condemned by the Legion of Decency which announced a drive to eliminate it from American screens.



I have seen neither the plays or the movie but, considering what competent critics, such as Bosley Crowther, Brooks Atkinson, James Agee and John McManus, have said, I believe that all three are worthy examples of art. *All My Sons*, dealing with the laudable theme of war-grafters, won the New York Critics' prize as the best play of the year; a prize which is even more coveted than the Pulitzer award among playwrights. Sorenson says it must be banned, however, because it is "communistic"—communism in this case being the thesis that persons who make faulty planes knowingly and deliberately are enemies of society.

Dear Judas, according to reports, shows Judas Iscariot in a somewhat favorable light as a confused and bewildered individual caught up in events much larger than himself. It was banned because, in the words of Francis W. Sullivan, Roman Catholic attorney who entered the protest, it is "offensive, dangerous and should not be performed as it would surely damage the faith of the people." The producer of the play, stating that Mr. Sullivan insisted that Judas be shown as a thief and a betraying informer, said "our approach to the subject matter is deeply religious and reverent, and we feel that the play will contribute greatly to a spiritual rebirth." There are many interpretations of Judas' character and role and the one chosen by Mr. Jeffers is certainly a valid one for presentation, whether one agrees with it or not.

Black Narcissus deals with a community of Anglican nuns in the Himalayas who strain at their religious vows due to the environment and the nature of the people they meet. From the book, which I have read, it presents a fine and honest picture of temptation. The Roman Catholics, however, are offended. First, they make the producer, J. Arthur Rank, introduce a prologue to the film stating that it deals with "Protestant nuns of the Anglican communion." Secondly, they condemn it because "it creates an impression that constitutes an affront to religion and religious life. It ignores the spiritual motivation which is the foundation and safe-guard of religious life and it offensively tends to characterize such life as an escape for the abnormal, the neurotic and the frustrated." And so they seek a ban.

This is larger than a religious issue. It is a medieval attack on real democracy. It is an attack on the civil rights of the theater exactly as the civil rights of individuals and groups are under attack in other areas of social life. The New Testament says "the truth will make you free." It is obvious that the Roman Catholic Church is intent on mocking that statement in the dramatic field, as elsewhere. This is one more area in which the Protestant churches must enter into opposition with the Roman Catholic dictatorial temperament.

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Real Effort Made By Council To Complete Fund

Hope to Announce Million Dollar Relief Fund Completed When the Council Meets Next Week

Edited by Sara Dill

New York:—A special effort is being made by the promotion department of the National Council to have the million dollars sought for the Presiding Bishop's Fund for World Relief completely in hand when the Council meets next week. Considerably over $100,000 will have to be paid in if this is to be done. It is believed that much of this is actually collected but has not yet been remitted by parishes and by dioceses. So letters have gone out from headquarters urging that every dollar received be forwarded immediately.

At the same time the department released figures showing that a large number of dioceses are far behind in raising their assigned quotas, including a number of large dioceses that so far have raised but a third or less of the amounts asked.

Union Objects

New Haven:—The building trades council of the A. F. of L. of this city has sent a protest to the Council of Churches against the awarding of painting contracts to open-shop firms by two Protestant churches. The churches are the Center Church and Trinity. The president of the labor council declared in the letter that "this has been done despite the fact that we have been led to believe that the Churches support organized labor."

Denounce Floggings

Birmingham, Ala.:—Recent floggings in Alabama prisons were vigorously denounced in a resolution passed unanimously here by the Birmingham Council of Church Women which is composed of 70 church groups representing all Protestant denominations. The resolution pointed out that it had been admitted publicly that such punishments have taken place in all Alabama prisons, "even in Julia Tutwiler Prison for Women."

Wippell Agent

Paterson, N. J.:—The export of church furnishings from England has been resumed with the appointment of an American representative by J. Wippell & Company, Ltd., of Exeter, England. Wippell has been famous since the early eighteenth century for the creation of stained-glass windows, hand-embroidered vestments, carved woodwork, and silver, brass, and bronze ware. Possibly the largest manufacturer of such work in the world, Wippell numbers over seven hundred employees, and has branches in Manchester and London. It is interesting to know that the custom of the crafts being followed by father and son in England indicates a thorough zeal for the work, resulting in the very finest craftsmanship.

Mr. George L. Payne, of One Lee Place, Paterson, New Jersey, who is well known in the church furnishings field here, has been appointed as the American representative, and will handle all distribution in this country. The introduction of the entire Wippell line will augment the American production and make available to our churches furnishings of note.

Wippell's work is noted for the fact that it is done almost completely by hand, a situation which has become unusual in this country.

Missionaries Appointed

New York:—Charlotte H. Hutchinson of Columbia, S. C., has sailed for China where she will serve as medical technician at St. Luke's and St. Elizabeth's Hospital, Shanghai. Elsie Jacobs of Pittsburgh, Pa., is to go to the Philippines in October to be the secretary of Bishop Binsted.

Bill of Rights

New York:—An appeal to the United Nations, signed by 429 persons, urges that the proposed International Bill of Rights include an article recognizing the right of conscientious objection to military service. Among those to sign were Bishop Gilbert of New York, Bishop Lawrence of Western Massachusetts and Bishop Walter Mitchell, retired bishop of Arizona.

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By Vincent C. Franks

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Religious Films

Birmingham, England (RNS):—A motion picture studio, "as fine as any in the world," is being built in the London suburb of Elstree for the production of religious films, J. Arthur Rank, British film leader, announced here at the meeting of the World Council of the World's Sunday School Association.

Rank, who is chairman of the Association's Visual Aids Committee, said the studio "will belong to me, but it will be available for any religious body of any denomination to use for making films of their own choice." The films, he added, will be made on a non-profit basis, and most of them will be 16 mm., suitable for church showings.

A Third Party

Chautauqua, N. Y.:—The Rev. Mark Dawber, head of the Home Missions Council, called for a third political party in the U. S. in addressing a missions conference here. Saying that the existing parties "are both as dead as dodos," the missions leader declared that "most of those boys in Washington, Republicans and Democrats, are neither Christian nor statesmen." He listed nationalism, imperialism, competitive capitalism, racism and militarism as the five "isms" which the U. S. must defeat at home.

Parish Celebrates

Alameda, Cal.:—Christ Church is to celebrate its 75th anniversary with a series of services and social functions, September 25-29. The rector, the Rev. Henry M. Shires, states that among those expected to take part are Bishop Block of California; Bishop Sumner Walters of San Joaquin, a former rector, and Dean Henry H. Shires of the Church Divinity School of the Pacific, also a former rector and the father of the present rector.

Send Notice

Denver:—Any clergy in diocese adjacent to Colorado who plan to attend the consecration of the Rev. Harold L. Bowen on Sept. 29 are asked to write immediately to Dean Paul Roberts, 1313 Clarkson St., Denver 3. A card of admission will then be sent so far as admissions will be possible within the seating restrictions of the cathedral. Those planning to attend the luncheon following the service should notify the Rev. Frederick Avery, 600 Gilpin St., Denver.

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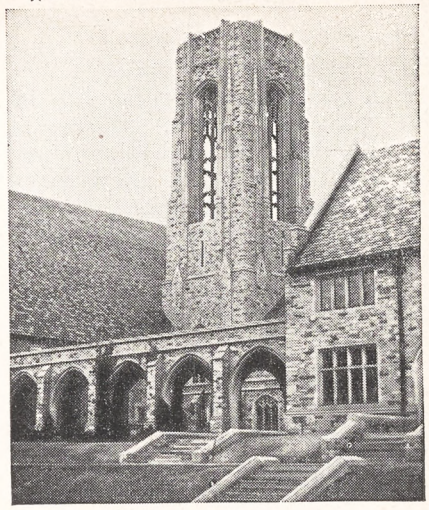

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Forward Step

Pelotas, Brazil:—The recent granting of permanent government recognition marks a long-desired step in the progress of St. Margaret's School. Lack of recognition has hampered the school in several ways chiefly because diplomas from an unrecognized institution will not admit graduates to a university. All education is under a government ministry which sets standards and studies.

A few years ago recognition was withheld because the school's athletic field was not large enough for a sixty-meter track. Opportunity to buy adjoining property remedied this, and temporary recognition was granted. This year word went forth that the physical education department must have a skeleton for teaching purposes. An appropriation from the United Thank Offering provided this.

The school was opened in 1934 for 30 Brazilian girls whose parents wished to have them educated under the auspices of the Brazilian Episcopal Church. The building was a gift from the UTO of 1931, but otherwise St. Margaret's has been practically self-supporting from the start. Miss Candida Leao, one of the first graduates and daughter of one of the early Brazilian clergy has been headmistress since 1940. There are more than 200 students.

Laymen Meet

Hartford, Conn.:—Bishop Bennett of Rhode Island was the leader at a conference for laymen of Connecticut, held here Sept. 6-7. Other speakers were Mr. Frank Gulden of Long Island and Mr. Doughlas Turnbull Jr., vice-president of the Brotherhood of St. Andrew. About 125 men attended.

To Visit Australia

Albany: — Bishop Oldham is to attend the centenary congress of the Anglican communion in Australia, by appointment of the Presiding Bishop. Bishop Stevens of Los Angeles, who died last month, was to have been the representative of the Episcopal Church.

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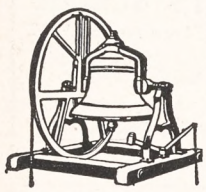
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Youth Conference

Geneva:—European Christian youth leaders are to hold a conference here next month under the auspices of the World Council of Churches. The initiative for the meeting came from 100 young people of 42 countries who met in Sweden following the world conference of youth at Oslo. Later a similar Christian conference for youth will be held in the Balkans.

Little has been said in official reports, but apparently leaders of the World Council were not entirely pleased with the results of the Oslo Conference. Young people representing the European and Asiatic Churches were critical of U. S. imperialism and about one third of them are reported to have declared at the end of this Christian youth conference that they were undecided whether they wanted to be "Christian youth or Communist youth."

Frances Young Resigns

New York:—Frances M. Young has resigned as a member of the staff of the national division of Christian education in order to take charge of the educational work at the Redeemer, Baltimore.

William Temple College

London:—William Temple College, a theological training center for women, will open next month at Hawarden, Chester, until buildings become available in a university town. Present accommodations provide for forty students who will take two or three year courses on "the Christian faith and its bearing upon the structure of society" in preparation for church work.

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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. CHARLES D. KEAN
Rector at Kirkwood, Missouri

The Protestant Episcopal Church is a constitutionally-governed Church. Its General Convention is the final authority on all questions of doctrine, discipline and worship. The laws laid down by General Convention govern the Church, whether or not everyone approves them, until they are amended.

The Protestant Episcopal Church also tries to be a Christian Church. Its underlying reason for existing at all is to help men and women find a Christian meaning for their lives in a world where tragedy and defeat are real factors to be faced.

Underlying all the storm and fury about the two recent marriages of clergymen to divorced women are these more important issues. Bishop Manning appears to have ignored both, while The Living Church tries in a smart-aleck way to commit this Protestant Episcopal Church to an obscurantist position which can neither be squared with its law nor conformed to its profession.

The facts underlying the decisions by the Bishops of Michigan and Lexington are not involved when the issues are considered on the most serious level. There is reason to believe that neither Bishop Manning nor The Living Church know those facts. But even more important than these questions, which are left by our Church law upon the consciences of the diocesan bishops concerned, are the understandings upon which judgment is based.

1. The Protestant Episcopal Church is constitutional. It is within the province of General Convention to revise the Church's law in any direction. We may not always agree. We may frequently feel that this body compromises where it should be forthright. Nevertheless as long as this Church remains a Protestant Episcopal Church, all bishops, presbyters and laymen are subject to its enactment.

The marriage canons, as they now exist, show that General Convention can revise the law, and also that it tends to compromise. Nevertheless the amended law plainly provides that diocesan bishops, within clearly stated limits, may authorize the remarriages of divorced persons. The chancellors of Michigan and Massachusetts have shown in their learned opinions that such decisions may be rendered on grounds which recognize the reality of the situations.

The present law is the will of the Church expressed in its duly constituted assembly, but it is a compromise as everybody knows. The desire of the majority of the clergy and laity were made known at Cleveland in 1943 where the Phister amendment failed of passage by General Convention only because of a parliamentary technicality, although it had an actual majority of votes. The bishops in an unofficial ballot likewise supported it. The 1946 compromise was possible only on the assurance to those desiring a more liberal and honest policy that such was provided for in the new law.

2. It is obviously the feeling of a majority of the members of the Protestant Episcopal Church that concern for the welfare of people is the basic consideration in its ministrations. We serve not abstract standards of ambiguous meaning but living souls. The only reason to consider a previous failure is to cast light upon the probabilities of a proposed new marriage. The Church desires to help all who in sincerity and faith are trying to live Christian lives and build Christian homes. Failure in marriage is not the one unforgiveable sin.

The support marshaled for the Phister amendment shows that this issue is recognized by the Church at large. The fact that for 21 years commissions of General Convention tried to modify and improve the archaic and cruel marriage canons of the Church shows that the problem was on many consciences. General Convention did not act in 1946 in order to "whip us with scorpions," but in order that considerations of justice and charity might prevail in this Church which claims allegiance to Christ.

Neither Bishop Manning nor The Living Church take these primary issues into account. Instead the Bishops of Michigan and Lexington have been publicly and cruelly attacked on grounds which are only the private opinions of the attackers and which actually contradict both the constitutional authority of Convention and the nature of Christian concern. Persons who have laid their cases before their bishops and who have received favorable judgments have been subjected to a notoriety which is to say the least uncharitable and which rests upon no known investigation of the facts.

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George L. Barton, Jr., Ph.D. Headmaster,
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Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalogue, address: Box WT.

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Lenox Massachusetts

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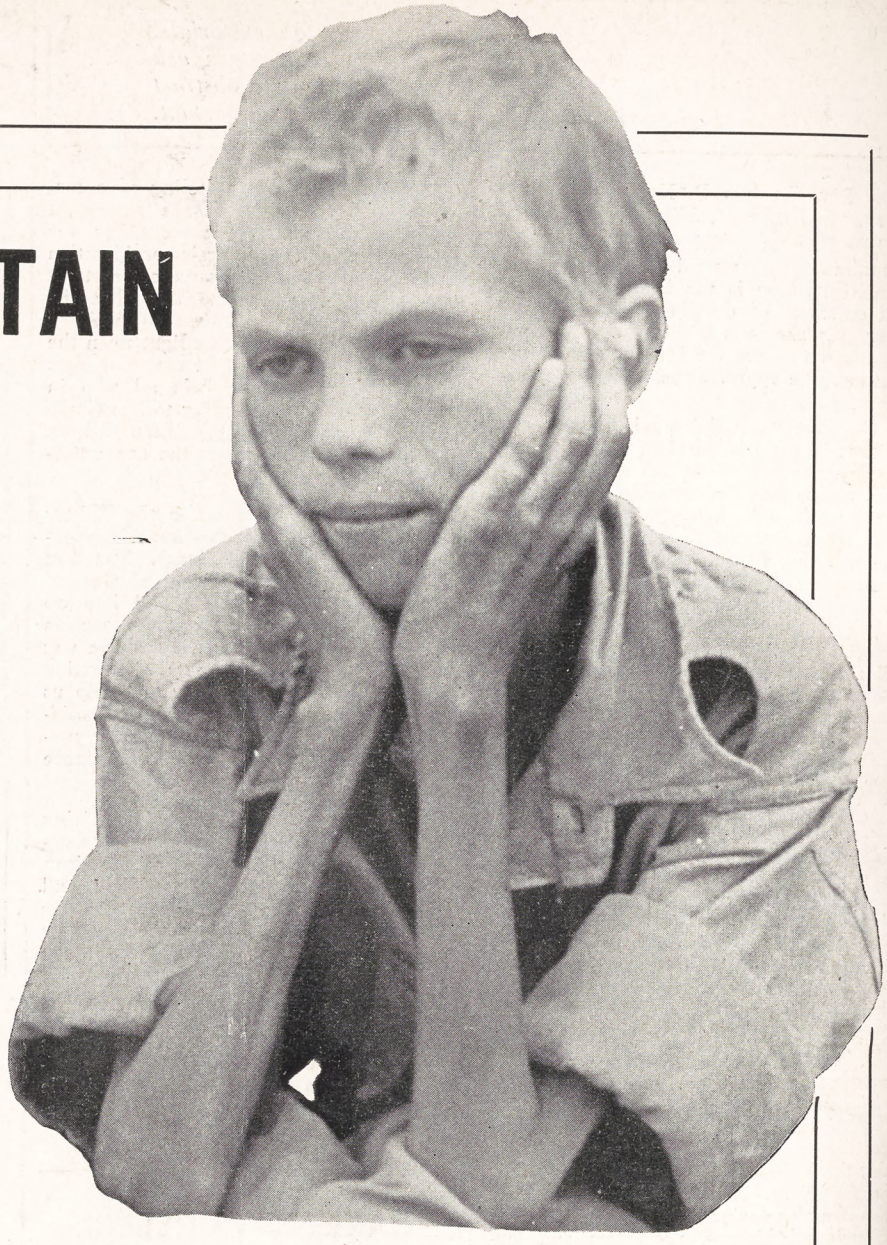

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The WITNESS

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SEPTEMBER 25, 1947

GFS GIRLS HOLD EUROPEAN RELIEF COMMUNITY DRIVE

(*see page four*)

The Girls' Friendly Society

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Roscoe T. Foust, *Editor;* William B. Spofford, *Managing Editor;* Hugh D. McCandless, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.

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☆

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SEPTEMBER 25, 1947
Vol. XXX No. 34

Clergy Notes

APPLETON, ROBERT F., curate at St. Peter's, Westchester, N. Y., sails from San Francisco this week to be a missionary at Wuhu, China.

BAXTER, THOMPSON C., formerly rector of Trinity, Plattsburg, N. Y. is now assistant at Grace Church, Providence, R. I.

BROWN, ROBERT R., rector of St. Paul's, Waco, Texas, becomes rector of St. Paul's, Richmond, Va., October 15th.

BUNDAY, ROGER J., formerly vicar at Hinckley, Minn., is now vicar of St. Mark's, Paw Paw, Mich., and chaplain for students in Kalamazoo.

CULLENEY, GEORGE W., formerly chaplain at St. Andrew's School, Middletown, Del., is now rector of St. James', Albion, Mich., and chaplain at Albion College.

GRAY, JOHN A., rector of St. John's, Glasgow, Va., will become rector of Emmanuel, Richmond, Va., Nov. 1.

HENRY, JOHN C., was ordained deacon on July 27 at Falls Church, Va., by Bishop Goodwin. He is in charge of the Epiphany, Arlington, Va.

JOHNSON, VERNON E., vicar of churches at Windom and St. James', Minn., becomes rector of St. Paul's, Winona, Minn., October 1.

KUNDRAT, MICHAEL J., formerly assistant at St. Paul's, Muskegon, Mich., is now vicar of St. Mary's, Cadillac, Mich.

NELSON, KENNETH E., formerly vicar at St. Margaret's, South Gate, Calif., is now rector of St. Mark's, Medford, Oregon.

PINK, HARRY L., formerly rector at Hornby, Canada, is now assistant at St. Mark's Cathedral, Grand Rapids, Mich.

PRESSEY, WILLIAM, retired priest of Rhode Island, died on August 27 at the age of eighty-five.

RICHARDSON, H. M., formerly assistant at the Redeemer, Baltimore, is now rector of the Epiphany, Baltimore.

THORNTON, F. PARKER, rector of parishes at Groveton and Wellington Villa, Va., becomes rector of Lynnwood Parish, Va., October 15.

TIEBEL, GEORGE R., formerly assistant at St. Stephen's, Port Washington, N. Y. is now rector of St. Elizabeth's, Floral Park, N. Y.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 34

The WITNESS

For Christ and His Church

September 25, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

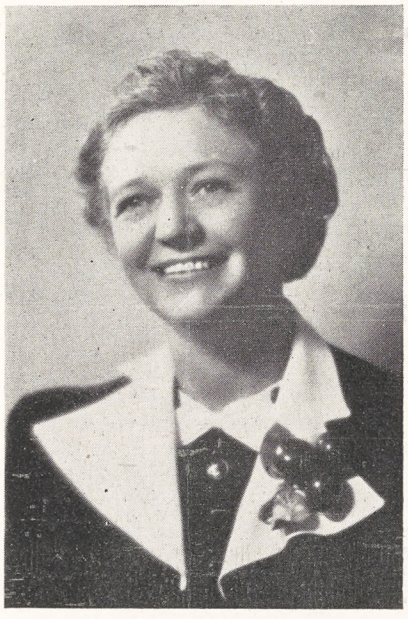
The Girls' Friendly Society Gives Group Experience

It Provides Opportunities for Adventure In Friendship with Girls of Own Group

By Helen Gibson Hogue
Executive Secretary

New York: — As the Church's week-day, group-work organization for girls from seven or eight to fourteen, and from fourteen to twenty-one, GFS is concentrating its efforts in one direction—to develop girls physically, mentally, socially, and spiritually into the sort of women who can make their best contribution to the Church and to the community. The central core of all that we do, back of every program, every leaders' guide, every activity, is the effort to help our girls to translate religion into everyday living. The commandment of Jesus, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might; and thy neighbor as thyself," is the basis of all that we do. We know that the "capacity to care" for God and one's neighbor has to be developed and learned. It does not spring full-blown into action. There are laws that govern the growth of love. There are small children from privileged as well as from underprivileged families whose home experiences have been such as to build up in them a great deal of fear or hate or self-love, so that they have not learned how to love God or man. They need a group experience at the "gang stage" of their development. This begins at about the age of seven or eight years. It is the time when girls first want a group experience, a "club of our own"—which is the reason we put so much emphasis in GFS on juniors. At this time, they need an adult leader who helps to supply the security they may have missed at home and to insure its further growth if the home experience has been a good one.

The branch advisor, or leader of junior and teen-age GFS groups, tries to furnish the satisfying relationship of acceptance so necessary to healthy growth. She also knows the importance of earned recognition in a girl's development. She tries to provide a program that offers each girl an opportunity to build new skills in handicraft or some creative activity, or to take responsibility in the service project, or take part in some other activity that builds in self-confidence and a feeling of security. She leads the girl gradually to experience the satisfaction that comes to the socially growing person who sacrifices some of her own comfort and desires to the success of the group.



Mrs. Helen Gibson Hogue is the national Executive Secretary of the GFS

We all know that there can be much talk about "unselfishness" and little understanding of the fact that a little girl, a teen-ager, or an adult may be a "white-sepulchre" of hate encrusted in a mask of "unselfishness"—and that this situation is the result of things that have happened to the person in his or her past experience to build up both the mask and the hostility that lies underneath. We know that love has to grow and that there are laws that govern its development. It grows by building relationship with people, with ideas, with activities, and with materials. There are fine persons who often defeat the growth of love in a child by insisting that she must be "socialized," that she must "care for others" before she is capable of doing so. Her past experience may be such that her anxiety and fear prevent the growth of love—or such that she is full of hostility. If she can build a relationship in her natural medium of expression, the things she naturally "loves," whether it be in the area of materials, or sports, or some artistic endeavor, love will be growing in that particular area at least. Then, as confidence grows, this child begins to feel more "friendly" towards others. She begins to feel unconsciously that it is a "friendly world." Her sense of security grows, her capacity to accept and like others is increased.

GFS is constantly providing its girls with opportunities and incentives to "adventure in friendliness" (that is to learn how to care) with girls of their own group, with the parish, with the community, with other nations and races. We feel that in this age of atomic energy, it is mandatory, as never before, that the Christian ideal of the fatherhood of God and the brotherhood of man be implemented. We must learn how to care for all human beings, and it has to be learned—if not in the Christian Church, then where?

We are living in an enemy-obsessed world. Even in America, there is increasing hate, fear, and ego-drive for power. GFS—and we know how inadequate our efforts are—is trying to provide the sort of group experience for girls that will implement the Christian gospel. Worship is the very heart and center of all that we do.

There is another most important phase of this development of love—of this capacity to care—which GFS

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considers in its program. Every little girl needs a fine relationship with her father. It is through this relationship that she builds up her inner image of "what men are like." It is upon this that so much of her future happiness in marriage depends. As she goes out from her home, she needs to have the experience outside of knowing other fine men who deepen her sense of security. Many a marriage has been wrecked because this early experience had been such as to build an unconscious hostility or "enemy-obsession" toward men. When she marries, the girl projects this feeling upon her husband. If the GFS group can feel that the rector is a genuine friend of each girl in the group, that he is interested, that he cares about them all; if he is the sort of person whom they can respect and look up to, then he is becoming a part of the unconscious attitude toward men that each of the girls is building.

Through this sort of acceptance and relationship, the rector is doing much more to insure a happy marriage for each girl than all of the counselling he may do just before the wedding (of course both are important). The Church with a grand rector who is fine and human and has, himself, the capacity to care is the ideal set-up for GFS groups.

In the past when it was social service rather than development of girls which was the main emphasis of GFS, the organization sometimes failed to provide a group experience for the younger girls. Consequently, in some parishes there was failure to feed into the adult women's work of the Church girls who were trained as churchwomen. At the present time, and for several years past, our girls are encouraged at 21 to go into the adult women's program. This rule has already been made mandatory for the GFS of the Church in England. Our problem is to have our policy known throughout the country. Our older groups support "girls' work in the Church" as part of their own activity.

We are most fortunate to have the backing at the national level of the Woman's Auxiliary board. We feel that our girls' work cannot possibly be successful unless it has the support of all churchwomen and of the clergy. We feel that we are having a larger and larger measure of this support. Our plea is that time is short. Girls group up quickly. They need complete acceptance and a good Church-centered program now. This we believe GFS provides.

a number of recommendations to the National Council when it meets this week in New York.

The first recommendations calls for the formation of an association of professional women church workers, similar to the National Association of Social Workers.

The second recommendation calls for the establishment of a committee to continue and extend study of the curriculum and training for women church workers, looking toward setting up a normal standard for all training centers.

In this connection, the group urged that such a committee consider the importance of training more intensively in devotional and moral theology for closer integration of educational, social and theological disciplines.

Particular stress was laid by the conference on the third recommendation—that the church actively promote the recruiting of women for church work and encourage study at present training centers as part of the church-wide program for evangelism, with the emphasis being placed on such recruiting at the parish level.



Teen-age GFSers at Morris Plains, N. J. discuss plans for GFS Week

MRS. HENRY K. SHERRILL HONORARY PRESIDENT

New York:—The national Girls' Friendly Society is honored to claim Mrs. Henry Knox Sherrill as its honorary president. For many years she has been active in GFS work in the diocese of Massachusetts. She is pleased that the emphasis is on junior and teen-age groups and that their growth is backed by the older members.

BISHOP LARNED AT TRINITY

Boston:—Bishop J. I. Blair Larned, in charge of the Episcopal Churches in Europe, was the preacher last Sunday evening at Trinity Church here. He described the plight of the people of Europe and the urgency for aid.

STRESS WOMEN'S ROLE IN CHURCH

Washington: — The conference on the training of women for work in the Episcopal Church, held here at the College of Preachers, is to make

GFS LEADS WAY

Seneca Falls, N.Y.: — When the young girls who are members of the Girls' Friendly Society at Trinity Church here found that there was no Victory Clothing Drive for European Relief in the Community they decided to do something about it. They therefore organized the drive and carried it through for the entire community. The picture on the cover is of some of the GFS members sorting out the clothing.

SOCIAL REBIRTH

**We announced last week a series of eight articles entitled *Social Rebirth* by Prof. Vida D. Scudder of Wellesley. She deals with the relation of incentives under nature and under grace; the conflicts and harmonies of life; the functions of the Church. There are stimulating illustrations. The series will start with the October 9th number. We urge therefore that the Order Form on page thirteen be used at once. It will be necessary for us to receive orders not later than October 1 to send the October 9th number.

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Friendly Trailer of the GFS Fills a Great Need

It Is a Part of the Missionary Program Which Has Important Place in Activities

By Margaret Ferreira

New York: — Many people who were at the General Convention in Philadelphia in 1946 had a chance to inspect the GFS Friendly Trailer. This is one tangible form by which the GFS has expressed its cooperation with the work of the Church. Since its purchase by the GFS in 1945, it has been sent into the areas of the greatest need as determined by the department of domestic missions of the Church in consultation with the GFS.

A compact well-equipped modern trailer, it has unique features that fit it for GFS service. A portable altar, motion picture equipment, loud speaker system for records or announcements, an awning that makes an outdoor meeting room, a toy library—these, and especially the "Trailer Lady," who lives in it and is one of the national staff of the GFS, would be standard equipment only for such a project. This is to carry the Church and its concern for adults, young people's groups, children, into communities where there is no formal established Church.

Three summers the GFS Friendly Trailer has participated in the National Town-Country Institute in the diocese of West Missouri. Here it has helped in the training of Church workers for the rural field and has been the base for daily vacation Church schools, community activities, children's play groups, etc., in rural areas isolated from the Church. One winter the Friendly Trailer was located in Horse Creek Valley in South Carolina, serving a small group of mill villages. Here a temporary "Play House" was built by the community to serve as headquarters when the Trailer must leave and before the h o p e d - for-Episcopal Church might be built.

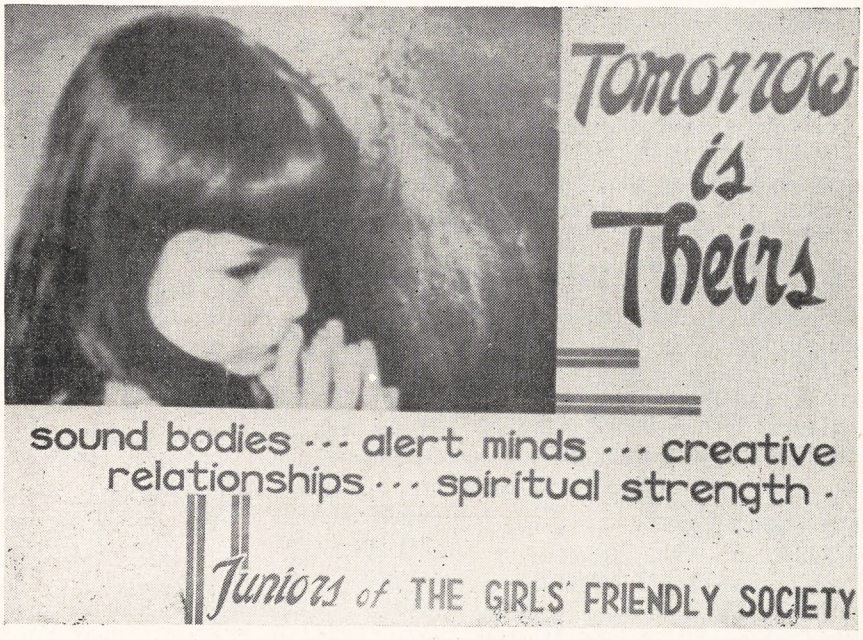
From last fall until June, 1947, the GFS Friendly Trailer was in Pikeville, Kentucky, a coal mining center where the Episcopal Church had been closed. Working in close cooperation with Bishop Moody, it was able to rouse renewed interest in the Church. Now, with Miss Virginia Gesner as the new "Trailer Lady," or more formally as the rural field worker of the GFS, the Trailer is now serving again in West Missouri in cooperation with the National Town-Country Institute.

While this Friendly Trailer has been the national "Mission Object" for the past three years, the GFS has always considered cooperation with the missionary work of the Church one of its main activities. Every year by voluntary gifts, the members have contributed from $2,000 to over $3,000 for some missionary project. Among the many gifts have been scholarships for two Japanese American girls during the war, so permitting them to leave internment camps; support for a native field worker in India; a hot water system installed in St. Luke's Hospital in Ponce, Puerto Rico; a missionary teacher supported for four years in a girls' school in China; help to equip a chapel and provide a car in a coal mining district in Virginia; a scholarship for training a young Negro woman for work in the Church.

This training in missionary thinking and giving has long been accepted as a vital part of the study and service activities of the GFS. In this, as in its other activities, the GFS works in closest cooperation with the Church and trains its members to become the future leaders of the Church.



Mrs. Malcolm E. Peabody, the wife of Bishop Peabody of Central New York, is the national president of GFS



The new emphasis of the GFS is on its Junior members

CHAPLAIN HITS RED BAITERS

Manila (RNS):—The only way to combat Communism is to remove social conditions which breed it, Col. Joseph Koch, chief of chaplains of the Philippine command, said in an address to the Rotary Club here.

"It is futile for us to expect to overthrow Communism by ranting and raving, and at the same time to remain blind to social conditions in our own community," Chaplain Koch said. "Low cost housing, sani-

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tary and healthful living and working conditions, opportunities for fruitful employment, needed schools and recreational facilities, would do more to dispel the danger of Communism than all the aggressive exposures of this doctrine by silver-tongued orators."

Chaplain Koch asserted that "the weakness of our opposition to Communism is revealed by those who denounce Communism, but in the same breath condemn as socialistic and communistic the God-given right of workers to organize trade unions and the duty of the government to interfere when private enterprise fails to provide for workers' social rights."

CHURCH STARTS MARKET

South Orange, N. J.:—The Rev. A. B. Fitz-Gerald, Methodist minister here, is concerned about high prices and has done something about it besides talk. He has established a "church family market" where his people may buy fruit and vegetables at wholesale prices. He is doing the shopping at wholesale markets in Newark. Himself a part-time farmer, he states that cantaloupes raised on his farm bring $1.50 a bushel from the wholesaler but that they cost up to $9 on the retail market. Church members are urged to place orders with the secretary of the church during the week which they will then be able to pick up on Friday in his garage. He estimates that the saving will be from fifty to several hundred per cent, depending on the commodity.

NORMAL SCHOOLS IN CHICAGO

Chicago:—Schools for those connected with Sunday schools are being held in this diocese. The one for the Lake Shore deanery opened September 22 and will be held on six Monday evenings at Christ Church, Winnetka. The South deanery will meet at Christ Church, Woodlawn on the Tuesday evenings of October; the West deanery opened its school at Grace Church, Oak Park, on the 22nd; the Fox River Valley deanery is to hold three meetings at Trinity, Wheaton, and the Northern deanery school was opened last Sunday afternoon at St. Peter's, Grand Detour.

TWO CHAPELS BUILT

New York:—Philippine Island natives in the Upi area have built two chapels, at no cost to the Mission. They are first, St. Margaret's Chapel at Nelkan, an outstation of Upi. It is built of sawali with cogon and nepa roof, and cost $150 in U. S. currency. The second chapel is St. Catherine's at Sibutu, also a Upi outstation, and it too was constructed of sawali with cogon and nepa roof at a cost of $100.

Miss Elizabeth G. Griffin, Treasurer of the Philippine Mission, points to these chapels as indications of the interest in the Church on the part of the Filipinos, and their desire to do all that they can to help themselves.

HENRY SLOANE COFFIN GIVES ADDRESS

Southborough, Mass.: — The Rev. Henry Sloane Coffin, retired president of Union Seminary and former moderator of the Presbyterian Church, was the headliner at a conference of the clergy of Massachusetts, held here September 11-12. He spoke on the religious situation in the Far East. Also addressing the clergy was Bishop Norman B. Nash who outlined the plans and program of the diocese for the coming year.

On the 13th and 14th Bishop Oliver J. Hart of Pennsylvania was the leader at a conference of laymen, with Bishop Nash preaching at the Sunday service and also addressing the conference at the final session. There were 200 picked delegates attending.

NEW HAMPSHIRE FAILS TO ELECT

Concord, N. H.:—A special convention of the diocese of New Hampshire failed to elect a Bishop Coadjutor last week after five and a half hours of balloting. The two leading candidates were the Rev. Whitney Hale, rector of the Advent, Boston, and Canon Theodore O. Wedel of Washington Cathedral. The division was along churchmanship lines. It is expected that Bishop Dallas will call another convention within a month.

GEORGE PURNELL GUNN ELECTED BISHOP

Suffolk, Va.:—The Rev. George Purnell Gunn, rector of the Good Shepherd, Norfolk, was elected bishop coadjutor of Southern Virginia, on September 17th. There were five ballots, with sixteen nominees. On the final ballot, of the 26 clerical and 38 lay votes necessary to elect, Mr. Gunn received 27 clerical and 39½ lay votes.

Others to receive votes were F. Bland Tucker; David C. George; Samuel M. Shoemaker; F. H. Craighill Jr.; N. E. Wicker; Charles W. Carnan Jr.; H. W. Marten; E. R. Carter Jr.; Don Frank Fenn; Norman H. Taylor; Churchill J. Gibson; Moultrie Guerry; Robert A. Magill; James W. Kennedy; Theodore V. Morrison.



Handicrafts, not race, is important at the GFS diocesan conference under the supervision of Miss Doris Wilson

WE ALSO WANT THE VETO

Canton, N. Y.:—Miss Mabel Head, observer for the United Council of Church Women at the UN, told a church group here that the United States is as insistent as Russia in retaining the veto over UN proceedings. "None of the big powers with the possible exception of China," she declared, "would be willing to relinquish the veto at this time."

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EDITORIALS

The Girls' Friendly

"JOIN the GFS and see the world," was said to me in jest once, as I started out on one of my GFS peregrinations. I have come to think this a very good slogan; for who does not want to get out of their own little local rut and feel themselves part of a world community. Any organization which is national in scope will do this for its members, but the GFS does a great deal more. It is more than an organization, it is a fellowship of girls and women with ties strengthened sometimes by many years' association. A girl can join the GFS as young as 7 years old, and long after she has outgrown the need of a young people's group, the friendships formed there remain. Because the GFS is organized in little missions and in city parishes across the whole country and in places as remote as Alaska, the Philippines, or Puerto Rico, the GFS member as she moves from one place of residence to another may often find a warm welcoming group to start her in her new life. This has meant much to me as I have moved from parish to parish and from one diocese to another; and has made me realize how necessary such a group is to cure that almost universal complaint of loneliness.

There is a world of ideas to which the GFS introduces its members—ideas about how people grow, the understanding of individuals, knowledge of how to get on with them, how best to serve them. How exciting it is to see a girl gradually take on responsibility in the group, shyly at first but with increasing confidence as she receives the encouragement of the others, till she grows to be one of those people to whom others always look for leadership. I have marvelled at what girls of ten or eleven could do—conducting a business meeting, leading a service of worship, and putting through projects of which some of their elders think themselves incapable.

In a group both members and leaders learn that every gift is needed and can be used—whether it is spiritual strength or capacity for friendship, creative imagination, athletic skill, or the ability to use one's hands, organizing people, or a dramatic sense. Think what this does to down that sense of inferiority to which we are all subject, and to give us courage as we move out into the larger groups in our community.

Although the GFS is a comparatively small organization, it has a brave world view and is not discouraged by its size from doing something about world problems. I have given thanks for young world citizens as I have heard a twelve year old president of juniors read a letter of thanks for $3.16 collected and sent to Chinese war orphans, or heard the report of a teen-age group of $200 raised for the Presiding Bishop's Fund for World Relief and another $200 for Bishop Huang of China, or listened to a nineteen year old girl recount how her group led the way in her town in making friends with some Jewish refugees.

It's something to be proud of to belong to an organization, either as member or leader, which is honestly trying to help those in need—to work out race relations, to spread the gospel, to understand themselves and their neighbors. GFS methods are like those of other up - to - date group work organizations, but it has a plus-motive power derived from its acknowledged Lord, and a directive based on the two great commandments. It has possibilities such as no secular organization can have for the development of the individual into the kind of worshipping, loving, and serving person who is at home in her world and whom her world so badly needs.

That is what the GFS means to me.

—MARY E. PEABODY (Mrs. Malcolm E. Peabody)
National President of GFS

"QUOTES"

I AM CONFIDENT that the Girls' Friendly Society has a great contribution to make to the life of the Church; it has already made real strides forward, and I hope that in the years which lie ahead, the Society will grow greatly in strength, in interest, and in usefulness.

—Henry Knox Sherrill
The Presiding Bishop

One Family In Christ

A FUNDAMENTAL principle of the GFS is that it is open to girls of every race and faith, girls of every type and interest, groups in cities and in rural areas, groups from Maine to California, from Alaska to the Philippines, Puerto Rico and Japan.

There are interracial groups where Negro, Indian, Japanese girls are happily accepted as "just girls" with no question and no tension. In Texas and Southern California, there are GFS groups of Mexican parentage. A Brooklyn, New York, branch found Spanish speaking girls from

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Latin America needing friendship. Puerto Rico has a number of lively and growing GFS groups. Through diocesan conferences and interchurch activities, Negro and other racial groups share in the fellowship of GFS. Girls of all races within the GFS know that they are as the GFS prayer states, "members of one family in Christ."

All through the war, one GFS branch in Japan held together and is even now eagerly welcoming its American leader, Miss Hallie Williams, back to Kyoto. The members of another branch received their GFS pins in the infamous San Tomas concentration camp in the Philippines. Mrs. Quentin K. Y. Huang has just returned to China with the Bishop, promising to start GFS groups in their pioneer diocese of Kunming because she feels that the organization has so much to offer to girls of every race and color.

Over a year ago the national GFS pioneered interracially by appointing Miss Doris Wilson, a young Negro woman, to the national staff as field worker. Miss Wilson previously had been the recipient of a GFS scholarship for graduate study for work within the Church and had lived at Windham House while taking her M.A. degree. She has been signally successful in her work, and the GFS has been proud that she has been so well received by all groups, not just a segregated section of its membership.

Adventures in Friendliness

by Francis P. Arnold

National GFS Program Advisor

"LET'S adventure in friendliness" has become a GFS slogan which covers its many sided program. GFS programs are planned to help individual members grow and develop through participating in group activities. The national Society suggests program emphases for each year, but every local branch decides on the details of its own program within this framework, planning them on the basis of the needs and interests of the branch members.

For instance, every branch in the country shares in GFS Week. Once a year, during the week ending with All Saints Day, all GFS branches work to interpret GFS to parish and community, bring in new members and to raise the whole year's money for national support. Reports and contributions from all corners of the U.S.A., from parishes, missions and individuals, prove not only the power of this kind of "team-work," but also the amazing variety of ways in which these ideas are carried out.

"Let's adventure in Friendliness" interprets, too, all kinds of parish and community service projects, as well as a growing concern for and participation in world events. GFS gifts and contributions made it possible to maintain Friendly House near one of the huge bomber plants in the mid-west, during the war. This adventure in friendliness grew into the GFS Trailer to carry similar work into rural areas after the war need was over. Every parish where there is a GFS branch knows that its members are to be counted on for service in Church school, choir and many other ways.

In many communities, GFS carries its adventures in friendliness into interfaith projects. In Woodbridge, New Jersey, the GFS gave a pageant showing the significance of the Jewish Festival of Lights. Jewish people in town cooperated with the girls by providing authentic religious articles, and the local newspaper editorialized this undertaking by saying, "If more church groups would follow the example of the Girls' Friendly Society, there would be better understanding and respect among the various faiths of the world."

Inter-racial relations, as well as interfaith projects, play a large part in the total GFS program. GFS membership is interracial. Many branches include Indian, Mexican, Japanese or Negro members, and in some sections of the country, there are strong GFS branches of minority groups. Where this personal adventure in friendliness is not possible, many GFS groups have approximated it by work in their community, or by sharing in national GFS projects. For instance, Oswego, New York, GFS members took the lead in offering friendship to a large group of European Jewish refugees, brought into their town. They not only made friends with the boys and girls in school, invited them to GFS dances, but enlisted the help of three other community organizations to make and deliver Christmas sprays to each family. As one GFS member said, "They are grand girls—exactly like us except that their backgrounds are considerably more grim than ours." A far cry from the attitude openly expressed by the high school president

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when the refugees first came, "We don't want 'em here and neither does anybody else!"

GFS members adventure in friendliness with people of other nations. Relief projects have been high in the list of branch activities, during and since the war. Many branches have shared in the Presiding Bishop's Fund for World Relief. Pen Pals have provided personal international understanding for many GFS members. In Seneca Falls, New York, when GFS members discovered that there was no community plan for collecting clothes for European relief, they established and manned a collection center from which, during the drive, 2,061 garments, 19 pairs of shoes and 12 blankets were sent out. (See front cover)

Adventures in friendliness happen, too, through the 16 GFS Holiday Houses in different parts of the country, which offer vacation programs and camp life to all girls. New ideas about outdoor fun, new skills in crafts or sports, and new friends are some of the tangible results which girls bring back from such a summer.

IN EACH individual branch, girls grow and develop as they plan for and take part in such activities. They "learn by doing"; they discover that their branch is part of a larger fellowship. Democratic planning, good committee work, under the guidance of a wise adult leader, make all of these growing experiences. Little girls (GFS Juniors) earn achievement awards in four different fields; health and recreation, creative activity, adventuring in friendliness and worship. These colored ribbons are awarded for individual achievement, effort, participation and growth in each field. They satisfy a girl's need for earned recognition and encourage her well-rounded development.

As a little girl is given opportunity to conduct a business meeting, or a teen-ager learns how to work with other girls on a committee, or a shy, retiring girl blossoms under the appreciation of the rest of the group for her poster-making ability, or as a ten-year-old achieves the dignity of being worship chairman for her branch—or as any girl realizes, perhaps for the first time, what "the Church" really is—she is growing. Through experiences like these, girls grow and develop into the kind of women who can make a real contribution to parish and community life.

GFS printed program pamphlets on such subjects as hobbies, recreation, worship, getting along with people, have been commended and used by many other groups, both within and outside of the Episcopal Church. The latest one, "Junior Girls Around the World" and "Teen-Age Girls Around the World," presents international relations in an entirely new way. A junior and a teen-ager from each of six countries talks about the things all girls are interested in—clothes, games, school, families and boy friends—so that a real sense of personal friendship is created. Through songs, games, discussion and worship, this is developed to emphasize the fact that girls are alike, in every country, and that all girls around the world, can help make it One World.

The success of any program of group work depends on the quality of the adult leadership. The national staff of the GFS keeps in constant touch with the leaders of parish branches. A quarterly program bulletin, "At Your Service," brings seasonal program ideas, book reviews and leadership helps to each GFS leader. The monthly news sheet, "Highlights," carries news of branch and national activities. Every program pamphlet which the GFS issues is sent at once to junior and teen-age leaders. In addition, staff members maintain personal contact with branch leaders through correspondence and branch visits.



Three groups of Junior GFSers of Christ Church, Hackensack, N. J. collected baby clothes for Europe. Here the third and fourth grade Juniors pack their box

Leadership training is stressed through workshops for leaders at diocesan and provincial conferences, and at the triennial meetings of the GFS national council. GFS leaders are known throughout the Church as women of vision and devotion. Through its program, the GFS tries to develop its girls of today into this same kind of women of tomorrow.

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Cooperating with the GFS

By

MRS. STEPHEN K. MAHON
National GFS Representative on the Executive Board of the Woman's Auxiliary

LAST summer in a small Michigan town, the parents decided that their children needed a modern well-equipped playground. They needed healthy supervised play, to know how to get on in groups, to grow creatively with children of their own ages and with friendly adults. How would they finance this project? Somebody had an idea. Houses were needed. They would build a house cooperatively. Some of the materials and much of the labor would be donated by the townspeople, men and women. Then the house would be sold and the profits would make the town's playground possible. The idea worked. The house was built. Now $10,000 is in the bank ready for the 1948 playground project.

For over seventy years, the Protestant Episcopal Church in this country has been "building a house" for girls in America—a house of fellowship, of creative activity, of friendliness and spiritual values. Women of the Church, working through the Girls' Friendly Society, have built character in girls which has been reflected in Church and community. This task of building must go on. The national executive board of the Woman's Auxiliary strongly believes in and supports the GFS in its week-day, group-work program for girls. We must build with skill and devotion, in terms of the needs of today's girls. Much is being written today about the confusion of modern women—so many causes and organizations—and so much confusion about what is important. Here is a simple clear cause for women of the Church to believe in and support—to help girls to grow creatively with people, ideas, situations and materials—in the GFS. To give them a Church-centered group experience which will help them to love the Church and to grow into the kind of women who can make a real contribution to Church and community.

Specifically, how can leaders in the Woman's Auxiliary help the GFS? First, Churchwomen everywhere can help to interpret the new GFS. The GFS is an organization of the Protestant Episcopal Church for girls—Junior girls and Teen-age girls. We have older members who work to support this program for girls and maintain their own fellowship. We prepare girls for participation in the adult women's program of the Church. New emphasis is placed upon the juniors, beginning with the seven or eight-year-old girl. At this age, girls like to join a club and enter into a group experience. If they become a part of the Church at this time through happy experiences, they are more apt to be loyal to the Church in later years. Later the juniors graduate into teen-age groups. At twenty-one, all girls who have joined the GFS since 1944 expect to graduate into the adult woman's program of the Church. They sometimes form units of their own or they may join already-existing groups in the woman's program.

Having understood and interpreted the new GFS, leaders in the Woman's Auxiliary can promote the organization of junior groups in parishes. The diocesan board of the Woman's Auxiliary in one diocese has asked all parish presidents to work for the formation of junior GFS groups in every parish. Our organization cannot grow as it should without the backing of Churchwomen. You can talk



Adventuring in Friendliness at the GFS Trailer through the toy library made possible by gifts of GFS members throughout the country

with rectors about the value of the GFS week-day program for girls, as a valuable week-day activity for Church school classes; you can interest young married women and girls just out of college to train as GFS leaders. You can include GFS training in your training institutes and conferences as a natural part of the work of women in a parish. Of course you will plan to have an exchange of board members on diocesan and parish boards so that the work for women and girls will be closely dovetailed.

Another feature of the new GFS is the sponsoring or advisory committee in a parish. These churchwomen aid the rector in selecting the GFS branch advisor, and they aid the branch in every way possible. The advisor meets with the committee, keeping them in touch with what is being done in the branch. She also calls upon them for help and suggestions. Girls' work in the Church needs the backing and support of the women of the Church. The Woman's Auxiliary can furnish leadership for these sponsoring committees. Such a sponsoring committee in a diocesan Woman's Auxiliary might be helpful, too.

Another important item is that the women of the Woman's Auxiliary might well find ways of

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recognizing the contribution GFS leaders are making to parish life. Group work with girls is a demanding job—rewarding to be sure—but it helps to have someone say "thank you" now and then. One GFS leader did an outstanding piece of work in her parish with the GFS over a period of ten years. In all that time no one bothered to say "thank you." An industrial leader in America recently wrote that what people want most in life is recognition for work well done—to know that they have played their part well. We ought to learn that in the Church, as we seek to secure more and better leaders. Let your GFS leaders know that you appreciate the good work they are doing. It will help them to do a better job with the girls.

There is a joint committee of the W.A. and GFS, made up of representatives from the two national executive boards. They have found ways of working together on program and organization. One of the unfinished tasks is to find a way of graduating our members when they reach the age of twenty-one



GFS Juniors conduct their meetings in preparation for future leadership in the Church

or so, into the adult women's program of the Church. It should be our job to see to it that before our GFS girls graduate, they be given a thorough orientation into the different aspects of the women's program so that they may choose what they can do best and where they most will enjoy the fellowship. In this way, we would not lose members and leaders. The Woman's Auxiliary in parishes would understand more clearly and appreciate the contribution of the GFS. We hope the joint national committee will soon give direction on how to accomplish this kind of graduation.

So we end as we began—with the thought of "building." We need your help in the building. The GFS is growing! With the strong support of the women of the Church, we can grow as we should and we can build a GFS fellowship that will be adequate for today.

As Mrs. Hogue, the national executive secretary said in her 1946 report: "Let's work so loyally and devotedly with our girls that to have been a member of the GFS marks a woman as one of the choice spirits of this earth—whether rich or poor—black or white—Indian or Chinese—Japanese or what not. There heritage is there. The soil is there. The seed is planted. Let's cultivate it diligently."

GFS and Community Councils

By

MRS. G. RUSSEL HARGATE

National Chairman of Publicity

A LITTLE girl wept. Anxious counsellors questioned her. "I'm just happy. It's the first time I ever had a bed all to myself," the child explained.

This incident suggests one of the many reasons why the summer camping program for girls at Michigan's GFS Holiday House first attracted community attention and led to its inclusion for a number of years in the Detroit community chest.

Although financial support from the chest has ceased to be necessary, the GFS, through its diocesan board, maintains membership on the community chest-sponsored Council of Social Agencies. Of particular value has been the close working relationship on a professional level between the diocesan GFS representative and the Council's division of group work agencies. Problems, mutual to all youth-serving organizations, such as health standards in summer camps, are discussed freely and solutions sought from the pooled experience of the trained leaders.

In large metropolitan centers like Detroit the correlation between GFS and other community groups is often more satisfactorily carried out on a neighborhood or district level where the parish branch, instead of the diocesan, is the participant. Unification and understanding of each other's activities leads to intelligent and happy program planning that can reach out and meet the needs of countless more children and young people.

During National GFS week a year ago in Elyria, Ohio, the Y-Teen director of the local W.Y.C.A. called together professional and trained volunteer leaders of the Boy and Girl Scouts, Y.M.C.A., Y.W.C.A., public and parochial schools, and GFS. These, together with the community chest executive secretary and representatives of P.T.A., council of Churches and other civic organizations interested in better recreational facilities for youth in their town, agreed to coordinate their activities and to share responsibility for future planning. The Elyria council of youth-serving agencies became a reality, with officers and a simple constitution.

With the cooperation of the public schools' administration and faculty, an intensive question-

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naire on leisure-time interests and desires was given to all pupils from sixth grade through high school. Results of this are now being tabulated by members of the council's participating agencies. Evaluation of the findings will determine the real recreational needs of Elyria's youth and will form a sound basis for next steps by the new council.

In contrast to this long-range plan, the Elyria leaders have turned immediate attention to a Teen-age canteen program. A youth council, representative of the entire community, has been formed to function in complete cooperation with the adult group.

Not satisfied to think only in terms of "where can the crowd go tonight," the council is also at work soliciting the city-wide help of Elyrians in sponsoring an institute on human relations to be led by a noted leader of national repute.

Because the Girls' Friendly Society has never been limited by denominational, credal, national or racial boundary lines, its witness in a community may be like the leaven of scripture. Often its voice can be heard in a community council reiterating the query, "Do we mean a swimming pool for all children in our town?" or "Will this canteen welcome all our young people?" Though small in comparative numbers, GFS serves a unique and challenging purpose in community councils.

Senior Members' Clubs

By
MRS. NELSON L. BRANT
Former Diocesan President and Senior Members' Club, Rhode Island, Now President, Senior Members' Club for GFS

AS a member of the GFS for thirty-odd years, I deem it a privilege to write about the present trend of our organization—to develop girls.

I can think of no greater challenge for the older members than to bend every effort to back this new emphasis, even though it has taken me some time to come to realize this. The GFS should be, primarily, for the younger girls—juniors and teen-agers. We older members should step to the side-line and give our younger members the opportunity to have full sway in developing the GFS along modern lines—not forgetting that we had a very strong desire to do the same thing. Youth has always had and will continue to have its own way and ideas; and while we can and must continue to assist them, we can do it in the background as sponsors.

Having served as a branch president as well as diocesan president, I am convinced that we must make the GFS a girls' organization and keep it that way, by expecting our members at the age of twenty-one to graduate into the adult program of the Church. In that way, we can continue our fine work and friendships which have stood the test these many years, and get one hundred per cent behind the GFS—the girls' organization of our Church.

A Word With You

By
HUGH D. McCANDLESS

GREETINGS IN THE MARKET PLACE

THE scholarly rector of St. Paul's Church, Paterson, writes to say: "I am disappointed to think that you could write a whole column on the subject of addressing the clergy, without once alluding to our Lord's teaching in Matthew 23, which makes it perfectly clear that it is un-Christian to be called Doctor, Father, or Mister. The correct mode of address for any clergyman is Butch, or Stinky, or Peter or Hugh."



Of course I know he is joshing me, but for the benefit of readers of this column it might be well to state that our Lord was warning his disciples against seeking honor—against wearing clothing which exaggerated their religious superiority and so forth. It is certainly not seeking superiority to be called *Mister* since that is the common form of address today. As far as *Doctor* and *Father* are concerned, it seems to me that it is perfectly justifiable to ask to be called by those titles, provided it is one's office and not one's person that one wishes to have honored.

When I first started my ministry I earned about twenty-five cents an hour as a hospital chaplain. Most of the time I did not feel worth it because when I came into a situation where I hoped to be useful and introduced myself as the Protestant chaplain, many of the patients would look at me in disgust and say: "But you look so young!" One day I ran in to baptize a dying colored child; and the mother, who was a member of a holiness sect, looked at me and said: "Oh Elder, I am so glad you got here in time." Thank goodness she was thinking of the office and not of the officiant. The main point is not what these titles mean to people but what the clergy can make them really mean. Those who insist most are perhaps the ones who make them mean least. To my mind the proudest title that any clergyman ever arrogated to himself was the one used by an early pope: *The Servant of the Servants of God.*

Please address any correspondent about this column to the writer at 1393 *York Avenue, New York* 21.

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Human Welfare Leader Refused Hearing By Clergymen

Speaking Informally He Declares Different Views Should Be Presented to Have Progress

Edited by Sara Dill

New Orleans (RNS):—The Ministerial Union of this city refused to listen "officially" to a scheduled talk by James A. Dombrowski, Southern Conference for Human Welfare editor, after one of those present accused him of being "identified with Communism in America." Dr. Dumbrowski is a graduate of Union Theological Seminary, is an ordained minister, and was one of the leaders of the Highlander Folk School in Tennessee before taking up his present work.

The clergymen voted 12-11 to adjourn rather than hear Dombrowski when the Rev. Harvey T. Whaley, pastor of St. Charles Avenue Baptist church, protested his proposed address.

Motion to adjourn was protested by the Rev. Dana Dawson, president of the Union, who sought to rule it out of order, and by the Rev. Warner Dubose, pastor of Third Presbyterian Church, who, as program chairman, had invited Dombrowski to speak.

"Their refusal," Dombrowski later stated, "violated some of the deepest principles of the American tradition—freedom of speech and independent inquiry. The ministers accepted a statement making very serious charges against me from one of their number. Yet, although I was present, I was not given an opportunity to answer these charges."

Mr. Whaley, asking for the floor on the basis of personal privilege, said the position represented by Dombrowski was one "of complete antipathy to America; a position which was the complete antithesis of Christianity, and it is an anomaly for anyone holding these views to speak in a Christian assembly. I have strongly protested Dombrowski's appearance before this union. His views are well known and he is clearly identified with Communism in America. There is, therefore, no justification in giving him a hearing in order to ascertain his position."

When permitted to speak "unofficially," Dombrowski said: "It was a very sobering experience we have just passed through. If this is representative of what people are thinking, we are in a very precarious position today. We should encourage rather than discourage the hearing of unorthodox views. I am not a Communist, but if I were one why should you not listen, at least, to what I have to say?



Mrs. Stephen K. Mahon of Toledo, Ohio, is the national chairman of the GFS activities department. She is also the GFS representative on the executive board of the Woman's Auxiliary

"This labeling of dissenters as 'Communists' is part of a witch hunt, which had its counterpart following World War I. Progress can only come when people of different points of view are willing to compare views. Ministers are teachers of youth; yet, obviously, they do not encourage listening to people with whom they do not agree."

Church Meeting

Grand Rapids, Mich.:—Presiding Bishop Henry K. Sherrill will be the speaker at the annual meeting of the Episcopal Churchman's Association which will be held here on September 30th. It is expected that large delegations of men and women will come from every parish in the diocese since it is the Presiding Bishop's first visit to the diocese of Western Michigan.

Clergy Meet

Kent, Conn.:—The Rev. Albert T. Mollegan of Virginia Seminary and the Rev. W. Norman Pittenger of the General Seminary were the headliners at a conference of the clergy held here September 9-11. The conference was designed to help prepare the clergy for the program of evangelism initiated by Bishop Budlong in his address to the diocesan convention in May.

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Active in Poland

Warsaw:—The Baptist Church in Poland has organized three health centers for children between the ages of four and twelve, in Radosc, Wisla and Malbork. The children are in the care of trained Polish, Swedish and Norwegian nurses and there is also competent medical supervision. They attend school in the vicinity. Food is obtained from the gardens and farms forming part of the health centers, supplemented by shipments from Denmark, Sweden and Norway.

Goes To Liberia

New York:—The Rev. Seth Carlyle Edwards of Brooklyn has been appointed for missionary service in Liberia. He will go to the field early in 1948, and will probably be on the teaching staff of the Seminary to be opened shortly at Cuttington College.

Mr. Edwards is 42 years old, ordained in 1941. He has a Bachelor's degree with chemistry major, from Morgan College, Baltimore. His degree in Divinity is from Union Theological Seminary, New York, with graduate work at Union, the General Seminary and Columbia University.

Mr. Edwards was for five years assistant director of Wilkogok School. He was curate at the Church of the Crucifixion, New York, for a year and a half, then vicar of the Church of the Redeemer, Oklahoma City, for four years. He was founder and director of Walnut Grove Neighborhood Center, which provides recreation, social case work and remedial and counselling services in an under-privileged area.

Oppose Nationalization

Sydney, Australia (RNS):—Roman Catholic members of the Labor Party in Parliament have been advised by the hierarchy to vote against a proposal to nationalize Australian banks. In a radio broadcast it was suggested that if Catholic members were expelled from the Labor Party for their action they should then form a Christian Democratic Party. Political observers indicated Catholics could influence a bloc of 32 out of 72 caucus votes against the nationalization move.

College Work

Washington:—Miss Hazel King has been appointed secretary of college work for the province of Washington and will work with the colleges and universities in the thirteen dioceses within the province. She has been a teacher in public schools in New York state; was on the staff of the dean of women at Syracuse and was director of admissions at Russell Sage College. She comes to Washington from Columbia, Mo., where she worked with students at the University of Missouri, Stephens Junior College and Christian Junior College.

Want More British

Saskatoon, Canada (RNS):—Adoption by the Dominion government of an immigration policy that would "ensure a well-balanced proportion of British people being brought to Canada," was urged in a resolution adopted by a joint session of the Executive Council and Council for Social Service of the Church of England here.

Bishop R. J. Renison, Moosonee, Ont., said Canada had "lots of room" for immigrants. For 25 years it has been "very difficult" for British people to come to Canada, he said, yet immigrants from other countries have been able to enter without much opposition.

The Church's Council for Social Service recommended that Japanese-Canadians be fairly reimbursed where enforced sale of their proper-

Considering the Ministry

Time and place: Midsummer luncheon 1947; A New York Club, downtown.

Persons present: Business men exclusively.

Topic of discussion: **Recruiting for the ministry. (!!).**

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ties did not bring adequate prices, and that they be extended all ordinary civil rights with others in Canada. It recommended also that Chinese now living in Canada be placed on the same footing under Canada's immigration policy as other races now here.

The Council expressed gratification over the extension of the franchise to Hindus and Chinese in British Columbia.

Student Training

New York:—"More than 60 future clergy and women leaders of the Church have recently completed ten weeks of rural field work in various sections of the United States, under the student field service program of the division of domestic missions of the National Council," stated the Rev. Clifford L. Samuelson, national director, in summarizing this newly developed phase of the advance program of rural work in the Church.

The student field service program is set up to provide supervised practical experience and training in town and country work for men and women of our seminaries and training centers. Under this plan, there are three institutes where students work and live in groups—the National Town-Country Church Institute, Roanridge, Parkville, Mo.; the Intercultural Institute, Good Shepherd Mission, Fort Defiance, Ariz.; and the Southern Rural Church Leadership School, Valle Crucis, N. C. There are also several diocesan student training projects which are financially aided through the student field service program. The New England dioceses of Maine, New Hampshire and Western Massachusetts had twenty-three students assigned to student field work. Nine students were placed on individual assignments in Nevada, Oregon, Utah, Montana and Los Angeles. In the diocese of Michigan, primarily under diocesan auspices, but following the general program of the student field service, twenty-five students served.

The summer's work began with general orientation sessions of lectures, directed reading and field trips. In Parkville, these were held in conjunction with the National Episcopal Rural Conference and were attended also by students assigned to the Intercultural Institute and individual assignments. At the Southern Rural Church Leadership School, the sessions were given in cooperation with Presbyterian seminarians at the Warren Wilson Jr.

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College, Swannanoa, N. C. The daily schedule varied for each student each day. The general plan was that students would call on families and make a survey of the community for one week; the following week a daily vacation Bible school was conducted by the same students for the children of that area. In the evenings community "fun" nights were held, using both student and local talent. Preaching and assisting in services of churches within a hundred-mile radius, were the Sunday assignments. Each student also performed at least one week's manual labor, either at Roanridge Farm or elsewhere. The same general outline was used in each Institute with such variations as found necessary. For instance, at the Good Shepherd Mission, the students also were given responsibility for the supervision of the forty Navajo orphans living at the mission. Seminaries and Church training centers participating in the student field service program of the National Council included: The General Theological Seminary, New York; Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge, Mass.; School of Theology of the University of the South; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.; St. Margaret's House, Berkeley, Calif.; and Windham House, New York City.

Clergy Meeting

New York: — The annual conference of the clergy of the diocese of New York will be held at West Point September 30-October 1. The opening address will be by the Bishop of the diocese, the Rt. Rev. Charles K. Gilbert, followed by greetings from the retired bishop, the Rt. Rev. William T. Manning. The suffragan-bishop elect, Horace W. B. Donegan, will then speak on the evangelical program, followed by the secretary of social service, Leland B. Henry. That evening the retired dean of the General Seminary, H. E. W. Fosbroke, will speak on deepening the spiritual life. On the second day the addresses will be by Rev. Charles H. Cadigan, president of the Church Society for College work, and Mr. Theodor Oxholm who is to talk on the program of the Church.

Lectures in Toronto

Toronto:—The Rev. Rollin J. Fairbanks, director of the Institute of Pastoral Care, Boston, and Protestant chaplain at Massachusetts General Hospital, is delivering three lectures this week at Trinity College here. They are on ministering to the sick, the dying, the bereaved.

Clergy Salaries

Saskatoon, Canada (RNS): — An increase in minimum stipends of married clergymen in missionary dioceses to $1,400 a year was urged in a resolution adopted by the general synod of the Church of England in Canada, meeting here. The synod also recommended that missionary dioceses adopt a progressive policy of self-support.

Synod to Meet

Albany, N. Y.:—The synod of the province of New York and New Jersey will be held October 21-22 at Syracuse. Bishop Oldham of Albany will preside as president.

Hate Politicians

Gainesville, Ga.: — The Presbyterian Synod of Georgia has asked its members to repudiate any candidate for political office who employs racial incitement as a campaign issue.

The annual meeting here adopted, without dissent, a report of the Rev. S. A. Cartledge, chairman of the Committee on Social and Moral Welfare, which said:

"Our members oppose the election of any candidate who departs from the principles of our democratic traditions and Christian relations with our brothers in black."

The report stated further that "We believe it is our duty to try to make the teachings of the Word of God and of the Lord Jesus Christ rule in the affairs of men in every relationship of life to help make effective the petition of our Lord's Prayer 'Thy will be done on earth as it is in heaven'."

Cartledge, a professor at Columbia Theological Seminary in Decatur, Ga., also urged a strenuous Christian effort in solving problems under the capitalistic system on the basis of Christian principles.

"We believe that abuses have developed on both sides," he said, referring to capital and labor, "and that they must be progressively eliminated so that it will not be necessary for our way of life to succub under a tax from some other competing system."



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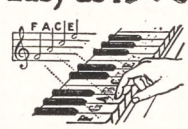

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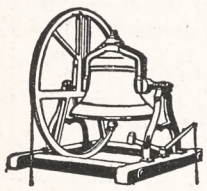
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Windsor, Colo.:—The Rev. B. W. Bonell has made a gift of $1,500, and an added sum of $1,200 toward the endowment of St. Alban's mission here. The $1,500 is being used to renovate the rectory which now provides a three room apartment for the vicar and a large room which is being made into a museum for children. It will contain the many curios—coins, fans, hats, costumes—which Mr. Bonell has collected in his world travels.

Discuss Evangelism

Sellersville, Pa.:—About a third of the clergy of the diocese of Pennsylvania met here September 9-12 for a conference on evangelism. Bishop Hart, the leader, declared that any program by the national Church should not be a campaign type of effort but something deep; not a sporadic undertaking but something based on definite convictions and grounded in prayer. From the discussion it was clear that the diocese will do its part for evangelism. Among the various things discussed were house to house visitations; preaching missions; sermon topics.

A laymen's conference on the same topic was held September 12-14 at Quakertown, led by Bishop Remington, with the Rev. John Van der Horst and the Rev. Phillip Fifer assisting as group leaders. There were men present from 35 parishes and missions. The laymen decided that the Church is in need of more adventure and new techniques; that the work of the Church cannot be confined to the clergy; that there is need of more occasions for discussion of the layman's opportunities.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. JAMES BOND
Churchwoman of New York

May I congratulate THE WITNESS for the excellent way the controversy over the marriage canons was handled. I had previously read the interpretation of the canons by Bishop Davis but naturally read it with greater care now because of the wide publicity given to the attack by Bishop Manning on two fellow bishops. I was grateful too for the report of the address by Mrs. Grace Overton on the subject of marriage which fit so well into this number of THE WITNESS. It does seem to me that you are doing an increasingly good job and I am constantly hearing good things about the paper.

* * *

MR. C. B. LUCAS
Layman of Atlanta, Ga.

Hearing recently of a rector whose parish income had increased 790% in four years—the news so intrigued me I thought you might like such a news item for your readers:

June 30, 1943, Bishop Walker placed a layreader, Mr. William J. Whitfield, in charge of the mission of the Holy Comforter, Atlanta, Ga. In 1944 Mr. Whitfield was ordained deacon and in 1946 advanced to the priesthood. He was then called as rector of the Church of the Holy Comforter. In four years' time—parish receipts have increased 790%—communicants have increased 200%; Sunday School increased 399%; church attendance increased 177%.

As Mr. Whitfield was 61 when he was ordained this record demonstrates the fact that an older man can do good work. Throughout his ministry Mr. Whitfield has adopted the latest ideas in building up his parish. His latest step in educating both adults and children has been to use moving pictures in doing so.

The above record ought to encourage older men to carry on actively for Christ and should inspire young men to press forward more actively in the Master's service.

* * *

MRS. JOHN S. MAYER
Churchwoman of Puerto Rico

Your editorial, *Worthy of their Hire*, dealing with teachers, brings home to a person how careless we are in protecting our children's choicest possession, their education. We spend a lifetime trying to accumulate an estate to leave them but do not watch closely enough the one thing that they never can replace. For sometime I have been trying to promote the idea of a secretary of education in the president's cabinet. Such an official would see to it that each state took the best possible care of its young citizens, whether white or black. He could be some one that the parent teachers association could go to for help and be assured of just treatment. There could be a more liberal use of scholarships. In fact the number of good things that could be accomplished are too numerous to mention; better health programs; regulating of grades so that children changing from one state to another would not lose a year or miss subjects; modernizing text books; supervising expenditures of federal funds so that each state accounts for the money.

For teachers I dream of the time when they will be able to return to their schools for higher degrees of learning without losing their pension status or pay.

* * *

DEAN LELAND W. F. STARK
Sioux Falls, South Dakota

May I commend you most heartily for your sensible and realistic editorials and observations and articles on the new marriage canon. Thev were splendid.

* * *

MR. JOHN A. LEWIS
Layman of Brooklyn

Some members of the household have had quite a time washing their disagreements in the secular papers. Who is dishonoring who, and by what methods? When outsiders behold all this whoopla, and read all the nasty remarks, is it any wonder that the Presbyterians and others fight shy of the Episcopal Church?

I have noticed that the former chief-pastor of New York sent his double barreled charges to the Anglo-Catholic mouthpiece and the Southern Churchman, but he refrained from sending your worthy paper a copy. Further on in the public press I read that Brother Manning claimed that there were only two Episcopal Church papers—those mentioned above. I am sure WITNESS editors do not take this slight seriously, taking into consideration the quarter from which it came. In any case I want you to know I am all for THE WITNESS.

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The WITNESS

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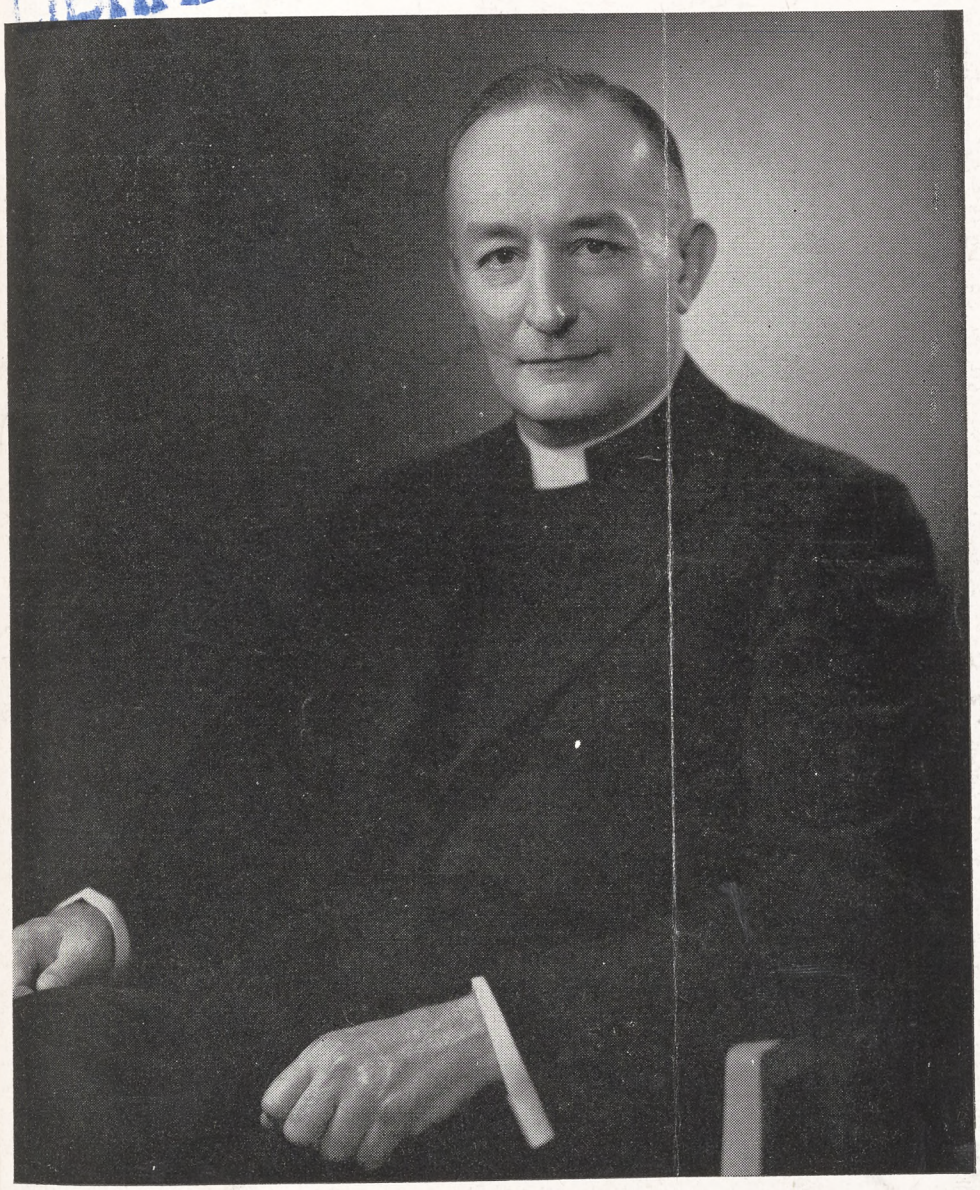

OCTOBER 2, 1947

REV. CLARENCE H. HORNER HAS TENTH ANNIVERSARY AT PROVIDENCE PARISH

(*Story on page four*)

An Article by Howard Fast

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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☆

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OCTOBER 2, 1947
Vol. XXX No. 35

Clergy Notes

BECKWITH, JOHN Q., rector of St. Timothy's, Wilson, N. C., becomes rector of St. Luke's, Charleston, S. C. on Nov. 1.

DOW, GEORGE W., former superintendent of city missions, Washington, died on September 18 following a long illness.

DOYLE, WILLIS R., formerly a non-parochial priest of Harrisburg, is now vicar of the Church of the Prince of Peace, Gettysburg, Pa.

HARKINS, RAYMOND J., rector at Mount Carmel and Kulpmont, Pa., died Sept. 1 following a brain operation. He was 52.

JOHNSON, PERCY E., was instituted rector of St. John's, Saugus, Mass., on Sept. 18 by Bishop Nash.

JOHNSON, THOMAS G., assistant at Emmanuel, Cleveland, O., becomes rector of St. Paul's, Goodland, Kansas, Oct. 15.

JONES, CARLTON N., rector of St. Paul's, Lock Haven, Pa., becomes rector of St. Luke's, Mount Joy, Pa., Oct. 15th.

REASNER JAMES D., formerly assistant at St. Mark's, Toledo, O., is now rector of St. Matthew's, Toledo.

RICKER, CHARLES H., has been in charge of St. John's, Washington, Conn., during August and September in the absence of the rector.

TAYLOR, GEORGE A., formerly rector of St. Paul's, Albany, is now the rector of St. David's, Baltimore, Md.

THOMAS, HAROLD, has resigned as rector of St. Luke's, Charleston, S. C. to retire from the active ministry.

VAN ELDEN, A. G., formerly vicar of the church at Gettysburg, Pa., and of St. Mary's, Waynesboro, Pa., is to devote full time to the latter.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

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Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 35

The WITNESS

For Christ and His Church

October 2, 1947

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 5, N. Y.

Raising Million in Four Hours Approved by Council

A Budget of $3,560,000 *Is Approved for* 1948
As Well as Plan Presented for Relief Fund

By W. B. Spofford

New York:—A budget of $3,560,000 for 1948 was approved by the National Council, meeting at Church Missions House, September 23-25. It represents an increase of about $173,000 over this year's budget, but is no greater than the budget authorized by General Convention. Of this sum $2,869,000 must come from the gifts of Church people, the balance of $690,000 coming from the United Thank Offering, trust funds and other sources. As required by General Convention, the Council will face the task of presenting a balanced budget at its meeting next February when they will have before them the "promises to pay" of the dioceses.

The sum of $968,105 had been paid in to the Presiding Bishop's Fund for World Relief which is 97% of the $1,000,000 for 1947 authorized by General Convention. Bishop Sherrill expressed confidence that the full amount would be in hand by the end of the year. Of this sum, $686,364 has been disbursed through the Church World Service; $47,000 has been spent on education and promotion; $3,593 had been placed where designated by donors, there is a balance on hand of $203,038. The country to receive the largest amount of aid from Church World Service so far this year is Germany with $1,577,000; China received $917,000; Japan $700,000; Austria, $565,198. The total cash and commodity disbursement of the Service from January 1 to August 31 was $8,243,307.

Plans for next year's campaign for the World Relief Fund, likewise calling for a million dollars, were discussed in detail. Promotional Director Robert D. Jordan presented a plan, which was approved, whereby an attempt will be made to collect the entire million in four hours. A special service will be prepared for February 29th. Radio time will be bought on a nationwide network. Arrangements will be made to have the 11:30 to 11:45 time in each of the four time zones. Churches throughout the country will then have a radio and a loud speaker installed. "At exactly the right time, the switch would be turned on and the Presiding Bishop would talk to the people of the Episcopal Church while they are worshipping in their own churches all over the country," Mr. Jordan told the Council. "Following this talk, the rector immediately would make his short talk on local responsibility and then an offering would be taken." Mr. Jordon expressed the opinion that "it will startle and I believe it will thrill our people to know that we are going to do something which has never been done before."

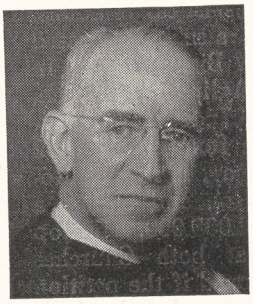
There were reports from the various departments of the Council, with special stress on Christian Education where various plans were announced by the in-coming director, the Rev. John Heuss. Also the division of Social Relations, formerly a division of the Home Department, has been restored to departmental status. It is now preparing seven studies, principally of institutions, which will soon come out as a booklet. Bishop Oliver Hart of Pennsylvania reported as the chairman of the army and navy division and stressed the need for a suffragan bishop in charge of chaplains. This proposal was approved at last General Convention but cannot go into effect until it passes a second reading at the 1949 Convention. Bishop Hart pointed out that there will be a greatly increased need for chaplains if universal military training becomes law.

A permanent John W. Wood Memorial Fund has been set up, gifts to which will be used for missions.

The Presiding Bishop announced that he and his family are now in residence at Seabury House, new headquarters at Greenwich, Conn., and that Bishop Lawrence of Western Massachusetts and other members of the Lawrence family are giving the chapel as a memorial to the late Bishop William Lawrence. The entire staff of the Church Missions House are to have an outing at Seabury House this Saturday as guests of Bishop and Mrs. Sherrill. Also the December meeting of the National Council will be held there.

BISHOP GILBERT URGES REVISION OF OPA

New York:—Bishop Charles K. Gilbert of New York got six column headlines in New York newspapers last week for appearing before a committee of Congress which is holding hearings on the high cost of living. He declared that one-third of the city's infants are underfed and that "while I believe in a free economy, I feel compelled to advocate the restoration of OPA." He added that "a good deal could be said of the influence of the desire for high profits on production, which should be a matter of grave concern to Congress and the administration. We have to find a way to encourage full-scale production and if high profits interfere, I believe, in all fairness, that something should be done about it."



YOUTH SPONSOR WORKSHOP

Atlanta: — The Young People's Service League of the Incarnation, here, has put aside its regular Sunday meeting through October 12 in order to sponsor a youth workshop, led by members of the diocesan youth commission. They will learn how to stage panel discussions, debates, quiz programs, the showing of movies, worship services.

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CLARENCE HORNER IS HONORED

Providence: — About a thousand parishioners of Grace Church attended a reception in honor of the Rev. and Mrs. Clarence H. Horner on the occasion of the tenth anniversary of his rectorship. Gratitude was expressed for the rector's outstanding leadership, with the senior warden, A. Livingston Kelley, stating that "the reception was a spontaneous expression of goodwill and affection for the 'team' which has guided and served Grace Church during the last ten years."

There were a number of fine presents, including a high-class automobile.

FILIPINO CHURCH SEEKS UNION

Manila:—The Filipino Aglipayan Church has petitioned the Episcopal Church for a limited form of union. Bishop Binstead states that the proposal provides for Episcopal consecration to Aglipayan bishops. The petition has been placed before Presiding Bishop Sherrill who has stated that it will first be submitted to the committee on ecclesiastical relations. The proposal will also be discussed when the House of Bishops meets in November. The Aglipayan Church, also known as the Independent Filipino Church, was founded in 1902 by Gregorio Aglipay, a former Roman Catholic priest, and claims a membership of 2,000,000. Bishop Binstead said that both Churches would be strengthened if the petition is granted but stresses that the Aglipayan Church would maintain its independence. "It is conceivable," he added, "that after some years such action as we take now may lead to complete union of the two Churches."

Difficulty over Episcopal consecrations was one reason which led the Aglipayan Church to seek union with the Episcopal Church, Bishop de Los Reyes told a congregation in the wooden Aglipayan cathedral located a few hundred yards behind the historic Santo Tomas concentration camp. Bishop de Los Reyes also said the supreme council of the Aglipayan Church had drawn up a declaration of faith in August setting forth its belief in the Holy Trinity, and clarifying the Church's teachings on other doctrinal matters. One reason for this declaration, he said, was the erroneous belief that the Church had swung toward Unitarianism. He asserted that "never at any time did more than five per cent of Aglipayans depart from the Trinitarian faith in which they had been grounded in youth by the Roman Catholic Church.

Bishop de Los Reyes declared the Church has a Book of Offices which would satisfy Episcopal Church requirements. However, he added, it is not satisfactory for use by both clergy and laity, and hence the Aglipayan bishops have asked permission to use the Episcopal Book of Common Prayer as their official Prayer Book, with some minor changes making it adaptable for use in the Philippines.

THE CHURCH TAKES A STAND

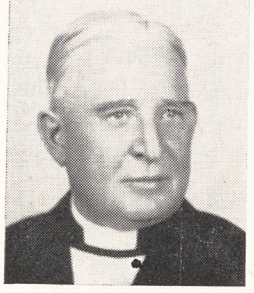
Ridley Park, Pa.:—There has been a bit of a tempest here because the rector and vestry of Christ Church allowed rooms adjoining the church to be used for voting in a recent election. They were attacked in the correspondents' columns of the local paper, the charge being that by so doing they were "dragging the House of God down into the filth and mire of Delaware County politics." This brought a reply from General William G. Price Jr., who stated that he voted in the rooms of the church "and I was particularly impressed by the quiet, dignified manner in which the members of all political parties present conducted their work." The attack also brought a vigorous letter to the editor from the rector, the Rev. Albert O. Judd, who stated that the church rooms were "the only public building in the precinct. Moreover it is our belief and practice that whatever is proper for decent-living Christian people to participate in, is proper to have a place in our social rooms adjoining the church. We have faith in democracy; we have faith in our community and its people and believe they know how to conduct themselves with Christian decency when they exercise their sacred right of franchise. We have faith in ourselves that neither we nor our house of worship will be sullied by people using our social rooms as the place to choose who will govern them."

It is reported that Bishop Hart of Pennsylvania also received letters suggesting that "possibly you may see fit to discipline the rector of Christ Church." Instead Bishop Hart wrote to the vestry of Ridley Park commending them for using their parish house for a voting place. When THE WITNESS asked him for further comment Bishop Hart merely stated that "It is a tempest in a teapot but it does indicate a very queer point of view that some people have about the relationship between the Church and public life."

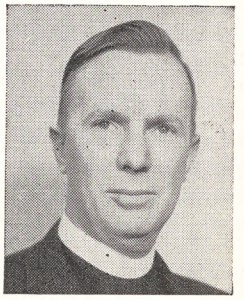
HOUSE OF BISHOPS TO MEET

Winston-Salem, N. C.: — The House of Bishops will meet here at St. Paul's, November 4-7. Resignations of the bishops of Alaska, Hankow, New Hampshire, Western North Carolina and the suffragan bishop of Chicago will be acted upon, with an election likely for Alaska. Bishop Zeigler of Wyoming has also asked for a suffragan and if approved an election for that office will probably take place. There will be a report from a special committee on procedure under the marriage canons, and there will be discussion of the agenda of the Lambeth Conference of 1948; the proposed program of evangelism; recruiting for the ministry; the psychiatric examination of candidates for the ministry.

A highlight of the meeting will be two lectures by the Rev. Hughell E. W. Fosbroke, former dean of General Seminary, and an address by the Rev. Samuel M. Cavert, director of the Federal Council of Churches, on the World Council of Churches.







BISHOPS IN THE NEWS: Bishop Brown of Southern Virginia and Bishop Goodwin of Virginia will be leaders at the conference of Negro Churchmen in Richmond next week: Bishop Carruthers of South Carolina was a leader at a clergy conference of his clergy

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Tried Methods of Education Presented By Rector

Adults Encouraged to Read Religious Books And Children Given Instruction by Prones

By William Paul Barnds
Rector of St. Matthew's Church

Lincoln, Neb.:—It is quite generally agreed throughout the Church that we need more and better religious education. There are few who would deny the fact that our church schools need to be much better than they are, and also that there are many adults in the Church who know pitifully little of the basic doctrines of the faith, the simple facts of Church history, and even of how to find their way through the Prayer Book in public worship. There is among many of our people a sad lack of knowledge of the Bible.

It is easy enough to analyze the situation and to bewail it. It is also important to set up commissions and committees to study the situation and devise definite methods for improving the situation. Meanwhile, we must try to make what improvement when and however we can.

The purpose of this report is to share with any interested persons a method which we have used with some apparent success at St. Matthew's. It is only a partial answer to the problem, but, at any rate it is that. Back of the method is the conviction that while we cannot solve the whole problem right now, and while some day a better solution may be found, yet for the present we must do something instead of just lamenting a situation.

We have in the parish a literature committee. It is composed of persons who are interested in Church literature and who wish others to be interested. Some of the members are themselves experienced and qualified educators. The committee meets monthly. At these meetings various pamphlets and books are discussed which might be of use to the parishioners generally. A small parish library is maintained, and an effort is made to keep the books live and moving. In other words, we do not welcome discarded books from private libraries unless the books fit our purpose. The parish library is not a dumping ground for cast-off books.

From time to time a brief book review of some book in the library appears in the parish bulletin. These reviews are written by members of the literature committee or by other members of the parish. This practice itself encourages reading, certainly on the part of the reviewers, and possibly on the part of some others. For example, the bulletin has recently carried reviews of "Jesus in the World's Literature," "An American Cloister," and "How To Read The Bible."

A short list of books for summer reading is publicized. There are fourteen in the list for this past summer. They are grouped under six headings. The purpose in keeping the list small is that a person is more apt to read from a short list than from a long one. I am confident that more people are reading Church books than would be reading them if we did not use these simple devices.

We have made some strides in Bible reading also. The rector and the literature committee make a Scripture assignment to the whole parish for a given period. Sometimes it is referred to as "The Bible Book-of-the-month." Usually I preach on the book assigned some time during the month, generally near the last of the month, so that those who really are reading the book will have some background for the sermon and that those who have not yet started to read it may be encouraged to do so before the month is over. For example, the people were asked to read Proverbs during February. In April they were asked to read the Johannine Epistles and Jude. During the summer they are asked to read the Psalms. Sometimes the rector prepares a simple outline of the book to read, with suggestions for understanding it. These are distributed to the parishioners. To some of the books we secure pocket editions from the American Bible Society. People are encouraged to carry these in their pockets or purses and read as they have opportunity. I am very sure that many parishioners do not read the assignments, but I feel equally sure that more people are reading the Bible because of these methods than if we did not use the plan.

Another device which we use is the prone. About two years ago I was asking the Church School children some simple questions about Whitsunday. Either they didn't know the answers or didn't think of them, or didn't speak up, or something! At any rate, I determined that something must be done, and right away. So I set about to prepare some prones. A prone is a brief instruction. The plan we use is as follows: I have mimeographed on a half sheet of paper a brief instruction of a few paragraphs on some Church teaching. On the back of the sheet there are questions based on the instruction. The answers are given. Families are asked to discuss these questions together. In addition to the questions and answers there are some thought questions. In the Church School I take a few minutes for a quick review of the questions on the previous week's prone before giving the new instruction. Then I take a few minutes and give the instruction extemporaneously which is on the mimeographed prone. At the end of the Church School the children are given the prone to take home with them. The prone is in addition to the regular Church School classes. Sometimes the subject matter of a prone is sent out in the parish paper. Again, this is just one simple device to meet a need. It does not work 100%, but it does help. Several of the clergy in the diocese use these prones. We simply mimeograph enough extra and mail them out to those who desire them, at a nominal cost. Samples of some of the subjects are: "The Church Colors," "What Is a Sacrament?", "The Church's Books," "Getting Ready For Lent," and "St. Paul."

The field of Christian education is a large one and holds a great challenge. We must not be so overwhelmed by the magnitude of the task that we omit to do certain simple things to meet actual parochial needs. Maybe these methods will fit the need of some other parishes. If so, I am glad.

MANILA SCHOOL GETS GIFT

New York:—Bishop Binsted of the Philippines has informed National Council that he has the promise of a gift of the much-needed assembly hall for St. Stephen's Chinese School, Manila. The $60,000 building is to

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be given by Mr. Choy, who is a member of the Bishop's council of advice, and a communicant of St. Stephen's. The Bishop points out that this gift is another evidence of the zeal and generosity of our Chinese Christians in Manila.

IRANIAN SOLDIERS STAND BY

Stockton, Calif.: — Practically every bishop of the Episcopal Church has signed a letter to President Truman, released on September 27 by Bishop Sumner Walters of San Joaquin, protesting against the slaughter of Christians in Assyria. The protest states that it went on under the eyes of the Iranian military forces. The protest was as follows:

"Mar Shimun, the Patriarch of the Church of the East and of the Assyrian Nation, together with the Assyrian National Federation, have proof that 14 Assyrian villages were looted and burned, many Christians tortured and killed in cold blood, and numbers of women, young girls and children assaulted and raped under the eyes of the Iranian Military Forces in the Azerbaijan District of Iran, December, 1946-February, 1947. We the undersigned, strongly urge your Excellency to bring this matter to the attention of the Department of State and our delegate to the United Nations, with a view of bringing pressure on the Iranian Government to stop atrocities against Christian Assyrians and to provide temporary relief measures until a final solution is found to their problem by the United Nations and that an impartial commission be appointed to investigate the matter."

ERVINE SWIFT THE SPEAKER

Newark:—The opening fall meeting of the women of the diocese of Newark was held October 1 at the cathedral house, when the speaker was the Rev. Ervine Swift of the overseas department of the National Council.

COLORED WORKERS TO MEET

Richmond, Va.:—The conference of Colored workers of the 3rd province will be held at St. Philip's, here, October 7-9. Bishop Goodwin will give the opening address, and others to speak will be Bishop Brown of Southern Virginia, Mrs. C. Leslie Glenn of Washington, Mrs. Ethel Cooper of Philadelphia, the Rev. C. E. Bentley and the Rev. Tollie L. Caution of New York, the Rev. Richard Martin of Norfolk, Va.

UNITED THANK OFFERING IS WAY AHEAD

New York:—It was reported at the meeting of the executive board of the Woman's Auxiliary, meeting at Church Missions House, Sept. 19-22, that the United Thank Offering for the first year of the present triennium is way ahead of the first year of the previous three-year period. On September 1, 1944 it stood at $267,675; and on September 1, 1947 the figure was $411,155.

Officers elected for 1947-48: chairman, Mrs. Alfred M. Chapman of Washington Crossing, Pa.; vice-chairman, Mrs. David R. West of Minneapolis; secretary, Mrs. Rollin T. Chamberlin. The Presiding Bishop's invitation to hold the next meeting at Seabury House, November 28-December 1 was accepted.

PROTEST ABOUT GENERAL LEE

Chicago:—Clifford L. Terry, vestryman of St. Luke's, Evanston, and president of the Catholic Club of Chicago, has written to the Presiding Bishop protesting against the possible appointment of General C. H. Lee, former commander of American forces in Italy, as a lay worker of the Church. General Lee has been under fire for alleged mistreatment of enlisted men, and recently announced that he planned to offer his services to the Church. Mr. Terry's letter states: "General Lee, to my mind, is totally unfit for so important a work. He has shown himself not to know the meaning of the word humility and his actions toward all men below the rank of second lieutenant have denoted a class consciousness positively revolting to churchmen."



Youth leaders in the diocese of Western New York plan for the future: Jacqueline Samson, vice-president; Jean Motz, secretary; the Rev. Robert E. Merry, adviser; Clark White, president; Jay Hyde, treasurer

HARRISBURG CLERGY HAVE MEETING

Birmingham, Pa.:—Clergy of the diocese of Harrisburg held a conference and retreat here September 3-5. The Rev. G. Francis Burrill of Williamsport led the retreat and Bishop Heistand the conference. An address on the opportunities in rural areas was given by Prof. William V. Dennis of the State College.

JOHN A. DAVIS DIES

Albany, Ga.: — John A. Davis, senior warden of St. Paul's, here, died September 9th. A newspaper man, he was well known throughout the south and was much sought after as a speaker. He was a leader in civic affairs as well as in Church activities.

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EDITORIALS

If You Remain Silent

HOWARD FAST, whose article is featured in this number, should need no introduction to WITNESS readers since he is one of America's foremost novelists, the author of *Freedom Road, Citizen Tom Paine* and other best sellers.

When sentence was about to be imposed upon him, he asked permission of Judge Richard Keech to read a statement in open court. This was denied. The statement was as follows: "My work with the Joint Anti-Fascist Refugee Committee has been, I think, the best kind of work men may aspire to, the highest kind—to alleviate suffering, to lessen distress, to make the sick well and the starving whole, and to save life. And the very fact that this work was directed toward those earliest of gallant fighters against fascism, the Spanish Republicans, should make it all the more precious in the sight of good men. If I have erred, it was in giving too little, not too much.

"I cannot conceive of this as a crime. I cannot find anything about our Committee that would make it un-American, that brings it into the scope of the Wood-Rankin Committee's investigation. Quite to the contrary, it seems to me that such work as we do expresses the best, the most generous and humanitarian qualities of the American people.

"I was asked by the Wood-Rankin Committee to present to them books and lists of names. Among those names were thousands of our contributors, people who had unselfishly given to our cause.

"Among those names were those of Spanish Republican fighters whom we had helped, some of them back in Spain now, some of them with families in Spain. I did not have custody of these records and lists, but, even if I had, how could I turn them over to a group with such a record for persecution and infamy?

"I am a writer. All my work, from the time I first set pen to paper, stands as a record of service and love for this country of mine. I am incapable—and I hope I may be incapable to the day I die—of taking any action against the United States of America which would harm her in the slightest way.

"I have been found guilty of contempt of Congress. But, in my conscience, I have violated no law of the United States. Rather have I acted in the only fashion that an American might have acted in such a situation. If the court feels that I have defied a Committee of our Congress, I can only repeat what the Washington Post said, editorially, of that Committee, that: 'Its antics have tended to weaken respect for the investigatory functions of the Congress and even the Congress itself. Indeed it has invited and provoked, if it has not justified, contempt as an expression of traditional American independence and self-respect.'"

A committee of citizens has been organized, under the chairmanship of another distinguished author, Vincent Sheean, to raise funds to carry this fight to higher courts. If there are those among our readers who desire to help these eleven anti-fascists any donations sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y. will be placed in the hands of this committee.

"QUOTES"

WE HAVE got to make not merely a peace but a peace that will last, and a peace in which the larger nations will work absolutely in unison in preventing war by force. But the four of us have to be friends, conferring all the time—getting to know each other. It is nothing new, this close relationship between the British Empire and the United States. This great friendship between the Russian people and the American people—that is new. Let's hang on to both friendships and by spreading that spirit around the world, we may have a peaceful period for our grandchildren to grow up in.

—The late President Roosevelt, speaking informally before the Dumbarton Oaks Conference, 1944

The Bible On Mr. Bevin

COMMENTATORS and editorial writers were given a rich feast by Ernest Bevin, Britain's foreign minister. They arose from it with great belchings. Mr. Bevin suggests that our gold, buried at Fort Knox, should be disinterred and distributed to the world. The humorist, Senator Ford, summarized the speech by saying that Bevin "wants our Knox to be his boost." From the outcries attending the whole matter, we would gather that Mr. Bevin is preaching economic heresy. We do not pretend to understand the whole economic aspects of gold, and take refuge in the quotation of an expert from South Africa, that the relation of gold to the world's economy is a great mystery which no one really can comprehend. But there are some factors in the situation that are not hidden. In a poker game when one person gets possession of all the chips, there are two alternatives. Either the game ends, or there is a redistribution of the chips,

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and play continues. There is some scriptural backing for the latter method. In the 25th chapter of Leviticus, there is commanded a year of Jubilee. At that time there was a levelling of economic possessions in accordance with need. It is true that such a system was for a simple agricultural society. But in One World, when one nation has managed to achieve possession of so large a proportion of the resources as this nation has, we might get some direction from the Bible. The burden of this particular chapter comes out of the faith that both freedom and all the good things of the earth have been given by God to the children of Israel, and that possession in perpetuity of these things by any man is contrary to the will of God (verses 23 and 38). It also states that "if thy brother be waxen poor, then thou shalt relieve him; yea though he be a stranger or a sojourner" (verse 35), and in doing this no usury nor increase shall be taken from him. A redistribution of means and resources in the simple way that Mr. Bevin proposes may be economic heresy. But before we start throwing around that adjective "godless," commentators and editorial writers could pause and meditate on what is the procedure to be followed by the "God-fearing" in the Book of Leviticus.

If You Remain Silent

by Howard Fast

American Novelist

WHEN eleven Board members of the Joint Anti-Fascist Refugee Committee were given prison sentences of from three to six months, there were verying reactions in this America of ours. Progressives seemed to have been stunned into silence; reactionaries gloated, and through their press—which means most of America's press—told the nation what they chose to tell.

Apart from myself, these eleven include Edward K. Barsky, internationally known surgeon, head of all volunteer hospitals in Spain during the Anti-Franco War; Louis Miller and Jacob Auslander, both physicians; Richard Lyman Bradley, professor of Teutonic languages and department head at New York University; Charlotte Stern, and James Lustig, labor leaders; Ruth Leider and Harry Justiz, lawyers; Manuel Maganna, business man; and Midge Chodorov, housewife.

The incident was unprecedented. Never before had eleven such well-known people — men and women whose work and record is known to thousands—been framed on so slim and shoddy a basis. These eleven people were sentenced to jail because they are anti-fascists; for that reason, and for no other reason.

As one of them, I would like to tell our story. It is not a complicated story, and it will not take much telling. But it is a very important story—one of the most important stories of these times for all Americans who believe in freedom and democracy.

The people I listed above are the Board of the Joint Anti-Fascist Refugee Committee. For five years we have been engaged in raising and dispensing funds for relief of Spanish Republicans, those first fighters against fascism, who have suffered so long and so grievously. It has been estimated that during this time we have saved thousands of lives; we are very proud of that.

During the war years, we were a licensed relief agency, under the supervision of the President's War Relief Board. Our books were examined by the Treasury Department, who extend to us a tax-exempt status.

Most of our funds are dispensed by the Unitarian Service Committee, who supervise our hospitals in Southern France. We have built hospitals and established orphanges; no Spaniard who came to us was turned away. Ours was, and is, a work of mercy, to shelter the homeless, to feed the hungry, and to make the sick whole.

But because we helped those who fought Franco, the Un-American Committee, the infamous Wood-Rankin Committee of the House of Representatives (now the Thomas-Rankin Committee), decided to smash us. They adopted a very simple method: they asked us to produce all our books, records, and lists of names.

We have two lists in our office. We have a list of our contributors, more than twenty thousand in number, and we have a list of Spaniards we have helped, some in France, some in Portugal, some in the Spanish Underground.

It is not difficult to guess what would have happened if we had turned over these lists to that shameful and unspeakable body, the House Un-American Committee. The twenty thousand contributors would have become their prey for future

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persecution. And, more importantly, we had good reason to believe that, if the Wood-Rankin Un-American Committee obtained the names of the Spaniards we had aided, those names might not remain unknown to the Franco Government.

It is plain, then, that they asked us an impossible thing. One cannot turn hangman and informer at the behest of a miserable group, of whom Henry A. Wallace said:

"I speak of only one source of shame to decent Americans who want their country to be admired by the world. I mean the group of bigots known as the Dies Committee—then the Rankin Committee, and now the Thomas Committee—three names for fascists the world over to roll on their tongues with pride."

WE ARE not heroes, not by any means. We simply did what any decent, self-respecting Americans would have done. We told the custodian of our records, Helen Reed Bryan, our executive secretary, to take all measures to protect our books within the limits of the law. Then we went to Washington in answer to the subpoenas served upon us by the Un-American Committee.

For a whole day, behind locked doors, we were grilled, threatened, insulted and vilified. We answered all questions. But we were firm on one matter—we would not be bludgeoned and threatened into surrendering our lists. Any fair-minded body of American citizens could come to our offices and see what they wished; we made that offer and we make it today. But not the Un-American Committee.

It surprise neither us nor anyone else that we were cited for contempt of Congress. A citation for contempt by the Un-American Committee has become a badge of honor for those who believe in America and American principles.

But we were not brought to trial at that time, a year and a half ago, when we were cited. We were brought to trial only when the anti-progressive witch-hunt reached its climax. A charge of criminal conspiracy was trumped up against us, but was dropped when no evidence could be presented. When we were found guilty of contempt, unprecedented prison sentences were handed out to us.

When the sentences were given, eight column heads splashed across every Washington, D.C., newspaper. Without exception, the headlines read:

11 ANTI-FASCISTS JAILED

So it was that in July of 1947, we tasted the special rewards our government reserves for those who are guilty of hating fascism, of hating injustice and wrong.

It is important for you to understand that we are neither heroes nor martyrs. We are eleven Americans who believe in the basic principles upon which America was built. Because we believe in these principles, we are going to jail.

It is not the first time that men and women who hate injustice and wrong are imprisoned. In Germany and Italy and Japan, this same thing happened to thousands and tens of thousands. But now it is happening here—in these United States of America.

Long ago, at a time when Americans had not yet forgotten 1776, a man called Henry Thoreau was sent to Concord Jail because he would not pay taxes to a government that engaged in an unjust war against Mexico. He was standing at the prison window, when Ralph Waldo Emerson came down the street.

"Henry, what are you doing in there?" Emerson asked.

"What are you doing out there?" Thoreau demanded.

Today, we can ask: "Why are you silent—you out there?"

It is later than you think. Already, you live in a country where anti-fascism is a crime. Must we go through hell again, see the last vestige of liberty outlawed, freedom exiled? Or will you turn this case of the eleven into the worst boomerang our native fascists ever loosed?

In this land of ours, there is nothing stronger than the voice of a free American. Use that voice while you still remain free. Washington, D.C., is not as far off as Berlin or Madrid. If you speak up, loud and clear, you will be heard.

If you remain silent, God help us all.

Are Missionaries People?

By

CHARLES A. HIGGINS
Rector of St. Alban's, Waco, Texas

NEW officers at national headquarters are expected to take over direction of the Church's overseas empire with the coming of the New Year. Since the new head, Bishop Bentley, has had many years of experience in a missionary district outside the continental United States we may confidently look for constructive changes in the policies of this important department of Church work. Bishop Bentley will certainly have a high regard for the individual overseas worker. The days when missionaries will be referred to by the highest officers of the Church as "Susie Q" and "Bishop Screwball" are numbered.

At the recent consecration of a bishop the preacher warned against a disease called "episcopitis." In

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its most virulent form, this disease has infected the minds of National Council officers who have not even received the benediction of Episcopal consecration. Signs of the contagion were even noticed recently in one of their typists who remarked to a friend, "Missionary Bishops? What of them? I have a dozen tied to my little finger!"

Recently a man who has been serving our nation overseas returned home on furlough. When he reported to national headquarters, in this case the Pentagon at Washington, he was greeted by an officer assigned to look after his needs and given a list of his appointments with some of the high ranking officers in the army. Why? They wanted his first-hand information about conditions in a small South American country.

Picture the Church's counterpart returning home on furlough. He too is brimful of information and he has the naive notion that someone at national headquarters will be interested. So he enters the building at 281 Fourth Avenue, New York City, and finds his way to the desk of a typist on the fourth floor. There he is told that the chief is much too busy, that the assistant is out of town, but that Joe will see him in a few minutes. (Joe is a sort of office boy who has no authority beyond the purchase of steamship and rail tickets.) In a little while Joe appears with the rail tickets in hand and another frustrated missionary is sent on his way with an affectionate slap on the back.

Of course, this is an exaggeration! It is not! It happens all the time. During the war period several missionaries known to the writer returned home from parts of the world that were more remote than ever because of curtailed communications. Before they left their ships some of them were asked to go to Washington to confer with officials in the government. One veteran missionary, who should have known better, stayed an extra day in New York in order to tell his story to someone in authority at "281." He had scarcely begun when the officer informed him that he already knew more about the matter under discussion than the missionary could possibly know and indicated his desire to end the conference.

This illustrates an attitude that has built up barriers between missionaries and their helpers at home. The party line was stated concisely by an officer at a recent meeting of the National Council when he asked: "Why let the people out there decide?" The idea is: Officers of the National Council, sitting in their New York offices, can make better judgments about conditions in distant lands than our representatives on the spot, partly because the officers have superior intelligence, but also because, in their opinion, missionaries are such nitwits.

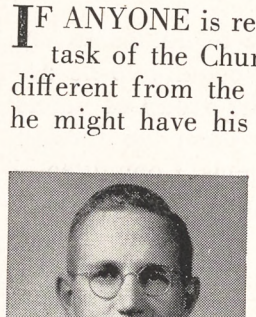
Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

FOR THE PARISH

IF ANYONE is resting under the illusion that the task of the Church here in the United States is different from the task of the Church in Europe, he might have his eyes opened by reading a remarkable report to the World Council of Churches, written by Dr. W. A. Visser 't Hooft and entitled "The Nature and Scope of the Reconstruction Task." That Dr. Visser 't Hooft should have written an unusually shrewd analysis of the Church in Europe was to be expected: the surprising thing is that what he writes could have been written about our task here. It is, no doubt, true that the disintegration of human life is more marked in Europe than it is here but this fact is in large part responsible for our false sense of security.



Unfortunately the report, published by the World Council is now out-of-print. Obviously this column will not contain the full report. I do want, however, to quote some excerpts and I have a few mimeographed copies which I will mail on request while they last.

Dr. Visser 't Hooft analyses the task under four different heads:

"1. Christian reconstruction means to help the Churches to rebuild the parish

"a. The present situation

"In the Churches which have been engaged in the great struggle against the pagan forces the expression 'rebuilding the parish' (Gemeindeaufbau) has taken on very deep significance. They mean by it especially three things. First of all, to help each parish or congregation to overcome the spirit of bourgeois secularism and to rediscover its specific calling as part of the body of Christ. This is the most difficult and intangible part of the task. It means nothing less than helping the parishes to realize anew the fundamental difference between the Church of Christ and an association to promote the religious interests of its members. It means to help them to become confessing Churches which do not hide themselves behind their historic confessions of faith or cease altogether to make clear where they stand, but which confess their faith in terms of present-day decisions. In short, it means the liberation of the

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parishes from the routine in their spiritual life and from the worldliness in their organizational forms, and their transformation into vital centres of Christian faith and witness.

"In the second place, rebuilding the parish is to mobilize the lay-forces and to help them to take a full, active share in the life and tasks of the parish. The diversity of ministries is to be recognized and the so-called lay-ministries are to be given their fully recognized status in the Church. The various Christian movements which have grown up outside the parish are to find their home and centre in the parish itself.

"In the third place, rebuilding the parish means to create real fellowship among the parish members. The destructive individualism of our age is to be overcome and the parish is once more to become a real community which accompanies its members in all their activities and shapes their life in all its expressions.

"b. Our task

"To help in the rebuilding of parish life in the above-mentioned sense means to make the spiritual life of the parish the main objective of all reconstruction activities. It means to put the whole emphasis on the spiritual realities as they become incarnate in persons rather than on organization, on buildings, etc. It means to support those who are engaged in the patient, long-range task of rebuilding the Church rather than those who are working for quick visible results. It means to encourage plans which show Christian imagination and point toward the renewal of the Church rather than plans which aim only at the restoration of the pre-war situation.

"The specific help which can be given through the ecumenical reconstruction work is the creation of *training centres for lay-workers*. The process of mobilization can only succeed if the number of lay-workers who are to perform the various ministries in the parish can be vastly increased and if these workers get a thorough training in such subjects as knowledge of the Bible, Christian doctrine, modern thought, youth leadership, church organization, etc.

"2. Christian reconstruction means to help the Churches to fulfil their evangelistic task.

"3. Christian reconstruction means to help the Churches to rethink their message for the world.

"a. The present situation

"During the years of struggle the Churches have come to realize acutely that the secularization and indeed the paganization of society is not in the last place due to the fact that they had 'ceased to give form to life,' and particularly that they had ceased to exert creative influence in the realm of thought. Christian thinking had for so long been characterized by a purely defensive and apologetic attitude by attempts to adapt Christianity to secular norms or by an esoteric concentration on the problems which concern the faculty of theology that it had no longer a clear word for the life of culture, of the state, of society at large. And the attempts to elaborate the bases of a Christian critique of modern trends of thought and of a fundamentally Biblical ethic for modern conditions which were made in small groups here and there did not affect the life of the Church as a whole. The ecumenical conferences and the study work of the ecumenical movement never touched more than a relatively small number of Christian leaders.

"But now the Churches have been forced to take the dechristianization of the modern world and their own responsibility for that process seriously. They have seen that the fruits of the anarchy of thought is the anarchy of life. And they are at last getting ready to admit that it is no luxury to give time and energy to the thinking through of the bearing of Christian truth on all realms of human endeavour.

"There is today in the Continental Churches, particularly among the younger intellectuals, a remarkable demand for an integrated Christian outlook on life. They are no longer willing to accept a double life and a double truth—one for their religious life and one for their professional life. They are often inclined to underestimate the immense difficulties involved in restoring the broken unity between faith and culture, but their demand is fundamentally sound. The warning which these years of crisis have given us, namely that if the Church remains apart from the common life, the common life will be shaped according to un-Christian or anti-Christian principles, must not be forgotten and must be acted upon before it is too late.

"b. Our task

"The task of demonstrating the relevance of the Christian message to the whole of life cannot be accomplished in a short while. It is a task of many generations. Perhaps our generation can only make a very modest beginning. But that beginning should be made. And it should consist first of all in thorough common study.

"To promote *common* study means in this connection two things:—first of all, to get Christian thinkers to overcome their individualism, to bring them to the point where they are truly concerned about the working out of the message of the Christian community and not merely about the elaboration of their own distinctive and original points of view.

"To promote *common* study means, in the second place, to get theologians and lay-thinkers or lay-specialists to think and work together. No real impact of the Christian message on the scientific, political, or social realms is possible as long as the theologians remain out of touch with the present problems arising in these realms, and as long as

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Christians engaged in their respective callings are not helped in getting a solid and theologically sound foundation on which they can build. Small groups in many Churches and the study work of the ecumenical movement have made a promising beginning in this connection, but the main task is yet to be accomplished.

"4. Christian reconstruction means to help the Churches to become the Ecumenical Church."

The proposal with which Dr. Visser 't Hooft concludes his report is a most interesting one. I will discuss it in a later column.

Talking It Over

By
W. B. SPOFFORD

THE TRAIN on which I commute daily has a car on the tail end. There are red signs in a couple of the windows: "Business Men's Club." There are covers on the seats; little screens in the windows to keep out the bugs and cinders; electric fans at either end, and since this "club" is strictly a stag affair, the women's toilet now has an icebox so that the tired businessmen may refresh themselves on the way home with a bottle or two of beer. There is another advantage in belonging to this "club," membership, $5 a year: you are sure of a seat on these hot summer days when the train is apt to be crowded with people going to the shore for a holiday. Further, since a number of the resorts on the line are predominately Jewish, membership in the "club" saves you from riding with "the stinking Kikes"—at least so I was told when my membership was solicited.



I rode in the "club" the other day. The train was jammed so the conductor sent a couple of us back there where there were vacant seats. My fellow-traveller (no reference to ideology) took a seat beside one of the "club" members; I took another. Whereupon the president of the "club" whom I knew rather well, came to welcome me. "Reverend, it's nice to have you ride with us. Come in anytime." (Place under heading: Benefits of Clergy). "But is the other fellow a friend of yours? If he is it is OK, but you know we can't have any chisseling." I replied that the conductor had sent us back because there were no seats ahead, and I doubted if either of us would crash their "club" under normal circumstances.

ONE OF the members of the "club" is soon to be married. He has lived in his little community for about five years. During that time neither he nor any of his rather large family have attended even one service in the parish church. His bride has lived in the town even longer. She was baptised in the parish church as an infant. She hasn't been inside since. But they came to me the other day to say that they wanted their wedding to be in "the darling little church." Not only that. The bride had a relative—a Methodist, I think she said—who had a friend who was an Episcopalian and who knew the Bishop. "We think it would be nice to have the Bishop perform the wedding. Of course we would want you to assist. It would make the whole affair so much more impressive and pretty."

When I asked why they wanted to be married in church according to the Form of Solemnization of Matrimony of the Episcopal Church, they stared at me as though I had suddenly lost my mind. It was all so obvious: a beautiful white colonial church; candles; the altar banked with flowers; white ribbons reserving pews for the family; ushers in stripped pants and cutaways and carnations; a Bishop in his goreous vestments, assisted by the rector in his surplice and white stole—oh yes, and a long rug down the center aisle so the bride won't soil the train of her wedding gown—that is if the church has a long rug: if not perhaps the church will be kind enough to borrow or rent one somewhere.

I didn't use the word "chisselers" of course. I was polite. But I got it across I think that two people who never have attended church and never intend to do so, are making a mockery of the Church and its service of Holy Matrimony under such circumstances. "We are not exclusive in the sense that a club is—even one like the 'Business Men's Club' on the 5:18. But we do have certain standards for our members and we do not like to ask two people to vow to do their best to live up to standards which, by past performance, they obviously do not accept. So why not a wedding at the home of the bride. You can get a nice dignified justice-of-the-peace. Or if you like I will perform the ceremony, not as a priest, but as a civic servant."

They didn't take to the idea. I'm not sure, but I gathered that they are to see their Methodist relative, who has an Episcopal friend who knows the Bishop, to have her lodge a complaint against me with his Lordship.

As they say over the radio: "Any similarity to persons, either living or dead, is merely coincidental."

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Council Declares That Fear Is Peril to Peace

We Are Urged to Eliminate Over-Indulgence And Waste as a Means of Aiding Starving

Edited by Sara Dill

New York (RNS): — Americans were urged to eliminate "waste and over-indulgence" as a means of meeting the "overseas food crisis this winter," in a statement released by the Federal Council of Churches.

The statement, on "The Churches and World Order," called for a renewed dedication to the purposes of the United Nations and appealed to the American people to be "willing to take far-sighted and sacrificial risks for peace, as they have been willing to take calculated risks in time of war."

Emphasizing that fear is perhaps the greatest peril to peace, the statement asserted that "the growing threats to security, heightened by the permanent military insecurity of this atomic age, lead more and more to a panic psychology."

"Times of insecurity and fear are crucial tests of character and make spiritual stability supremely important," the message added.

"The very lack of any adequate defense against the new weapons of destruction compels the world to rest its hope on the development of integrity, cooperation and mutual trust among the peoples. This hope is more surely grounded in the Christian faith and for its realization the Churches have a direct and clear responsibility."

The statement, issued through the Council's department of International Justice and Good Will, is intended for use by Churches on world order day, October 26. On that Sunday, which commemorates the second anniversary of the United Nations, the message will be used in special worship services throughout the country.

Condemn U. S. Policy

New York: — Opposition to the use of American economic superiority as a "political weapon to divide the world" was expressed here by the executive committee of the Methodist Federation for Social Action.

The resolution urged the United States to cooperate fully with the United Nations and to give "generous and non-discriminatory aid to all suffering and war-devastated countries." It also opposed the Marshall Plan on the ground that it was a unilateral action which ignored the United Nations.

"Americans have nothing to gain by policies which make for war," the resolution added. "We urge our leaders to concentrate their energies and attention on finding ways to build rather than bypass the United Nations, to unite rather than split its members, and to work with rather than against the Soviet Union."

In another resolution, the committee urged President Truman to call a special session of Congress "to reinaugurate the price controls and profiteering curbs which were so prematurely and wrongly abolished."

Repeal of the Taft-Hartley Act was demanded on the ground that it is "harmful legislation" which seeks to "abolish political freedom and to dictate to workers whom they shall and shall not elect as their officers."

Bishop Lewis O. Hartman of Boston presided at the meeting.

Urges More Relief

New York:—A proposal that the United States Government ship more supplies of food and clothing to the near-bankrupt nations overseas even if such action involves the re-establishment of controls on certain items, was adopted here by the executive committee of the Federal Council of Churches.

The Council also urged the American people to reduce by ten per cent their present consumption of food that can be shipped overseas.

Rare Old Bible

Plainfield, N. J.:—A large volume, printed in 1715 and containing the Book of Common Prayer and the Bible, including the Apocrypha and a metrical version of the Psalms by Sternold and Hopkins, was found this summer in the Church of the Holy Cross here. It was discovered by volunteer workers who were cleaning the property. The book, said the rector, the Rev. Robert B. Gribbon, is prefaced by two acts of uniformity passed by English Parliaments in the reigns of Queen Elizabeth and Charles II. On the blank pages at the beginning of the book is the record of two generations of the family of Bartholomew Noxon, born 1703, died 1785; and of Robert Noxon, whose death in 1833 at the age of 83, is the last date recorded in the book. It is not known how the book came into the possession of the parish, but it was found, along with an old communion set, in the attic of the Sunday school. Mr. Gribbon has announced that it will be exhibited, along with other copies of the Bible, on the 2nd Sunday in Advent.

Arab Anglicans

Jerusalem (RNS): — A resolution petitioning the Palestine government for recognition of the Arab Anglican community as one of the official religious communities of the country was adopted at the synod comprising 11 Arab ministers and 22 laymen, which met at Haifa. The synod declared that recognition should be accompanied by "all the privileges" which such recognition would entail.

Mass Meetings

Harrisburg, Pa.:—A series of regional mass meetings are being held this month at various centers of the diocese of Harrisburg at which the work of the diocese is presented by Bishop Heistand and the Rev. George H. Toadvine Jr., chairman of the diocesan department of promotion.

Clergy Conference

Charleston, S. C.:—The Rev. Otis Rice of New York was the headliner at the clergy conference in South Carolina, meeting September 16-18, with thirty-six present. He gave four lectures on personal and pastoral problems. Others to speak were Bishop Carruthers and the Rev. Edgar R. Neff who led a discussion on the proposed program of evangelism.

Support for Russia

New York:—Prof. C. W. Iglehart of Union Seminary, chairman of the national committee of the Fellowship of Reconciliation, issued a statement on Sept. 25 on behalf of the committee, stating that "American citizens and their leaders should face the fact that to an appalling extent the indictment which is being levelled against us by spokesmen for Russia is a valid one."

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Churches Damaged

Hattiesburg, Miss.:—A number of churches were damaged in Mississippi by the recent hurrican. St. Peter's, Gulfport, had its tower blown off, the front damaged and the interior damaged by water. At Christ Church, Bay St. Louis, the organ is probably ruined by a tidal wave. Three stained glass windows were blown out at the Redeemer, Biloxi.

Two members of the Episcopal Church were reported drowned at Bay St. Louis and one at Gulfport. Another Episcopalian, Nathaniel B. Jones, visiting from Virginia but otherwise unidentified, was also drowned. All the Mississippi clergy are safe.

Freedom Train

Philadelphia (RNS):—Original documents relating to religious freedom in the American Colonies are part of an historical display on the Freedom Train, which came here to begin a monumental tour of the entire United States. Freedom Train, which contains the original of the Bill of Rights, with its guarantees of freedom of religion, speech and press, and other priceless documents, is sponsored by the American Heritage Foundation and will travel for one year, making stops in 306 of the nation's principal communities. The Train carries a total of 150 official American documents.

Train visitors will see Thomas Jefferson's Bill for Religious Freedom, dated 1784. This bill, passed and slightly modified by the Virginia Legislature, established freedom of worship in the Virginia Commonwealth. It set the precedent for the guarantee that went into the Bill of Rights.

Also on exhibition is the famed Bay Psalm Book, printed by Stephen Daye in 1640 and one of the few surviving copies of the first book printed in the North American colonies.

One of the mightiest first influences on American religious freedom was Roger Williams' Statement on Religious Freedom, in 1644. The founder of the Rhode Island colony here set forth his grounds for believing that all individuals and religious bodies were entitled to religious liberty as their natural right.

Another notable contribution to the traveling shrine's religious contents is the Maryland Toleration Act of 1649. This was one of the first acts passed by any of the colonies providing a measure of religious tolerance.

Freedom Train carries such other important documents as the Magna Carta, the Mayflower Compact, the Pennsylvania Charter of Privileges, the Declaration of Independence, the Treaty of Paris, Washington's Farewell Address, the Emancipation Proclamation, Lincoln's Gettysburg Address, the Declaration by the United Nations, and the United Nations Charter.

The tour of Freedom Train was arranged to dispel any existing apathy toward the ideals of the democratic form of government, to offset the perils engendered by the influence of foreign ideologies, and to arouse a more active participation by citizens in the affairs of their government.

Prayers for UN

New York (RNS):—Coincident with the re-opening of the United Nations General Assembly at Lake Success, N. Y., the Laymen's Movement for a Christian World here urged the 25,000 signers of the Laymen's Call to World Prayer to continue their prayers for the success of the UN.

In a letter to each signer, who had agreed to pray daily for the world leaders, Wallace C. Speers, chairman of the Laymen's Movement, pointed out that the General Assembly "faces many problems which the Security Council has been unable to solve: Palestine, Indonesia, Greece. The delegates have expert ability and technical skill, but to these must be added the spiritual power which is necessary if the best of plans are to operate."

The Laymen's Movement, an interdenominational religious group, began last September to obtain the backing of people with spiritual convictions for the United Nations. At that time, the Movement sent Dr. Frank Laubach, missionary and authority on literacy to the Paris Conference. He was later sent on a tour of the U. S. to urge people to support the UN, with the result that 25,000 people pledged themselves to pray for the UN's success.

Poland Needs

Philadelphia (RNS): — Discontinuance of American aid to Poland was protested here by the American Friends Service Committee. In a message addressed to President Truman and Secretary of State George C. Marshall, Clarence E. Pickett, executive secretary of the committee, declared that information from Quaker workers in Poland "indicates that dire need still prevails in that country."

Aid to Poland was halted recently after Col. R. L. Harrison, special assistant to Agriculture Secretary Clinton P. Anderson, reported that grain and other foods were available to meet Polish needs during the coming year. Col. Harrison's report was based on a food study mission in Europe.

Pickett's message added that the Polish crop outlook for the fall harvest is "exceedingly poor" and that devastation in some parts of the country is worse than that found elsewhere on the continent.

He also urged the government not to exclude Poland from the benefits of the general relief program and declared that "private relief agencies should not be considered as capable of shouldering any significant proportion of this tremendous burden of human need and suffering."

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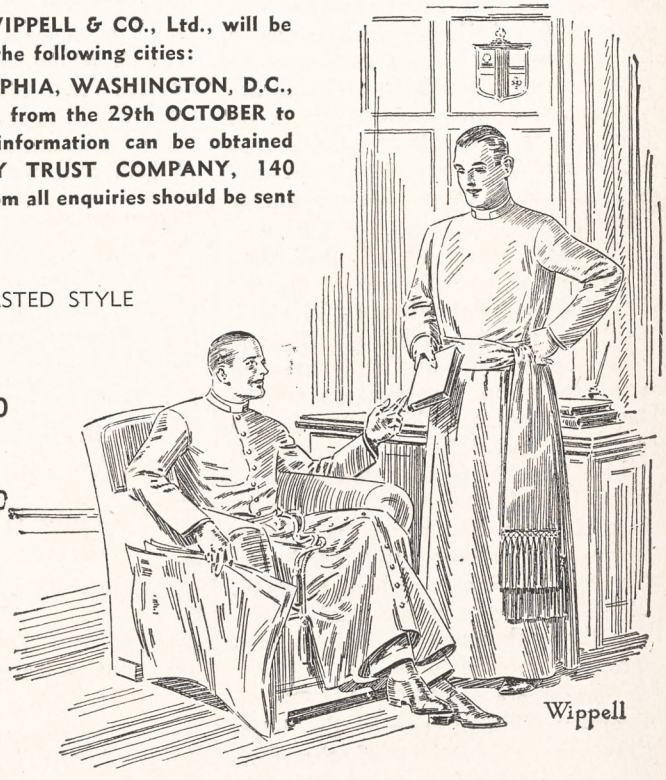

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Appeasement Charge

Richmond, Va. (RNS):—Disclosure here that the appointment of the Rev. Charles C. Webber as Methodist chaplain to organized labor had been withdrawn has resulted in widespread comment in the secular press and among labor organizations, not only on this particular case but also on the general field of church-labor relations.

Bishop G. Bromley Oxnam, of the New York East Conference, withdrew the appointment and placed Webber on the supernumerary list in May, but this fact was not generally known in the area where Mr. Webber works until a news story concerning the matter was published in the Richmond Times-Dispatch recently. The news met with wide and varying reaction in Virginia, where Webber has been the center of a storm of controversy among Methodists—a controversy which had repercussions throughout the entire denomination.

In the news story, the Times-Dispatch quoted Webber and other Methodists here as explaining that a minister on the supernumerary list retains his full prerogatives as a clergyman but whatever work he does is not through an official appointment of his Bishop. He is on his own, so to speak, and the church has no official connection with any position he accepts, the newspaper stated.

Webber, president of the State CIO Council and director of the Political Action Committee in Virginia, said the change in his status came about because Bishop Oxnam reached the conclusion that present church law does not give him authority to appoint chaplains to organized labor. He said further that the New York East Conference, of which he is a member, had voted overwhelmingly to petition the Methodist General Conference, which meets in 1948, to amend the law to give bishops the authority to appoint ministers to organized labor.

"Our guess would be that Bishop Bromley Oxnam regretfully withdrew the credentials of the Rev. Charles C. Webber as chaplain to organized labor," commented The Richmond News Leader. "Bishop Oxnam is much more convinced than most of his fellow-bishops are of the necessity of formal ministry to labor. . . . For our part, we regret to see this phase of the experiment ended, because it would have been interesting to see whether, after five or ten years of work, Mr. Webber had been regarded as a representative of the church, as an organizer of labor, or as a successful exemplar of liaison between the two.

"The experiment must go on in disassociated from religion. One great New England industrial concern has a vice president in charge of religious relations: why should not large labor organizations have their own chaplains?"

Taking an opposite view, the Newport News (Va.) Daily Press said that withdrawal of the appointment apparently marked the end of a Methodist experiment in spiritual ministration in the field of social service which has failed.

"In Mr. Webber's own individual case, we are of the opinion that it has failed and that, heavy-hearted as he must have been to take the step, Bishop Oxnam only recognized realities in making his decision.

"The difficulty in Mr. Webber's case was that he was put in a position of serving two masters, and as his Divine Master once observed while He was on earth, no man can make a success of that. . . . Mr. Webber, as clergyman, is supposed to be dedicated totally to representation of God to man. However, in his special assignment he also was employed, and paid a salary, as the spokesman for a special group of laboring men organized for their self-protection. The result has been unavoidably that the Methodist Church was placed in a false light. Through the liaison the Methodist Church has been forced into the spurious position of championing the business interests of one separate human group against another."

As Lynchburg, Va., Boyd E. Payton, Upper South director for CIO Textile Workers Union, charged that Bishop Oxnam's action was to appease certain elements of reactionary Methodists in the South.

"I am sorry the Bishop has seen fit to take that position," he declared. "It seems to me he is merely seeking a compromise position and that it is not the Christian or democratic thing to do."

Bishop Gray Praised

Hartford, Conn.: — The Daily Courant here devoted an editorial to Bishop Walter H. Gray, praising him for the work that he has done for more than four years as the chairman of the state's inter-racial commission. It states that "the steady and perceptible educational campaign against religious and racial intolerance that has gone forward in Connecticut these past four years may be credited in great measure to the personal efforts, the

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unswerving devotion to the cause of brotherhood of Bishop Gray. He has now resigned his post with the Commission because of the pressure of his diocesan duties. Although the Commission he headed had no police power, it did have the power of enlightened intelligence behind it. This worked with considerable effect. It laid the groundwork for the Commission as reconstituted at the last session of the Legislature.

"Bishop Gray's resignation is not as great a loss to the State as it would have been three or even two years ago, because so much progress has been made in the meantime under his guidance. From his work on this Commission and from his profound interest in social welfare, it is obvious that Bishop Gray believes in the deed as well as the word in the practical application of religious teaching. And anyone who knows him also knows that his resignation does not mean the end of his interest in the promotion of amity between men."

Church Union Progress

Saskatoon, Canada (RNS) :—Greater progress has been made with the United Church of Canada in conversations looking toward union than with any other denomination, the executive committee of the General Synod of the Church of England in Canada was told here by Bishop John Lyons of Ontario, chairman of the committee on union.

Bishop Lyons declared that the Anglican Church is not looking forward to union with any particular church or denomination, but rather to the "reunion of Christendom." Little or no progress has been made in conversations with Presbyterians and Baptist communions, the meeting was informed.

The committee set up by the Synod to establish a church paper was instructed to confer with the General Board of Religious Education on means of financing a publication which would be "national in scope and which would serve as a medium for the views of the Church and the information of its members." It was stated that neither of the existing periodicals, The Anglican Outlook and the Canadian Churchman, could be considered national in scope.

The executive committee denounced racial discrimination after presentation of a report by Canon W. W. Judd, secretary of the social service council, which declared that 22,000 Chinese in Canada "are deprived of normal married life" because Canadian law did not allow them to bring their wives to this country. The council urged that Chinese be permitted to become Canadian citizens and to bring their wives here.

Goodwill Industries

Boston: — "Helping the handicapped to help themselves" is an important slogan in the face of approximately 23,000,000 handicapped persons in the United States. The Goodwill Industries of America is really doing something about the problem, for at its 29th annual meeting held here last week it was reported by some 90 local industries throughout the country that during the past year 16,940 needy and handicapped persons were given 10,170,862 hours of employment and paid $6,909,193 in opportunity wages.

It was significant that this meeting was held in Boston because the movement was born here in 1902 under the inspiration of the Rev. Edgar J. Helms who lived to see the tiny germ of his idea develop into one of the city's largest philanthropic institutions known as Morgan Memorial with fourteen departments of social service effort and its widely known Church of All Nations.

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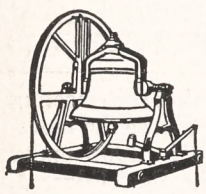
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Presiding over the sessions were the president, Mr. James J. Buckley of Philadelphia, and the first vice-president, Mr. E. Irving Whyatt of St. Paul, Minn. Hon. Joseph B. Ely, formerly Governor of Massachusetts, gave the main address at the banquet. Other speakers at the sessions included Mr. Elliott S. Boardman of Boston, Col. John N. Smith, Jr. of New York, and the Rev. Earl R. Brown, executive secretary of the division of home missions of the Methodist Church.

Records Broken

Sewanee, Tenn.:—There are 520 students enrolled at the University of the South, with an additional enrollment of 48 in the School of Theology. Sewanee Military Academp also has a capacity enrollment of 232 cadets.

India Church

London (RNS):—The Archbishop of Canterbury announced here that the new United Church of South India, which will come into existence this month and which will include four hitherto Anglican dioceses, will not be in communion with the Church of England.

The Archbishop declared that while there would be irregularities in the new Church for a time, there were "other features which are wholly to be welcomed and which give great ground for hope that, though the South India Church will not become a constituent part of the Anglican communion, it may at length be in full communion with us."

The new Church is expected to be the subject of debate at the Lambeth Conference of 1948 and later by the Convocations of Canterbury and York.

Church and State

Washington (RNS):—The National Council of Citizens on Church and State will hold a conference here October 13th to discuss ways and means of maintaining and extending Church-state separation. Two committees will report, one on plans and policies and the other on legal approaches. The first committee is headed by Charles Clayton Morrison, with the following members: President John A. Mackay of Princeton Seminary; Methodist Bishop G. Bromley Oxnam; Episcopal Bishop William Scarlett of Missouri; the Rev. Louie D. Newton, head of the Southern Baptists. The committee on legal approaches is headed by Attorney E. Hilton Jackson, Washington attorney.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

HENRY SMITH LEIPER
American Secretary of the World Council of Churches

The publication in your issue of September 4th of the article concerning Pastor Niemoeller concludes with the suggestion that the matter should be brought to the attention of the officers of the World Council of Churches.

May I call the attention of your staff and your readers to an article which appeared in the *New York Times*, September 8th, in which Mr. Kurt Schumacher, chairman of the Social Democratic Party, denied to the *Times* representatives that any working alliance had been reached with the group of churchmen led by Pastor Niemoeller. According to Dr. Schumacher's statement, the meeting took place between himself and the Church group, and that it was held at the request of the Church leaders, that it resulted in an agreement that "no political party should represent any Church, and that no Church should use any party as a political instrument."

The evident relish with which you pick up and disseminate any hostile reports with respect to Pastor Niemoeller is a matter of grief and shame to many of your Christian friends. When the facts are fully known and not distorted, as in your previous references to Niemoeller, he will continue to stand in the eyes of those of us who know him intimately as a very human person who is, nevertheless, one of the bravest and most consistent witnesses to the Christian faith.

Incidentally, I should like to observe that when a person writes "he suffered nothing but confinement" with respect to eight years in concentration camp, there is revealed a callousness and a lack of imagination which would be hard to exaggerate.

ANSWER: Apologists for Niemoeller should give more attention to the trials at Nuremburg. At the trials of leading men in Goebbel's former ministry of propaganda, a protocol was introduced as evidence which was the report of a Nazi official who was present as an observer during the secret trial of Niemoeller in February, 1938. The document states that Niemoeller spoke for over three hours in self-defense against the accusation of "resistance to the (Nazi) government," with his defense centering mainly on those of his actions and convictions that he claimed proved that he had always been an ardent nationalist; an early supporter of dictatorship in general and of Hitler in particular; a despiser of the League of Nations and an outspoken anti-Semite.

An affidavit by General von Watters was read, with Niemoeller enlarging upon it. He described his underground activities in one of the so-called free-corps which were supposed to clear Westphalia of what he called the "red mob." Commenting upon this, *Aufbau*, German language paper of New York, said: "Of course by today everyone knows the meaning of that: namely, the merciless murder of men and women who were pacifists and supporters of a democratic Germany." (May 16, 1947.)

Affidavits of two admirals were also read by the judge, both testifying that Niemoeller was "a good German" who would never do anything against his fatherland and as one "who has always been an ardent enemy of any kind of republic." At this point in the trial Niemoeller hastened to assure the court that he started to vote for the Nazi party as early as 1924 and had always done so thereafter; that the party had his full support during all those years although for tactical reasons he had thought it wiser for a clergyman not to join its membership directly. However, the court could be assured that he was not concerned about little things but rather was striving after big ones. As a National Socialist (Nazi) he had a good conscience.

He then read to the court a sermon he had preached about the Fuehrer principle in the year before Hitler came to power. He also told of how, in 1933, when in the middle of the night a friend from the Reich Chancellory informed him of Hitler's order to withdraw from the League of Nations, he had been overjoyed and "at once sent a wire of congratulations to the Fuehrer, probably the first one he received after this decisive demarche (step)."

As to the question of Jews (probably referring to "non-Aryan" Christians) in his congregation, Niemoeller spoke at length, declaring that he had a deep dislike for Jews "which should be obvious for a former imperial officer who was the descendant of families of preachers and peasants, an offspring of ancient Westphalian soil."

Niemoeller also stated his belief in the Lutheran rather than in the Reformed interpretations of Romans thirteen, according to which the (Nazi) government had to be obeyed in every case.

It was in the light of this evidence that the German Society for Victims of the Nazi Regime this summer expelled Niemoeller as a member, and the Philosophical Library, New York publishers, withdrew from distribution both of its publications by the pastor, *God Is My Fuehrer* and *Of Guilt and Hope*. Incidentally it is in this latter book that Niemoeller, after describing his contacts with the "representatives of foreign Churches" and of how he is accepted as "a brother" because of "our confession of guilt," says: "And thus, from a practical point of view, such a confession of guilt has political consequences."

I would be interested to know just what interpretation Dr. Leiper and other apologists for Niemoeller give to the pastor's reference to "political consequences."

As for me, I have expressed the opinion on other occasions that the World Council might be collaborating with a German fascist in bringing Niemoeller to lecture from one end of the United States to the other. This protocol, entered as evidence at Nuremburg trials, strengthens the conviction. So instead of apologizing for my remarks, I think the leaders of the World Council might well inform their constituency that they possibly made a mistake in parading Niemoeller from coast to coast as an example of "a good Christian and a good German."

W. B. S.

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The WITNESS

10¢ A COPY



OCTOBER 9, 1947

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DR. LAWRENCE ROSE INSTALLED AS DEAN OF GENERAL SEMINARY

Seminaries and Segregation

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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☆

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Vol. XXX No. 36

Clergy Notes

AGNEW, DAVID S., resigned as rector of Calvary, Saginaw, Mich., Sept. 1.

BALCOM, JOHN, formerly of Alaska, is now in charge of St. John's, Holbrook, Mass.

BENNETT, GORDON D., was ordained deacon on Sept. 23 by Bishop Carruthers at St. Philip's, Charleston, S. C. He is to have charge of the Holy Communion, Allendale, S. C.

BRAITHWAITE, W. A., formerly rector of Trinity, Camden, N. Y., is now rector of Calvary, Homer, N. Y.

COOK, EDWARD H., former army chaplain, is now on the staff of Grace Church, New Bedford, Mass.

ECKER, AUSTIN J. T., formerly rector of Trinity, Washington, Pa., is now a member of the city mission, Detroit.

FRENCH, JOHN, formerly of St. John's, Tillsonburg, Canada, is now in charge of St. Paul's, Bad Axe, Mich.

HOLMES, REXFORD C. S., formerly assistant at St. Matthias', Detroit, is now rector of St. John's, Saginaw, Mich.

KEIRSTEAD, GEORGE, formerly rector of Trinity, Bridgewater, Mass., is now rector of St. Mark's, North Easton, Mass.

KILBOURN, ROBERT C., rector of Trinity, Granville N. Y., becomes rector of St. Andrew's, Algonac, Mich., October 15.

LANG, N. FREDERICK, formerly curate of Grace Church, New Bedford, Mass., is now in charge of Our Saviour, East Milton, Mass.

LEECH, F. W., rector of St. Peter's, Akron, O., becomes rector of St. Paul's, Marion, O., Oct. 15.

McNAIR, ROBT. M., formerly rector of Calvary, Tarboro, N. C., is now in charge of Christ Church Medway, Mass.

MONTANUS, EMIL, rector of St. John's, Saginaw, Mich., retired from the active ministry on October 1.

MOORE, GEORGE W., is now in charge of St. Paul's, Corunn, and St. John's, Chesaning, Mich.

NOSTRAND, rector of St. Philip's, Cleveland, O., has been appointed chaplain of Western Reserve University with rank of assistant professor.

PERRY, WILLIAM E., of Milverton, Canada, is now rector of Emmanuel, Detroit.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
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The Rev. C. George Widdifield
Minister of Education
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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

October 9, 1947

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The Church of South India Formally Inaugurated

Impressive Service Is Held at St. George's Cathedral When New Bishops are Consecrated

By Religious News Service

Madras:—A new experiment in Church unity began here with the formal inauguration of the Church of South India, which embraces all Protestant denominations in the area. The rites took place in St. George's Anglican Cathedral and were presided over by the Rt. Rev. Chirakarottu Korula Jacob, Bishop of Central Travancore.

The new Church, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South India provincial synod of the Methodist Church, and the South India United Church. The latter body was itself a union of Presbyterian and Congregational Churches.

A packed congregation in the 130-year-old Madras cathedral, including 600 representatives of churches, missionary societies and Christian associations from all parts of the world, witnessed the solemn consecration of nine prelates who were named for episcopal sees in the United Church by a joint committee of Anglican, Presbyterian, Congregationalist, and Methodist churchmen.

Wearing white rockets with saffron, robes, the bishops were led in procession before Bishop Jacob and two co-consecrators. Solemnly laying hands upon the kneeling bishops, the consecrators repeated over them the formula, "Receive the Holy Spirit for the office and work of bishop in the Church of God now committed unto thee by the imposition of our hands." Each of the new bishops was then presented with a copy of the Bible and a pastoral staff.

The consecrated bishops and their dioceses were: Arnold Henry Legg, South Travancore; T. G. Stuart-Smith, Tinnevelly; James Edward Lesley Newbegin, Madura and Tramanad; Sabapathi Kulandran, Jaffna; Edgar Bentley Thorp, Trichinopoly and Tanjore; Premaka Gurushanta, Mysore; Frank Whitaker, Medak and Hyderabad; Bunyan Joseph, Anantapur and Kurnool; and Hospet Sumitra, Cuddapah.

Five bishops, in addition to Bishop Jacob, have already been consecrated to form the new bench of 14 bishops of the United Church. Their names and the dioceses to which they were appointed are: Anthony Blacker Elliott, Dornakal; Arthur Michael Hollis, Madras; George Theodore Selwyn, Tinnevelly; and Yeddu Muthyalu, Kistna and Godavari.

Of the 14 bishops, who include five native Indians, seven were formerly of the Anglican Church, three were Congregationalists, two Presbyterians and two Methodists. One of the outstanding Indian prelates is Bishop Joseph, who belongs to a well-known family of Telegu Christians, and has written several devotional books and a number of Telegu hymns.

In a special sermon preached at the inaugural rites, the Rev. J. S. M. Hooper declared that "it is not a mere coincidence that the South India United Church, free from all outside control, should take shape at a moment when India is entering the path of independent life, but instead is surely one of those workings of divine providence."

Asserting that in the past, the internal history of Christendom has been "marked by intolerance, mutual contempt, dislike and persecution," Mr. Hooper declared that "we who are here today wish to proclaim the reconciling grace of God to all men unable to agree among themselves."

DECLARES CHURCH FACES CRISIS

Fargo, N. D.:—Bishop Scarlett of Missouri told the convocation of the district of North Dakota, meeting here at the cathedral, September 22-23, that "the decline and fall of the Roman Empire pales in comparison with the great crisis the Christian Church is going through today."

"In the midst of all the conflicts of life today—social, racial and nationalistic — stands the Christian Church upholding the tradition of man's dignity, accountability, freedom, unity and brotherhood," the bishop declared. "The Church must take one more step for this is a time when generalities are of no value. The Church must be more specific about issues, national and international, than ever before. It is a moment of destiny when Christians must decide whether they are for Christ or against him, and must face fearlessly the prejudices and intolerance which govern society's thinking on racial, social and economic problems."

He stated that the typical, successful man was smug and complacent, with no vital religious experience; that failure three decades ago to control economic cycles and unemployment had caused world war two and that the depression in this country "gave Hitler and Mussolini their chances." He indicated that such a thing was again possible. "We are one world in all ways but the spirit. Christianity is the one compelling force that will permit us to have one world in spirit. We need a greater consciousness of the brotherhood of man."

Bishop Atwill in his address ex-

SOCIAL REBIRTH

***The series by Vida Scudder under the above title has been delayed one week to enable us to cut stencils for the many new subscribers. The series will start therefore in the issue of October 16th and will run for eight consecutive weeks. If the order form found on page 13 this week is mailed at once it will reach us in time to send the number containing the first of the articles.

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pressed the opinion that the General Convention did not intend to alter the position that marriage is a life-long union when it adopted the new canons. "There are cases however in which circumstances and conditions have made impossible the fulfillment of the vows. I believe that the intention of the canon is that in such cases the bishop is to be guided not by a set legalistic provision but by spiritual discernment and that he may in such cases give his permission for the marriage of the applicant by a minister of this Church."

He stated that further action will doubtless be taken to clarify the meaning of some of the terms of the canon.

WILLIAM GRIME THE SPEAKER

Philadelphia:—The Rev. William Grime, rector of St. Paul's, Great Neck, N. Y., was the speaker at the supper meeting of the Church School Institute, held here October 6. He spoke of the place of the Bible in Church School programs. Mrs. Franklin Scheeder was the speaker at the evening meeting on visual aids as teaching tools.

PENNSYLVANIA SCHOOL

Philadelphia: — The diocese of Pennsylvania is having a school of Christian education on six successive Tuesday evenings, starting October 14. Class leaders are the Rev. John K. Shryock; the Rev. Frederic R. Murray, Miss Jane M. Welte, Mrs. Sumner H. Cross. Lecturer at the assembly period is the Rev. Stanley Brown-Seaman of Virginia Seminary who is to give a series on Worship. Teaching in the final period are Prof. Powel M. Dawley of General; Bishop Hart, the Rev. William H. Dunphy, the Rev. J. Wesley Twelves, Miss Ruth C. Kitchen, Miss Cornelia Van B. Harris and Mrs. J. Mack Nevergole.

DEAN CHARLES DEEMS RESIGNS

Minneapolis:—Charles Price Deems has resigned as dean of the Cathedral Church of St. Mark, effective July 31, 1948. He stated that "for some time I have been increasingly convinced of the advisability of my stepping aside in favor of a younger man." Bishop Keeler issued a statement paying tribute to the Dean, referring particularly to "a ministry of devoted pastoral significance" and of developing the cathedral program "to serve the entire diocese and to touch many phases of community life as evidenced by the large number of community, inter-denominational and inter-racial services held there each year."

WANT DEPARTMENT OF PEACE

Topeka, Kan.: — Establishment of a new department of peace was urged here by the Kansas conference of the Methodist Church. They ask for a secretary with full cabinet standing. The conference also went on record against peacetime conscription. "We see a swing away from adherence to the United Nations in this proposal," the resolution stated, "since the charter proposes an international police force which would make a national military force unnecessary."

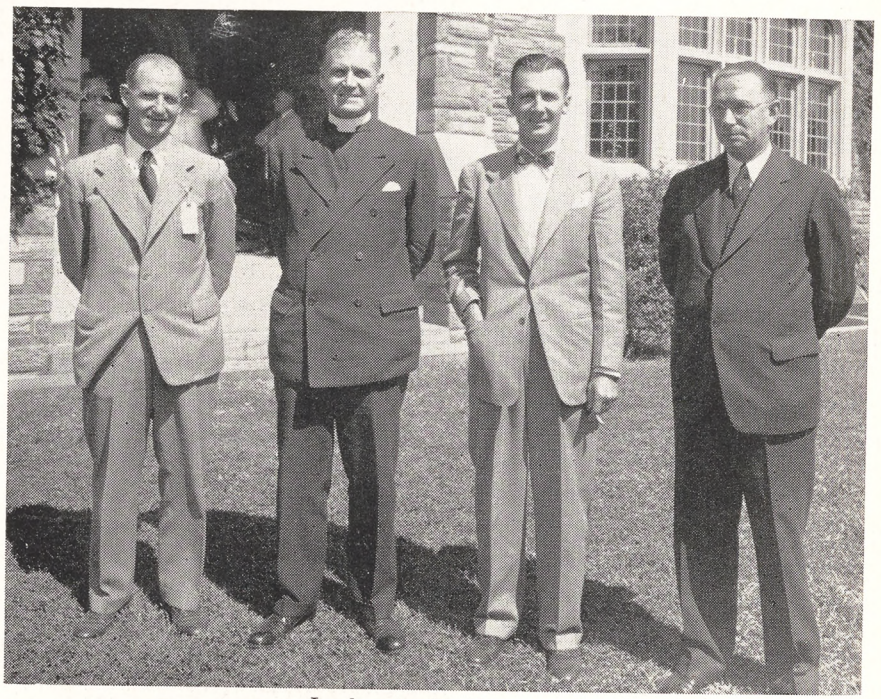
Methodists of West Virginia likewise, by an overwhelming majority, voiced their opposition to military training.

CLINICAL TRAINING

New York:—The Rev. Otis R. Rice, Episcopalian of New York, reported at the meeting of the Council for Clinical Training meeting here, that there were 116 theological students and clergymen in training for minimum periods of one quarter each in the 17 active training centers of the Council during the year. The centers included nine mental hospitals, four general hospitals and four correctional institutions.

DORCHESTER PARISH CELEBRATES

Boston, Mass.:—The Rev. George Lyman Paine, rector of the parish from 1902 to 1911, was the preacher at the centennial celebration of St. Mary's, Dorchester, which began on September 28th. The parish has a proud history: Phillips Brooks was confirmed there; the present church, built in 1888, was designed by Henry Vaughan, noted architect. A series of minor observances will be held through this month, ending with a banquet at a hotel here at which Bishop Norman Nash will be the speaker. An honored guest of the opening service was the Rev. Henry E. Edenborg, rector for 27 years until his resignation a year ago. The present rector is the Rev. Frank E. Greene, Jr.



Leaders in the diocese of Delaware posed for this picture at a recent conference: Charles W. Wendt; the Rev. Walden Pell 2nd; W. Albert Haddock; John M. Stewart

SPECIAL SERVICE AT UNION

New York:—A special service marking the inauguration of the new United Church of South India, which was consummated September 27, was held September 28 at Union Seminary. The speakers included a number of religious leaders of India as well as an India delegate to the United Nations, Sir Maharaj Singh.

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Attitude Toward Soviet Union Hysterical Says Bishop

Says That Christianity Must Grapple With Contemporary Injustice or Church Will Die

By W. B. Spofford

Springfield, Mass.: — The United States is facing the Russian question "hysterically" and if we continue to do so the inevitable end will be war. This was the opinion expressed by Methodist Bishop G. Bromley Oxnam at the nine-day ecumenical conference held here and attended by delegates from all over the world.

"It is easier," he stated, "to summon us to a holy war against Russia than to solve the problems involved in establishing economic justice and world order. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems or end atheism.

Bishop Oxnam made it clear that he is not pro-Communist, pro-Russia or pro any other totalitarian nation. He said: "We are opposed to the police state, whether left or right, and will not rest until all men are free, not only to vote but to enjoy the abundant life. Our policies must be positive. A negative defense may hold off an evil day, but it is only a positive attack upon economic injustice that will insure the tomorrow."

At another point he said:

"Communism can be defeated by a superior world view, a dynamic faith that freedom brings justice to men and brotherhood to society. I believe that dynamic faith is Christianity, but that it must be a Christianity prepared to grapple with contemporary injustice and to die, if need be, that Christ may live.

"Our present Russian policy is but blocking Russian imperialism by force. Such policy in the past has meant war. We are in danger of losing the good-will of the people of Europe by our failure to make it clear that it is the free state we stand for as against the police state.

"We have nearly convinced them that our bread is not for the starving but for the hungry who will accept our economic way of life."

Most men would refuse to bargain their freedom for a mess of pottage if convinced they could be free and secure, Bishop Oxnam continued.

"It is the very failure to solve the problems essential to full productivity and the security born of it that gives the Communist the chance to enlist the exploited."

Asserting that whether we will or no, a new order approaches in society, the Bishop continued:

"In the society that is passing, the driving force has been pursuit



Bishop G. Bromley Oxnam condemns the attitude of the United States toward the Soviet Union

of self-interest. The chief rewards have gone to the owners of the means of production. The possessors of property looked upon the state as a tool to be used by them and for them, and the underlying philosophy was materialistic.

"In the society that is coming, the common good will be supreme. Reward will be based upon service to the group and greatness thus rests upon service. The necessities will be provided socially, and all socially controllable inequalities will be removed. Intelligent planning and freedom will strive for security. Rights will be balanced by duties, among them the universal obligation to work.

"Underlying all will be the concept that personality is of infinite worth. Fundamental to the good society is the fact of freedom. Liberty must be preserved, but it must be used to establish equality, and thereby open the way to fraternity."

FOREIGN POLICY ASSAILED

Springfield, Mass. (RNS) :—American foreign policy and our attitude toward displaced persons were assailed by the Rev. Paul Hutchinson of Chicago in an address before the Ecumenical Methodist Conference held here. He characterized the present period as one of "great spiritual tragedy" and stated that our governmental attitudes "cause whole peoples to lose hope." He recently returned from a 10 month trip around the world to survey conditions.

"In a day," he said, "in which the airplane has made surface navies obsolescent, if not obsolete, and atomic-mechanized warfare has made mass infantry armies as useless as the Macedonian phalanx, American foreign policy comes perilously close to being not much more than maintaining the largest navy the world ever saw, establishing a peacetime conscript army, hoping that the Russians are too battered to do more than talk truculently."

Stressing the physical destruction left by the war, Hutchinson criticized "the refusal of the United States, at a period of peak employment, to open its doors even to the 400,000 carefully screened refugees for whom the Stratton bill would provide." He also censured "our callous refusal to do more for the harried Jews than to tell the Arabs and the British that they should immediately make room for them in little Palestine."

"Who can read," he asked, "the reports of the terms in which organizations like the American Legion and the Veterans of Foreign Wars discussed and then turned thumbs down on the Stratton bill without perceiving that something morally precious has gone out of American life—something the ancients called magnanimity of soul?"

For the past fifty years, Dr. Hutchinson declared, men, as individuals, have not known for what they were dying. Today, he asserted, "they do not know for what they are living."

However, he added, all the factors in contemporary life are not destructive. There is "a re-awakening spiritual hunger among all kinds and conditions of men," and even the growth of Communism is a sign of man's eternal need for religion,

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since Communism itself is a secular religion, "the great modern rival of Christianity."

BISHOP PAGE LEADS CONFERENCE

Fortune Lake, Mich.:—Bishop Herman Page presided and led the discussions at a layman's conference held here. Layman S. A. Cushman of Chicago gave an address on the Every Member Canvass, and Prof. John Coe of North Central China College related experiences during the 24 years he was in the China missionary field. Preliminary steps were taken toward forming a laymen's diocesan organization to be known as "Bishop's Men."

CANON PRICHARD MEMORIAL

Mt. Kisco, N. Y.: — A memorial stone to former rector Canon Harold Adye Prichard was unveiled at a service held September 21 at St. Mark's here. The stone is laid in front of the altar and was given by the parish. The Rev. W. Colin Lee, present rector, conducted the service and the sermon was preached by the Rev. Horace W. B. Donegan who is to be consecrated suffragan bishop of New York on October 28th. A highlight of the service was an anthem written for the occasion by Lindley H. Varney who was organist at St. Mark's for all but a few months of the thirty years that Canon Prichard was rector.

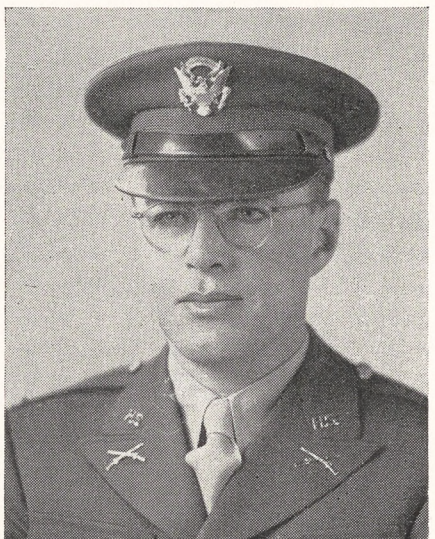
NEW MISSION IN DETROIT

Grosse Pointe, Mich.:—Following the tradition of old Christ Church Parish, Detroit, which in past years was responsible for the establishment of several missions that have now become strong parishes, the newest mission of the mother parish has now launched a mission of its own. This "newest mission" is the strong and well established parish of Christ Church, here, which became a parish at the diocesan convention this year, after 20 years' existence as a parochial mission of old Christ Church. Its new mission is being established in Grosse Pointe Woods in a building which was formerly a golf club. Its interior has been converted into a main auditorium, small office, choir room. Many gifts of furnishings have been made—altar, cross, lights. The Rev. Edgar H. Yeoman, curate of Christ Church, is in charge of the new work under the direction of Rector Francis B. Creamer.

UNION PLAN COMPLETED IN CEYLON

Colombo, Ceylon (RNS):—A basis of union for non-Roman Churches in Ceylon has been completed here by a negotiating committee consisting of Anglicans, Methodists, Presbyterians, Baptists and members of the South India United Church. Drawn up in the form of agreed resolutions, the report will now be considered by the various Churches involved in the union plan.

According to proposals in the report, elected bishops of the United Church, who have not already been consecrated, will be consecrated, by three bishops from outside Ceylon, "from differing Church traditions and acceptable to all the uniting Churches." Immediately afterwards, they will receive, by prayer and laying-on of hands by ministers of all the uniting Churches, "A wider commission to exercise their ministry in the United Church."



Col. B. B. Bouton, head of Howe School, Howe, Indiana, has announced that beautiful colored slides, fifty-five in all, entitled "Around the clock at Howe summer camp," will be sent to parishes and institutions on a loan basis

The union scheme provides that presbyters of the united Church will receive from the newly-consecrated and commissioned episcopate a form of "extended ordination." It sets forth a form of service for the "unification of ministries," the purpose of which is "to give to the ministers of each tradition such character, grace, gifts and authority as they may need."

Accepting baptism and holy communion as "ordained by Christ as a means of grace by which we are united to God and through which God works in us," the report stipulates that only those who have received baptism in the name of the Trinity may be members of the United Church.

It approves the Old and New Testaments as the standard of faith, and declares that former confessions of faith of the uniting bodies may be used where they do not conflict with the doctrinal standards of the United Church.

FREE ENTERPRISE CONDEMNED

Toronto (RNS): — Free enterprise was described as un-Christian in a statement issued by the National Council of the Canadian Student Christian Movement, meeting at Lake Couchiching, Ont.

The statement, adopted by 40 representatives at the meeting, declared: "Because we believe the land and means of production are ultimately God-given and men should hold this property in stewardship for God, we feel that free enterprise, with its emphasis on the complete right of the individual to do what he will with his property, is basically anti-Christian. We feel this system has depersonalized men by its emphasis on technology and production above the essential Christian regard for the worth of the individual. Therefore, we suggest a system of economic democracy in which the land and means of production are operated by the elected representatives of the people to meet the needs of all is potentially more Christian than the present one, and is therefore a goal toward which Christians ought to work. We nevertheless affirm no political blueprint is completely Christian, and Christians must stand within but above any given system."

CELEBRATIONS IN PARISHES

Syracuse, N. Y.:—The Good Shepherd, Onondaga Indian Reservation, celebrated the 80th anniversary of its founding on September 28th. St. Philip's, here, which is the only Negro parish in the diocese, is celebrating its 50th anniversary, October 8-12. One of the highlights is an address by Bishop Demby, retired Negro bishop. Christ Church, Oswego, is also to celebrate its 125th anniversary later in the month.

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EDITORIALS

African Taft-Hartley

THERE HAS been developing unity of white and non-white workers in South Africa. So in order to prevent this the government, headed by General Smuts, has drafted the Conciliation (Natives) Bill which it is about to make law. Here are some of the things that will happen:

It will be a crime for African workers to go on strike. Any who do so may be fined 500 pounds ($2,000) and, in addition, be sent to jail for three years.

Anyone organizing or belonging to a trade union which includes both Africans and non-Africans may be punished by a maximum fine of 100 pounds plus one year's imprisonment.

Any African already belonging to a non-segregated trade union having collective bargaining rights would be compelled to cease membership, and within 30 days the secretary of any such union would have to delete the names of African members from the register or be found guilty of an offense.

A registrar representing the government would have authority to intervene in the affairs of any trade union regardless of the union's executive or its constitution, and could be empowered by the Minister of Labor to cancel the registration of any union regarded as "not in the public interest."

Workers in the mines, on the farms, and in government employment (these categories cover the vast majority of employed Africans) would be barred from trade union organization, and it would be a criminal offense for these workers to organize or for anyone to assist them to organize.

All disputes would be settled by compulsory arbitration, this authority being vested in a central mediation board of five members, none of them African and all government-appointed.

The labor minister could make any agreement binding on non-African workers if the mediation board so recommended. Thus the mediation board could fix wages and other conditions for European, Indian and other workers, as well as for Africans.

The bill thus menaces every South African worker. As one white labor leader described it, "The bill should be an exhibit in a museum, along with Hitler's Labor Front Law and Mussolini's Labor Corporation Laws to show the close relation among the three."

An all-out fight against the bill has been declared by all sections of African labor and many white trade unions in South Africa, and it has been brought to the notice of the World Federation of Trade Unions.

A good way, we think, for Church people to show their interest in missions is to join in the fight against the bill. It can be done by making your views known to H. T. Andrews, South African Minister to the United States, Washington, D. C.

Archbishop Takes a Stand

IT WAS rather startling, healthily so, to read in the newspapers recently that the Roman Catholic Archbishop of St. Louis had warned the members of his diocese that they would be subject to "automatic ex-communication" if they persisted in plans to bar Negroes from Catholic schools by civil action. We are not sure that this is the way to go about it—it smacks too much of fascistic methods—but we quote with approval Archbishop Ritter's pronouncement. "The policy of admitting Negro children to Catholic schools with white pupils is one which we consider our right and duty as chief pastor of this diocese, regardless of race or nationality." We say bravo! for such a forthright and Christian utterance even if it was based upon "the crime of trying to impede the authority of the Bishop in matters of faith and morals."

If professed Christians had really sensitive consciences they would feel themselves automatically excluded from the Lord's table when their souls were filled with racial bigotry unless, of course, they came as penitents.

Perhaps the point is that we are far too lenient in allowing anyone who presents a fairly respectable exterior to become a member of a Church—and call himself a Christian. Possibly we should apply the same rigorous tests for Church membership, based on faith and morals, that the early Christian did. Who should be the judge in this is another, and obviously an intricate, problem. But even if it meant the partial emptying of our churches and the retention of only a faithful minority the total result might be the strengthening of Christianity. At least the world would be in no doubt as to what it meant to be a Christian.

Hardly a Factor

JOHN GUNTHER in his book *Inside U.S.A.* speaks to the Episcopal Church by silence. The book is of great length. The theme which ties together many incidents and descriptions of the people and the countryside is that of "Who or what runs the community or state?" The powers in our country are many and varied. Gunther often speaks of the pressure exerted by many religious groups, such as Roman Catholics, Baptists, Methodists, Mormons. But not once is the

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Episcopal Church mentioned as a factor in the social scene. The Presbyterians rate several comments, but not our Church. The only reference to any of our clergy is rather an offhand remark about Bishop Manning, and that on practically the last page. Charles Taft comes in for a brief note as a Christian layman, not for what he does in the Episcopal Church, but for his leadership in the Federal Council. We just pass this bit of miscellaneous information along to any that feel that the Episcopal Church is alive to the issues of our day and doing something vital about them.

Seminaries and Segregation

by Othello D. Stanley

Former Member of the Executive Council of the Diocese of North Carolina

THINGS have come to a critical state indeed in our Church when one realizes that there are only about 160 Negro clergymen in the whole Church, and there is an immediate need for forty or more men to fill vacant churches. Within the next few years deaths and retirements will make the condition all the more alarming. Yet the Church does not seem to be seriously concerned.

The picture seems more gloomy when one considers that there are only eighteen Negroes enrolled in four of the seven seminaries contacted, and of these, three are from dioceses outside continental U. S. and presumably are to return to their own dioceses after graduation. The Church Divinity School of the Pacific was not contacted, nor were Sewanee and Virginia, the latter two for obvious reasons. There were only five Negro graduates in June; three from the Bishop Payne Divinity School and one each from General and Philadelphia. The prospects for 1948 do not seem any too bright either, with a maximum of seven Negro students in all our seminaries.

The Church is ably supporting missionary work abroad with all the resources at its command, but Negro work in many localities is languishing because of the lack of Negro leadership. The denominational Churches are wielding a great influence and are growing but many of our churches are leaderless. It is true that in many respects their educational requirements are not as exacting as ours, but that alone does not explain the matter.

A questionnaire was recently submitted to some students in two North Carolina Colleges, one of them being our own St. Augustine's. Among the questions was this: "Why is it that many young men avoid the ministry as a vocation?" Three replies stood out: (1) Inadequate salary; (2) Inadequate plants; (3) Segregation (at conventions and meetings).

These are reasons given by some who are out of college and are also my own. While some progress is being made in these categories and practically all of the dioceses have ceased having separate convocations for Negroes, yet there is still plenty of segregation remaining; at meals at conventions; at some diocesan conventions; at worship services. Most of our young men want to work, after graduation from seminary, where there is an adequate plant, since in many communities there are no social or recreational facilities for our people who are barred from places where white people go.

In the same questionnaire it was asked: "Are you interested in the ministry?" and "if interested would you prefer a segregated or non-segregated seminary?" and "if so, why?" Not one indicated his preference for a segregated seminary. One replied: "I do not believe I could very well manifest my desire to serve God under the auspices of a segregated system of learning. God does not intend this system to exist." Another gave a very pointed reply: "If clergymen of both races are expected to work together and understand each other they should be trained together for only by association may we understand each other."

One of the students informed me that his bishop (a mid-western diocese east of the Mississippi) had made it plain where he wanted him to go for seminary training and had offered him special inducements. But it was our segregated seminary and the student's choice is otherwise. This student would be sent to the segregated school while other candidates from this diocese would be sent to Alexandria, the bishop's school.

I had some correspondence with a former Presiding Bishop in which he stated that candidates have a tendency to work in the area where they are trained, in defending his position for a segregated school. This is not substantiated by the number of men from the Bishop Payne Divinity School working in the north and the west; as fast as vacancies occur in the north, and they are not filled with men trained there, they are filled by men from the south. Practically all of our vacancies, as a

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matter of fact, are in the south. The fact is that our Negro clergymen, as others, usually go where there are more advantages, and for the most part they think these advantages are in the north.

Candidates for the ministry should be allowed to go where they please. They go to the college of their choice. But if they are in the south and contemplate going into the ministry they are, as a rule, persuaded to go to the segregated seminary. They may accept the bishop's choice, but after working for him for a year or so, they invariably leave for a better position in the north if there is an opportunity. The dike is thus made secure in one place only to spring a leak elsewhere.

THE recent decision of the National Council to bow to the wishes and sentiments of the trustees of the Bishop Payne Divinity School, and the wishes of its faculty and alumni, in allowing the school to remain where it is was the easiest way out. The trustees won't send their sons or candidates (whites) there. The alumni would still be alumni wherever the school was located. The faculty could move with the school. Moving it in close proximity to St. Augustine's College would make the existence of the segregated seminary more plausible, if there has to be a segregated seminary. At least students could complete their college and seminary training in six years and there would be mutual benefits for both schools. The students of the college would be a proving ground and there might be a little more growth. It is a fact that being trained in the south does not give any guarantee that seminary graduates will remain there, especially if they are Negroes. It is also a fact that it costs about $2,000 or more annually to train a student in the segregated school and but $1,000 to do so in the other seminaries. It takes just as many instructors to train fifteen students in a segregated school as it does to train forty-five or more men in the other seminaries.

Let's put our Christianity first and place our prejudices, sectionalisms and antagonisms behind us. If we strive to do better perhaps within our lifetime we shall have not only students of the Negro race at Sewanee and Alexandria but also qualified Negroes on their faculties. Most of those who would be assets to the ministry could go to any seminary now and measure up to the standards. To say that Sewanee and Alexandria or any other seminary will never admit Negroes; to cry "human nature being what it is," or hiding behind some other screen, is to acknowledge defeat and manifest a lack of faith. "With God all things are possible" to those who believe and we can bring to pass the things we earnestly strive for by initiation, persistence, prayer and the practicing of the teachings of Jesus.

The North Carolina college students conference, composed of delegates from white and Negro colleges, earlier this year went on record for the abolition of our segregated seminary. A copy of their resolution was sent to every bishop of the Church and to many prominent clergymen. Some bishops viewed with alarm the challenging motion of this group, but many were for it. The time will come when Christians will be appreciated not because of the color of their faces but because they have souls, for we must realize that there can be no fatherhood of God without the corollary of the brotherhood of man.

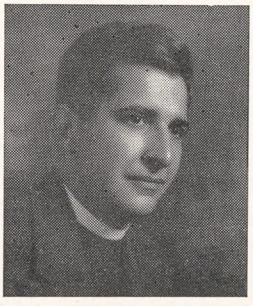
When the Rev. John H. Johnson, rector of St. Martin's, New York, took Bishop Barnwell of Georgia to task several months ago he was branded as a northerner meddling in the affairs of the south. In the secular press northerners who attack southern customs are called "damyankees meddling in the traditions of the south." For the information of those who may think I am a northerner and a meddler, I would say that I have lived in the south all my life, with the exception of my last two years in college in Pennsylvania and three years at the Philadelphia Divinity School. Shortly after my graduation I was transferred from my original diocese to North Carolina where I have been for fourteen years. I am therefore a true son of the south and am speaking for many more of its Christian sons, both white and Negro.

A Word With You

By
HUGH D. McCANDLESS

BUT MY CLERGYMAN IS MY FRIEND!

THE problem of how to address a clergyman when you have begun to be pretty friendly with him is a difficult one. In this country last names are no longer used between equals; if you call a man "Smith" it sounds a big abrupt and overbearing. This is unfortunate and is not the case in England, nor was it in this country a generation ago. We have followed too much the advices and desires of Dale Carnegie and nowadays many people call each other by their first names because they have never even heard the other fellow's last name.



Pastor has a Lutheran tinge, *Dominie* has a Dutch Reformed flavor, and *Padre* does not seem

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to be used very much except by gilt-edged panhandlers who want to show you how well bred they are. Both Dominie and Padre are liable to be construed as having a facetious, almost overfamiliar undertone. *Brother* always smacks of a too much protested piety.

One word which can be applied to most of the clergy in this country is Rector: it is intimate without being chummy. While we all know that Rector (ruler) is not nearly as noble a word as Minister (servant), nevertheless semantically it is fine, even if one can object to it on the basis of its etymology.

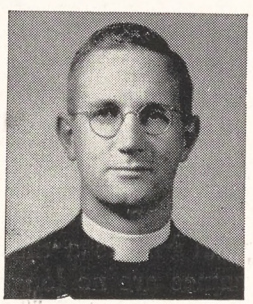
Please address all correspondence concerning this column to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21.

Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

IN A PREVIOUS column, I spoke of and quoted from a report written by W. A. Visser 't Hooft and entitled *The Nature and Scope of the Reconstruction Task.* The proposal with which Visser 't Hooft concludes is as interesting as the analysis which precedes it is shrewd.



He says:

"The analysis of the present situation, of the needs and opportunities of the Continental Churches leads to two conclusions: First, that the Church should establish pioneering centres where the content and strategy of the witness to the modern world is worked out; and secondly, that the Churches should create adequate organs for the preparation of new types of ministries.

"With regard to the first, the different tasks described above necessitate the creation of a common headquarters for the planning of the mobilization of the Church and of the Christian attack on the world. Unless these various efforts are focussed, gathered up, and localized, they will come to nothing. To leave these immense tasks to overworked pastors as a spare-time occupation means to take neither the pastoral duties nor the new opportunities seriously. But if a group of men give full time to the new tasks, and if this group becomes a true community and an energizing centre for a large group of workers, we may hope that something will be changed in the life of the Church and that a concerted attack on the world becomes possible.

"And as to the preparation for new types of ministry, it is quite clear that the mobilizing of the parishes, the evangelizing of the dechristianized masses, the Christian occupation of the field of thought, the awakening of an ecumenical consciousness, are hopeless undertakings if the Christian ministry remains—as it has become in so many churches—an exclusive privilege and duty of the ordained pastors and if these pastors continue to be 'men of all work.' The churches will have to rediscover the full meaning of the diversity of gifts and the diversity of ministrations which St. Paul considers characteristic of the Christian community.

"We come then to the following proposal. It should be the policy of the ecumenical reconstruction work to help each Church or group of Churches to create an institute the general aim of which is to help the Churches in performing the new tasks which the Lord of the Church gives them to do in the new situation. The four specific aims of those institutes would be:

"a. To act as headquarters where the evangelistic work of the church is planned and coordinated.

"b. To serve as a study centre where in conference and study courses theologians and specialists elaborate together the Christian message concerning the various realms of life and where the results of this study work are passed on to the younger generation.

"c. To train such full-time workers for the Church as require a practical rather than an academic training (women workers, social workers, youth secretaries, evangelists) and to train (in short courses) the non-professional church workers (leaders for the parish activities, Sunday School teachers, etc.).

"d. To be the centre of ecumenical contact which passes on from the ecumenical movement to the Churches and vice versa what they have to give to each other."

This proposal is not the creation of Mr. Visser 't Hooft's imagination. As some of you will know, there are already in Europe seven centres which perform one or more of the functions listed above. Unfortunately, with the possible exception of the Iona Community in Scotland, none of them are well known in the United States. Those who are interested may learn about the centres through a report written by Walter M. Horton, entitled *Centres*

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of New Life in European Christendom, published by the World Council of Churches (American Committee) and obtainable from 297 Fourth Avenue, New York City, at fifteen cents a copy.

That the centres are well worth investigating is the opinion of other men who like Dr. Horton had the opportunity to visit one or more of them. Through conferences, various theological groups, and such institutions as Windham House we are in this country already realizing some of the possibilities inherent in the centres. It seems to me, however, that the establishment of centres similar to some of the European ones would be of great value in meeting three desperate needs of the Church.

1. Provide a place where men might experience and, at the same time, witness to true Christian fellowship and community. Under present circumstances, this goal is all but impossible to accomplish in parish life except on an extremely partial basis.

2. Provide a place where interested men and women could meet as part of an ongoing community life to work on the content and strategy of the Christian witness to the modern world.

3. Provide a place where laymen may come for training for specific ministries such as evangelists, teachers, and Christian witnesses and prophets within their own vocation. A good many of the courses should be geared to the vacation period of two weeks, and provision should be made for whole families to take part in the program.

Swivel Chair Dictator

By
CHARLES A. HIGGINS
Rector of St. Alban's, Waco, Texas

LESS THAN a decade ago seminary students at the Church's most "missionary minded" school were taught that missionary bishops are "little czars" who have almost absolute authority in their districts. Actually the professor knew better but he didn't see the use of cluttering up his lectures with asides on the missionary dictatorship at "281."

On paper the missionary bishop may be a little czar. Actually he is the most hamstrung administrator in the Church. His decisions are dictated by a man in New York who knows little or nothing about conditions in the bishop's district. This man is vice-president of the National Council. He is supposed to be guided by the Council but actually members of the Council, in their ignorance, rubber-stamp the vice-president's proposals.

This situation has been the subject of numerous protests. Bishop Brent wrote a memorial on the subject and presented it to General Convention. Bishop Roots constantly spoke and wrote against the practice. Now that a bishop, who has experienced the situation as an underdog, is coming to sit in the chair of the dictator there is some hope for reform.

The unwisdom of making a New York bureaucrat absolute ruler of our overseas missionary enterprise has been especially apparent since the end of hostilities. There is the matter of monetary inflation in China, for example. A missionary in the interior of China makes a contract for the reconstruction of a school building. The project has already been authorized by the National Council but the details must now have the official OK of the dictator. Before his approval can be received the bottom falls out of Chinese currency and the missionary must start again from the beginning.

The fact that judgments at "281" about conditions abroad are stupid and wrong is illustrated by a recent tilt one of our talented missionary bishops had with the secretary who has been running our department of missions. The bishop recommended acquisition of church property valued at $50,000 for the price of a five thousand dollar endowment to a cemetery adjoining the property. It was a perfectly legitimate and moral transaction but the man in the swivel chair, who knew nothing about the country under the bishop's jurisdiction, thought he detected some sort of fraud. He vetoed the bishop's proposal.

Contrast this with a system used by another Church with extensive work in China. This Church operated a school with one of the finest campuses in prewar China. The school property was damaged extensively during the war and finally occupied by Japanese troops. The first missionary sent back to this city after the Japanese surrender was authorized to spend U.S. $50,000 in repairing the school buildings. He was, therefore, able to let the first postwar contracts in that city before other building skyrocketed prices. The Church involved saved thousands of dollars because it entrusted authority to a man in the field.

The Episcopal Church should be proud of the leaders she has sent to missionary fields abroad. In their adopted countries they have been respected by the highest officials in government and business. In united endeavours of missionary groups our workers have been placed in positions of leadership. Seminaries report that their most talented graduates often volunteer for overseas service. The man in the New York office may admit all this is theory but his practice shows what he really believes. So far as he is concerned, missionaries are irresponsible children who need to be watched.

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Religion and Health

Edited by HAL M. WELLS
Chaplain at Philadelphia State Hospital

PSYCHOLOGICAL WORK

By Dr. William Eccker
Chief Psychologist at Philadelphia State Hospital

THERE is widespread ignorance about the services rendered by psychologists and the function of psychological tests. In addition there are all the misconceptions that grow up around poorly understood material. Herewith is an attempt to clear up some of the mystery with the hope that it may be of some assistance to the clergy and other professional Church workers who are turning in increasing numbers to psychologists to aid them in pastoral work. It will be appreciated, I am sure, that I am describing this field in a space that is far too limited.

The "I.Q." is the best known part of a psychologist's work. The publicity that followed the extensive intelligence testing during World War I made everybody I.Q. conscious (I.Q. means the ratio of one's intelligence to that of the average person). Later psychologists became identified with I.Q.'s so much that people, including even physicians, thought all psychological testing as being made up exclusively of I.Q.'s. Intelligence testing does still encompass a large portion of the work done by a psychologist. These tests are very numerous, falling into two types. Group tests or self-administering, and individual tests or the kind that require a well-trained psychologist to administer. The best examples of individual tests are the Terman-Merrill revision of the Stanford Binet, best used with children; and the Wechsler-Bellevue for use with adults. Intelligence testing needs no further elaboration since it is so well known.

Another function of the psychologist is the analysis of tests for diagnosis; that is, the search for relative differences in specific abilities which are characteristic of certain types of emotional disturbance, or organic defect. The presence of certain peculiarities in these test patterns aids the psychologist in determining what kind of psychosis or psychoneurosis is present. These patterns also aid in predicting what the outcome of the disturbance will be. Differences in relative ability in specific skills is also useful in vocational guidance work.

In vocational guidance the best work consists of personal interviews with counseling thruout the whole series of sessions. But the tests are essential aids. First of all intelligence measures determine what "class" of occupations the patient can best aspire to, so that a very bright individual will not end up in a job that is too simple and monotonous and non-satisfying for him. On the other hand, a child of average intelligence will not be doomed to failure because he hitched his wagon to a star as a result of lack of proper guidance, and later flunks out of medical school with all the resulting disillusionment, not to mention the waste in money and time.

In addition to the intelligence tests, vocational guidance requires vocational interest inventories to screen out some work fields and narrow down the choice of vocation to a few major groups of occupations. Later come aptitude tests to determine what specific innate (or acquired) talents and skills are present to fit the client for a particular life work. An additional aid to the counseling procedure is the personality test which reveals the individual's temperament and disposition so that one may more intelligently guide him into the environment which best fits him.

Personality tests, in addition to use in vocational guidance are aids to psychotherapy in psychiatric work. These techniques are great time savers. Often in one session they can reveal more about the personality than can many months of treatment by a competent psychiatrist. For this procedure the personality inventory (for example the Benreuter) has been very popular, but it is now being replaced by projective techniques like the Rorshach ("ink blot test"), which measures personality structure, and the Thematic Apperception Test, by means of which conscious and unconscious thought content is obtained. Armed with the results of these tests the psychotherapist is better able to chart a course of treatment in a short time by which to rehabilitate the person whose emotional troubles have made him a helpless and expensive ward of the State.

A further service performed by a well-trained psychologist is psychotherapy, though at present this work is considered by many psychiatrists to be their own special field. Competence in this work is of course logically determined not so much by what titles one has, as by what special training and experience one has and what temperament one is born with. Recently more and more psychologists have been entering the field of psychotherapy, especially in guidance clinics and hospitals.

Not all psychologists render all the above services, but most of them specialize in certain fields. Many limit their work to college teaching, industrial psychologists tend to their own field, some do nothing but psychotherapy, while others are limited to ramifications of the above fields which we have not here described because of lack of space.

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Bishop Creighton Has Resigned As Bishop of Michigan

The Election of Successor Will Take Place At the Convention of Diocese in January

Edited by Sara Dill

Detroit, Mich.:—The intention of Bishop Frank W. Creighton to resign as Bishop of Michigan was announced at a meeting of the standing committee on September 23rd. He stated in his letter that a series of heart attacks made it necessary and said that he would present his resignation to the House of Bishops meeting next month at Winston-Salem. He asks that the resignation become effective March 31, 1948. Bishop Creighton indicated that he will give consent to the diocesan convention meeting January 28 to elect a Bishop Coadjutor, who would of course automatically become the diocesan on March 31.

Bishop Creighton, who is 67, was a business man for 14 years before he decided to study for the ministry. Following his ordination in 1915 he served parishes in Albany and Brooklyn, N. Y.

He was consecrated as missionary bishop of Mexico on January 12, 1926, and during the next eight years won wide praise for the diplomacy and efficiency of his administration in the face of stringent laws regarding religion. Although there is a provision in the constitution of Mexico requiring clergymen to be natives by birth, Bishop Creighton has a letter from President Callez, in which he gives consent to the Bishop's coming, and welcomes him. When Bishop Creighton returned from the Lambeth Conference in 1930, and reached New York, he was called into the Presiding Bishop's office and requested to come to this country to organize a department of domestic missions, which had previously been in the department of missions and church extension. This gave him charge of all the Indian work, Negro work, work in the southern mountains, work among the foreign born, and the rural work in all the missionary districts in the United States. When he returned to Mexico and told cabinet officers and Mexican officials what the Presiding Bishop had asked him to do, they begged the Bishop not to resign, but to continue as Bishop of Mexico. However, Bishop Creighton did accept the Presiding Bishop's request, and upon his leaving Mexico he was succeeded by his Suffragan Bishop, the Rt. Rev. Efrain Salinas y Velasco.

Bishop Creighton was elected as Suffragan Bishop of Long Island in 1933. In 1937 he was elected as Coadjutor to the late Bishop Herman Page of Michigan, whom he succeeded on January 1, 1940, upon Bishop Page's retirement.

No Watering Down

London: — The Archbishop of York, last week warned the Church against watering down its message to meet the temper of the day.

"The more such concessions are made," he said, "the greater will be the departure of the Church from historic Christianity. It will have been false to its creed. A reduced Christianity watered down in the hope that it may be more congenial to the spirit of the time will have no influence and will give no help.

"An age of crisis needs the help of the Word of God. Man knows he cannot save himself. Pious exhortations and moral precepts addressed to men in a world which is crashing round them are as useless as rose water sprinkled on a house on fire."

The Archbishop stressed, however, that uncompromising adherence to the Gospel must not prevent the Church from stating its faith in intelligible terms and adapting its organization to modern conditions. He said the Church's theological vocabulary is an unknown language to the man in the street, and that if its teaching is to be understood the Church must translate its technical vocabulary into popular language.

The Archbishop also sounded a warning against attracting people to church services with "stunts," sentimental solos by infant prodigies, blatant advertisements, and sensational sermons on the sins of the day.

On the other hand, Archbishop Garbett reprimanded "zealous church members who, finding the world disregarding their warnings and going on its way to destruction, withdraw to spiritual catacombs."

New Missionaries

New York:—The Rev. Milton A. Cookson, former chaplain who is now rector of River Terrace Church, Washington, D. C., has been appoint-

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ed missionary to Panama Canal Zone where he will be in charge of St. Andrew's, Cocoli.

The Rev. Richard S. Corry, assistant at the Good Shepherd, Jacksonville, Fla., is to sail early in 1948 for Hankow, China. With him will be Mrs. Corry who is now resident physician in a hospital here and who will combine her work with that of her husband in the China field.

Leads Conferences

Detroit, Mich.:—Bishop Emrich, suffragan of Michigan, has been the leader at a number of conferences in the diocese this fall, preparatory to the Every Member Canvass. There were 80 clergymen at a conference held at Pontiac where the Rev. G. Paul Musselman, chairman of the department of promotion, and the Rev. Gordon Matthews, executive secretary, aided the Bishop. This was followed by a laymen's conference held at Lansing where the leaders were Bishop Emrich, Mr. Musselman, Mr. Robert J. Hutton of Detroit, Mr. W. Ross Baley, diocesan director of youth, and Mrs. Charles R. Dengler of St. Paul's, Jackson.

Divorce Issue

London (RNS):—By the narrow margin of one vote, 500 Anglican clergymen attending the Chelmsford Diocesan Synod went on record against permitting innocent parties in divorces granted on the ground of adultery from being remarried in the Church of England, even after a period of two years. The vote was 188 in favor and 189 against.

The voting took place in a secret ballot after a four-hour discussion of five questions related to divorce and remarriage. In each case, a number of clergymen refrained from expressing their views.

The other four questions, and the ballot results, were:

1. Should civil marriage in a registry office be, in every case, obligatory? Yes, 61; No, 407.

2. Should a tribunal, consisting of a bishop and assessors, be set up to consider applications for a (church) decree of nullity after divorce? Yes, 331; No, 121.

3. Is it desirable, in the meanwhile, that a parish priest should remarry one, who, in his judgment, is the innocent party? Yes, 81; No, 357.

4. Should the Church be more explicit as to the admittance to Holy Communion of persons divorced? Yes, 336; No, 96.

Primate on Unity

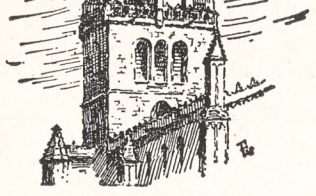
Toronto: — The newly installed Primate of the Church of England in Canada, Archbishop George F. Kingston of Halifax, declared in an interview last week that the Church in Canada will not enter into union with any other Church unless the Church of England does also.

"We are willing and anxious to continue conversations with other faiths toward the eventual goal of reunion," the Archbishop stated, "but I am opposed to any short-circuiting of it which might set back seriously the whole movement for reunion of world Christendom.

"We are perfectly willing to cooperate, as we have, in the Canadian Council of Churches, and, we hope, in the World Council of Churches."

Archbishop Kingston said the key problem of church reunion and the one most difficult to solve is the





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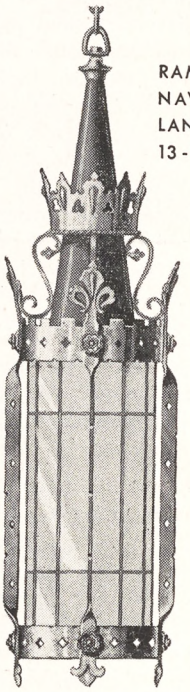

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nature and theory of the various ministries.

"The whole process of reunion," he warned, "must not be precipitate. We must go slowly, and I feel it will be years before a world union will be possible."

Laymen Meet

Manlius, N. Y.:—Laymen of the diocese of Central New York met in conference here, September 13-14, and heard Bishop Peabody outline specific places where laymen's work is needed in the diocese. He stressed particularly lay-reading, part-time assistance to the clergy, support of missions.

Renounces White Race

Madison, Wis. (RNS):—The Rev. Kenneth L. Patton, youthful Unitarian minister who renounced his membership in the white race, explained here that his action was taken because of his "irritation and disgust" over discrimination against Madison Negroes who sought to buy or rent homes here. His action, he added, was something he expected any person of "religious and moral sensibilities" to understand.

Patton said he made his decision to identify himself hereafter as "a man of color" after reading Kingsblood Royal, a novel by Sinclair Lewis. The novel tells the story of a young banker who discovered he was part Negro and made the fact public.

The Madison minister said he believes he is part Indian, though he has not traced his family tree sufficiently to make it certain.

In a sermon announcing his intention to renounce the white race, Patton declared: "I have some Indian blood in me, and according to common prejudice, that makes me all Indian. So I think I will declare in favor of what color I have and join the Colored people. I'm going to do everything in my power to jam up machinery whereby this silly and vicious discrimination against the Colored people is allowed to continue."

Unique Church

Orleans, Mass. (RNS):—The Episcopal Church of the Holy Spirit here, unlike other churches, began with a congregation which erected the house of worship and then produced its own minister. Familiarly known as "The Church of the Open Door," it was built 12 years ago. Among the small band of laymen who started the church was the first minister. The worshipers couldn't afford to hire a clergyman, so the future minister went to the bishop to see if something couldn't be done. He came back a licensed lay reader, with permission to study for the ministry at home, reporting from time to time to the dean of the Episcopal Theological School. Four years later, at the age of 64, he took his canonical examinations and was ordained to the diaconate. Two years later, in his own little church, he was advanced to the priesthood.

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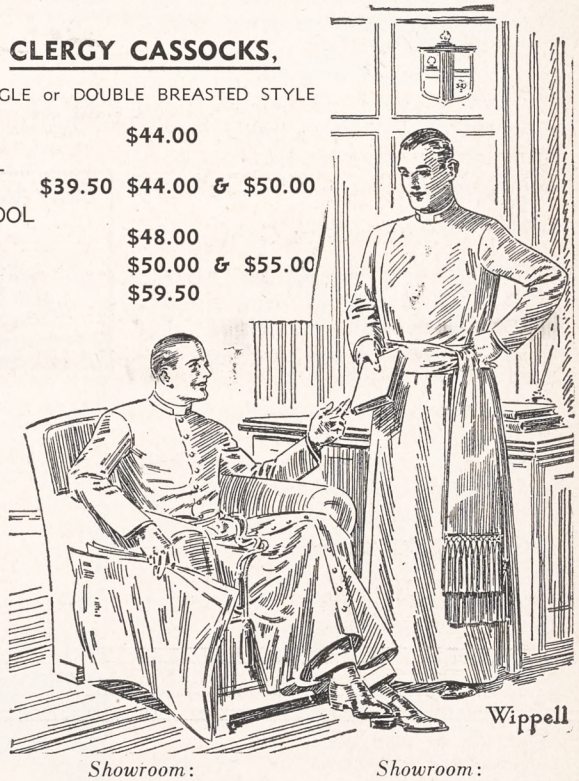

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from driftwood and the timbers of an old, storm-wrecked inn. The church boasts many treasures contributed by friends and parishioners. There's a beautiful chalice made by Russian peasants long ago, a ciborium from Spain, a Della Robbia placque, and in its altar, wood from St. Peter's Church in the Forest of Arden, dating back to 1662.

Residents of Orleans once dubbed the edifice "The Church of the Holy Ginger Jar." The name grew out of the custom of setting up a ginger jar into which parishioners might drop money for special uses. The Rev. Richard D. Kimball, rector, has never once asked a parishioner for money. The little band of 35 persons who originally built the church passed a unanimous motion that no one would ever be approached for money gifts. Out of the "Holy Ginger Jars" has come a revolving fund from which parishioners in need borrow money to tide them over a personal financial crisis. No loan has ever gone unpaid.

"The Church of the Open Door" remains in good condition. If a parishioner chances to notice a loose shutter or a shingle that needs fixing, he attends to the repair job himself.

Doctors Meet

Geneva: — Thirty-five delegates from ten European countries met here under the auspices of the World Council of Churches. The conference was one of a series in which lay groups considered their vocations from the Christian standpoint. Previous meetings were held for teachers and for politicians.

Presbyterians Gain

Philadelphia: — Officials of the general assembly of the Presbyterian Church in the U.S.A. announced here that the past year was "one of the best" in the history of the denomination from the standpoint of gains in membership and finances. A statistical survey released by the office of the general assembly reported a net membership gain of 60,268, an increase exceeded only in 1929. Last year 111,952 new communicant members were added, setting "an all-time record." Total membership in the Church has risen to 2,234,798, largest in the 241 years of organized Presbyterianism in America, it was said.

Finances increased by $11,287,892 during the past year. Total contributions amounted to $78,567,368, exceeding those of the preceding year by $18,884,987 and breaking all records. Per capita giving, statistics showed, rose to $36.15, a gain over the previous year's $31.76. For benevolences alone, per capita giving went from $5.65 to $8.73 this past year.

Sunday school enrollment of the Church was reported at 1,312,034. This figure was said to be 50,000 greater than that of last year. In addition, there were 67,623 infant baptisms, representing an increase of more than 20.000.

Evangelism in England

London (RNS):—Plans for a nationwide "Lambeth Campaign" of evangelism and missionary education have been approved here by the missionary council of the Church of England assembly. The campaign, which will extend to Anglican parishes throughout England, Ireland and Wales, will begin on December 2. Climax of the campaign will come next year when bishops from Anglican communities throughout the world will make a tour of all the British dioceses. The bishops are coming here for the 1948 Lambeth Conference, first meeting of the Anglican consultative body to be held since 1930.

Conference Given Up

New York (RNS):—Hope that the Federal Council of Churches might sponsor an interdenominational conference to consider the possibility of closer unity among Protestant Churches faded here when reports from its constituent bodies were read before the Council's executive committee.

(Federal Council officials were



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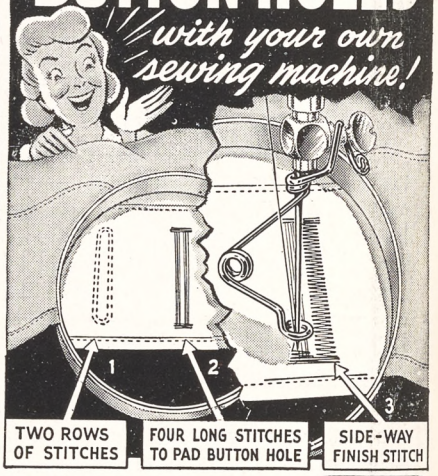

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authorized by the agency's biennial meeting in Seattle last December to call such a conference if a sufficient number of denominations favored the proposal.)

Of the 25 denominations affiliated with the Council only six indicated approval of the plan, eleven failed to reply, three flatly declined to participate, two agreed to appoint observers, and three postponed action.

Affirmative replies were received from the Presbyterian Church in the U.S.A.; the Evangelical and Reformed Church; the Moravian Church; the Congregational Christian Churches; the Disciples of Christ; and the United Presbyterian Church.

The United Lutheran Church, the Church of the Brethren, and the Presbyterian Church in the U. S. (Southern) declined to participate.

Action was postponed by the Methodist, Reformed, and Northern Baptist bodies.

The two Churches agreeing to appoint observers were the Protestant Episcopal and the United Church of Canada.

In the light of the replies the executive committee voted that "since it appears that less than half of the Churches associated with the Council desire to participate, the proposed conference should be a project of the interested Churches rather than of the Federal Council."

Wheat for Europe

Oklahoma City:—Wheat is now being accumulated for Oklahoma City's ninth and tenth carloads of relief shipments to Europe, the Rev. Arnold Lambert, regional Church World Service executive secretary, announced here. The drive will be climaxed when church leaders from all over the state meet here.

A 2,000-bushel carload is now being gathered in Enid, while in the Oklahoma panhandle, the Brethren are assembling their 1,200-bushel

Negroes Invited

Annapolis, Md. (RNS):—Negro pastors have been invited to join the local ministerial association which is working toward the goal of becoming an inter-faith group. Five Negro ministers have indicated that they will join and a Jewish rabbi is already a member.

The Vatican Pleased

Rome (RNS):—A series of attractive booklets containing the recent messages on world peace exchanged between Pope Pius XII and President Truman has been printed by the Vatican for distribution among diplomatic representatives to the Holy See, it was announced here. The booklets are in English, Italian, French, German, Spanish and Portuguese.

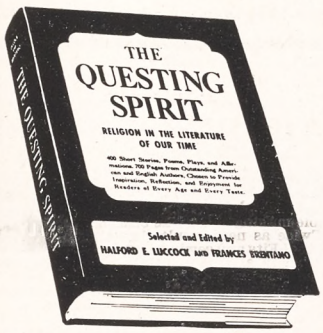
Meanwhile, in a lengthy comment on the Pope's message, an anti-Communist Rome newspaper declared that the Pontiff "supported certain American initiatives on condition that they remain strictly within diplomatic spheres and receive the support of England and France."

Declaring that U. S.-Vatican relations are "daily becoming closer," the newspaper said this rapprochement "would undoubtedly have an effect on the general direction of Vatican policies, with American churchmen acquiring new and important positions in the government of the Catholic Church."

The newspaper added that in his message to President Truman, the Pope also stressed the importance of the campaign by Argentina and other Latin-American countries for revision of the Italian peace treaty. It said Latin-America is "the best guarantee for the future peace of the world."

Nishi Named Chaplain

New York:—The Rev. Shunji F. Nishi, for the past year assistant to



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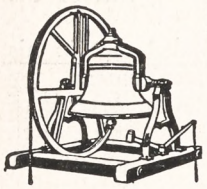
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the chaplain at Columbia University, has been appointed acting chaplain. He succeeds Stephen F. Bayne Jr., now the Bishop of Olympia. Mr. Nishi is also a fellow and tutor at General Seminary.

Women Ordained

Montreal:—The United Church of Canada, after a two hour debate, approved the ordination of married women at its annual conference.

Warns of Aid

New York (RNS):—Using American aid to Europe "as a club to beat Communism" will destroy the "whole moral basis of the Marshall approach," Henry Smith Leiper, associate general secretary of the World Council of Churches, warned in a statement issued here.

"Consideration of aid to Europe along the lines of the report of the Paris Conference on the Marshall Plan must be guided by the needs of Europeans as human beings and not as pawns in the present 'cold war' between the U. S. and the U.S.S.R.," Leiper said.

He scored the suggestion that aid be predicated on the restoration of private enterprise in Europe, declaring that "such qualifications, reasonable as they appear to us, will be considered by Europeans as a repugnant attempt at political domination, a type of domination which is now being tried by the U.S.S.R. in eastern Europe."

Leiper hailed evidences of European self-help as contained in the report of the Paris Conference. He said it had been the experience of World Council headquarters in Geneva that European nations "are notably willing to help each other out of their own meager supplies."

Clergy Notes

(Continued from page 2)

ROWELL, RUDOLPH, formerly of New York, is now rector of St. Paul's, Dedham, Mass.
TRELEAVEN, JOHN W., recently ordained deacon, is now assistant at St. Paul's Memorial Church, Detroit.
WEAVER, JOHN, formerly rector of Trinity, Troy, O., becomes Dean of St. Paul's Cathedral, Detroit, on October 12.
WEST, WILLIAM L. H., formerly of British Columbia, is now in charge of the Good Shepherd, Fairhaven, Mass.
WHITE HUGH C., is now assistant at St. Luke's, Ypsilanti, Mich.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. B. A. SIDNEY
Layman of New York City

I have been surprised and not a little disappointed that THE WITNESS failed to comment on the exchange of letters between Mr. Truman and the Pope. Your position on the Truman Doctrine has been sound in my judgment. It is a very oily business with the US bolstering up a reactionary regime against, not Russian communists, but the people of Greece who fought on our side in the war. For the strongest Church in the world, numerically, to now be brought into the picture to give the whole messy policy religious sanction should call forth a vigorous protest from all right-thinking Christian people.

It means not only that we are backing a reactionary regime in Greece, but it also means that we are supporting a reactionary Church. This was made abundantly clear by the news story on page six of THE WITNESS for Sept. 25, reporting that the Vatican was so pleased with the exchange of letters that they have printed them in booklets in six different languages for distribution. This surely calls for editorial comment in THE WITNESS. I have come to expect straight thinking on social and international issues in THE WITNESS, something that is entirely rare in religious journals. Here is hoping that you will not disappoint your readers by failing to deal with this highly important matter.

* * *

MRS. J. B. BURNS
Churchwoman of Philadelphia

Thanks to THE WITNESS editors for giving us the fine number devoted to the Girls' Friendly Society. The articles in it gave us a clear picture of the work being done by this important society for young girls. The organization has a program which I am sure would be of the greatest help to all parishes, particularly in these days when we are reading so much in the papers about delinquency. I would add that I have enjoyed the other numbers of THE WITNESS that have been devoted to special agencies of the Church, but being the mother of two young daughters I was of course especially interested in this September 25th number.

* * *

MISS BETTY JONES
Laywoman of New York

I have wondered what the letters RNS mean at the beginning of some news items in THE WITNESS. I thought I might get the explanation in the masthead on page two but I find nothing there.

ANSWER: The letters stand for Religious News Service. This is an agency for the gathering of religious news throughout the world to which THE WITNESS, along with many religious journals, subscribes. THE WITNESS also has correspondents in all the dioceses of the Church so that we have, we believe, a complete news coverage. But it is our policy to present only news that in our judgment is of general interest, and to present all the facts briefly. We check our news pages constantly with those of other Church papers so that we are sure that our news coverage is not surpassed by any paper of the Church, regardless of subscription price.

* * *

MR. H. W. WEBB
Roman Catholic Layman of New York

I am fully aware that the so-called Vatican line is reactionary and against the cherished hopes of the ordinary people of this world. But I do think that THE WITNESS is frequently too severe with the Roman Catholic Church. It has to be remembered that there are many devout, practicing Catholics, who are as much opposed to reaction, from whatever source, as you are, and we are not disposed to allow our spiritual leaders to direct our political thinking.

This is illustrated, I think, by a case which is now receiving wide attention in this city. Mr. John Santo, a leader of the Transport Workers Union, is in trouble with the authorities, charged with being an alien communist—this in spite of the fact that he served for over three years in the U. S. army from which he was discharged honorably, and during which time he sought to become an American citizen, with the naive notion that a soldier was entitled to citizenship. The Catholic Church certainly is opposed to communists. Yet the Transport Workers Union, which I am told is predominantly Roman Catholic, not only is refusing to run out on Mr. Santo but is right now, under the leadership of Mr. Mike Quill, likewise Catholic, raising a fund of $100,000 to defend him.

You will find, I believe, many instances where Catholics take action like that; standing for justice and progress whatever may be the attitude of their spiritual leaders. It has to be remembered that Catholics are also, in large measure, working people and we have come through experience to know who are our friends and who are our enemies.

I might add that this is not criticism of THE WITNESS. I am not a regular subscriber but I do step into an Episcopal Church on Madison Avenue nearly every week and buy one of the copies for sale there.

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WE DARE TO LEAD

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The WITNESS

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OCTOBER 16, 1947

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REV. RALPH W. SOCKMAN IS THE PRESIDENT OF CHURCH PEACE UNION . . .

The Church Peace Union

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For Christ and His Church

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Clergy Notes

ALLEYN, CHARLES J., formerly in charge of churches at Sheffield and Tuscumbia, Ala., has retired from the active ministry.

BASSAGE, HAROLD, graduate student at Union Seminary, will become rector of St. Stephen's, Ferguson, Mo. on February 1.

CLEBSCH, WILLIAM A. was ordained priest on Sept. 28 at St. Paul's, Lansing, Mich., by Bishop Creighton, acting for the Bishop of Tenn. He is chaplain to Episcopal students at Michigan State College.

DICKERSON, ROBERT T., rector of Our Saviour, Baltimore, becomes rector of St. John's, Clinton, Iowa, November 1st.

FELL, RICHARD C., was ordained deacon on Sept. 29 at the Advent, Birmingham, Ala., by Bishop Carpenter. He is in charge of churches at Sheffield and Tuscumbia.

HAMBLIN, JOHN F., JR., formerly assistant at St. Peter's, Essex Fells, N. J. is now assistant at Calvary, Summit, N. J.

HILL, HERBERT H., formerly of Rosedale, N. Y. is now in charge of St. Michael's and also the Nativity, Bridgeport, Conn.

JENKINS, S. E., was ordained deacon on Sept. 16 at St. James, Eufaula, Ala., where he is in charge, by Bishop Carpenter.

LEVY, FRANK L., rector of Grace Church, Lake Providence, La., has accepted the rectorship of St. Matthias, Summerton, S. C., and charge of churches at Eutawville and Pinewood.

McKEE, JOHN 3RD, formerly in military service, is now assistant at the Ascension, St. Louis, Mo.

PERRY, DeWOLF, rector of St. John's, Newtonville, Mass., has accepted the rectorship of St. Michael's, Charleston, S. C.

THOMPSON, J. H., formerly rector of St. Mark's, Plainfield, N. J. is now in charge of St. Stephen's, Winston-Salem, N. C.

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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ELMIRA, N. Y.
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Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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The WITNESS

For Christ and His Church

October 16, 1947

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Archbishop of York Condemns The Vatican Policy

Declares that Roman Catholicism in Europe Is the Rallying Ground for Reactionaries

London (RNS):—The Archbishop of York, Cyril Forster Garbett, has called upon the Church to "firmly refuse to accept the position that Europe must be divided into ideological camps." He said that if the European continent becomes permanently split into Communist and non-Communist countries another war will be inevitable. He issued his warning in preaching at Malton.

He said the Christian Church must work for peace in the face of "opposing ideologies which are the new religions of the 20th century to millions of people." He stressed, however, that Christians must be realists, pointing out that nowhere in the Bible is hope held out of perfect peace in the world. One of the Church's first obligations, said the Archbishop, is to help remove the fears and hatreds separating nations and to draw them close together.

"Always and at all times," he emphasized, "we must call the nations to repentance, since it is only a penitent Church which will make itself heard by an impenitent world.

"The Church must also," he added, "work towards banishing from the world the giants of hunger and want. It is its duty meanwhile to support the United Nations as the only organization through which the nations can continue to promote world peace and restrain would-be aggressors."

Archbishop Garbett noted that "heresy hunting" has been revived "on a scale dwarfing the Spanish Inquisition at its worst," with the charge of capitalism replacing that of fascism.

"As division deepens and smaller nations find that for their own safety they must take sides, the danger of future war deepens," he said.

The imminent danger, the Archbishop continued, is that Europe may be divided into two great groups, Western and Eastern, corresponding roughly to non-Communistic and Communistic countries, thus making war inevitable. Dr. Garbett charged that the separation of Europe into strongly contrasting camps is being encouraged by Vatican policy.

"Vatican policy," he said, "treats Russia as the chief enemy of Christian civilization and, wherever it has influence, supports opposition both to Communism and social democracy. Catholic parties on the continent are at present progressive in their program, but they are also the rallying ground for reactionaries, and there is danger that once again on the continent Catholicism will be identified with reaction."

"If this becomes the case again," Dr. Garbett declared, "Gambetta's cry will be heard: 'Clericalism is the enemy,' and in its hour of victory in every country, the Left will treat the Church, and possibly Christianity, as its political foe."

Declaring that materialistic Marxian Communism is logically interpreted as opposed to Christianity, Dr. Garbett contended, however, "it is untrue to say that within the Communist state there is no room for Christianity."

"An answer to this accusation," he said, "is the Orthodox Church of Russia, which has greater freedom than it ever had under the Tsars, and which, year by year, grows in devotion and members. The Church there is loyal both to the Christian faith and the Soviet state.

"We must hope and pray that closer friendship with the Russian Church may lead to better understanding with the Soviet state and people."

Dr. Garbett praised the ecumenical (world church cooperation) movement for its work in encouraging friendship between Christians of different nations, and said the movement "would be immensely strengthened if the Roman Catholic Church could see its way to take some part in it."

ANNUAL MEETING OF WORLD ALLIANCE

Boston:—What world religion can contribute in support and development of the UN will be discussed at the annual meeting and convention of the World Alliance for International Friendship through the Churches, to be held here November 14-16. Cooperating agencies at this important meeting which will plan the World Congress next year (see back cover) include the American Association for the United Nations, the League for Fair Play, Council Against Intolerance, Friends of Democracy, Council for Democracy and other organizations.

One of the highlights of the convention will be the mass meeting and international broadcast over a national network in which a group of internationally known leaders will take part.

NO THREAT OF WAR SAYS SOCKMAN

Springfield, Mass.: — The Rev. Ralph W. Sockman, Methodist minister of New York and president of the Church Peace Union, told the world conference of Methodists here that "war is not inevitable." Stating that the Soviet Union is too poor to start a war, he declared that "we must check the hysteria of fear and hate which is now sweeping over the world and leading people to think that another war is inevitable and imminent."

Sockman, who spent the summer in Europe, said that great as may be the hunger for food in western Europe, "even greater is the hunger for faith in the future."

He said people there lack faith in the value of their currency, in the stability of their governments and in the security of Europe.

"Restoration of hope is more imperative than reconstruction of buildings," the clergyman asserted.

If the world can hold steady for the next ten years, thus giving the

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United Nations time to find itself and improve itself, Dr. Sockman said, "the truth about Communism will also have time to show itself. Its dangers and defects will be revealed."

"Russia's tactics," he continued, "are steadily costing her friends. Let the Christian nations like Britain and America so conduct their foreign and domestic policies that the harassed peoples of the earth will be converted to true democracy. It can be done.

"The hope of Communism lies in the economic and spiritual collapse of Christian countries. That is what the Kremlin is counting on. Our best defense, therefore, is to make democracy work. This will not be done by hysterical witch-hunting, but by hard work and clear thinking."

Referring to displaced persons, Dr. Sockman said the United States must take the responsibility which goes with strength and open its doors to thousands "who have no home."

CONFERENCE AT KENYON WELL ATTENDED

by Oscar J. F. Seitz
Professor at Bexley Hall

Gambier, Ohio:—Kenyon College was the scene of the second conference on the heritage of the English-speaking peoples and their responsibility, at which was gathered a notable company of distinguished leaders in the field of religion, philosophy, literature, science, economics, politics, labor. Subjects ranged widely from abstract theory to the immediate practical problems: UN trusteeships, third parties, reform measures of the present Labor government in England.

While the depth and lasting significance of the Conference may in the end be gauged by calmer discussions inquiring into such topics as the literary heritage, liberal tradition, manners and morals, or the spirit of the age, it is safe to say that the size and interest of the audience measurably increased when the session was reached in which Senator Joseph H. Ball of Minnesota locked horns with Victor Reuther, educational director of the United Auto Workers over labor-management issues raised by the Taft-Hartley Act.

"Senator Ball and Mr. Reuther were not trying to agree," Professor H. T. Wade-Gerry said in his summary of the discussions. "Each knew what the other would say and that it would be wrong; their discord was not exactly rehearsed, but they were clearly at home with each other. I felt that neither Mr. Reuther nor Senator Ball would quite recognize the American scene if the other voice were silent."

Another contrast was in the conservative economic theories of Professor William A. Orton of Smith College and the impassioned defense of the British Labor Party by Normal MacKenzie of *The New Statesman and Nation*. And another was in the talk by the romantic poet, Robert Hillyer, who appeared on the program with Eric Bentley, spokesman for "the new criticism."

The note of self-criticism which seems to mark each of these conferences was sounded straightforwardly by the Rev. Canon A. S. Walker, president of the University of King's College, Halifax, in the sermon at morning prayer. He said we have forgotten the real battle of right and wrong and that our religious heritage does not hold us when we base distinctions on money instead of real merit.

Louis Kronenberger, drama critic of *Time* and *PM*, criticized our culture incisively as "all signposts and no destination," commenting acridly on our pre-digested, pre-shrunk" passive approach to fundamental values.

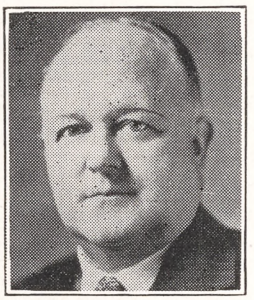
An outside observer would have had some revealing insights into the democratic process if he had heard John Fischer on the heterogeneous programs of our political parties, which form a working basis for compromise, however illogical, and which temper the extremists of both right and left.

Herman Finer emphasized our responsibilities as a world power and warned us against the sins of omission. Our actions must be firm, he said, but they must be taken "in a spirit of liberty, and tend towards the making more abundant of liberties for other peoples, and not in a spirit of crabbing the democratic experiments which the free mind of other nations has soberly settled to be proper."

Arthur Murphy's analysis of our liberal heritage sought to re-define the fundamental tenets of our political philosophy by tracing its development from John Locke and by using as an example of our current misinterpretations the purge of federal employees by the loyalty tests.

After a rich and varied week-end, Professor H. T. Wade-Gerry remarked: "This conference has been like an orchestra tuning up. The instruments were not perhaps aiming at one uniform pitch; they were aim-rather at a certain precision of discord."







EXECUTIVES of the Church Peace Union are Carl Herman Voss, the Extension Secretary; Henry A. Atkinson, the Executive Secretary, and John R. Inman, the Assistant to Dr. Atkinson

VISIT TO EUROPE BY PEPPER

New York:—The Rev. Almon R. Pepper, head of the department of social relations of the National Council, left for Europe on October 8 to participate in a conference on the relief program of the Churches. The conference will also consider the problem of displaced persons. Following this meeting to be held in Geneva, the secretary plans to visit DP camps near Frankfort and Munich and then spend several days in England. A large part of the million dollar Presiding Bishop's Fund is dispensed through Church World Service.

RECORD ENROLLMENT AT VIRGINIA

Alexandria, Va.: — The Virginia Seminary opened this fall with a record enrollment of 116 students representing 42 dioceses. The speaker at a quiet day was Prof. Stanley Brown-Serman and the following day the Rev. E. A. de Bordenave, assistant to the bishop of Virginia, addressed the student body on the vocation of the ministry and the traditions of the seminary.

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The Church Peace Union Gets Message From Japan

The Foreign Minister of Italy Also Sends A Message to the American Organization

New York:—A greeting and message from the All Japan Peace Conference through Religion, signed by its chairman, Masaharu Anesaki, has been received by the Church Peace Union and World Alliance for International Peace through the Churches. Translated from Japanese the message reads:

"It is indeed a genuine pleasure for us to extend to you our sincere greetings from the All Japan Peace Conference through Religions meeting in Tokyo, on the occasion of the enforcement of our new constitution. We are the religious workers and followers representing Buddhism, Shintoism, Christianity and other religions in Japan, meeting together for a conference on the common interests for peace through religion.

"It is with a deep sense of remorse and penitence that we come together to examine ourselves in the light of our religious conscience, reminding us of our inability to avert the mistaken national policy which helped induce such a terrible war tragedy among the nations. We pledge ourselves to make a new start, dedicating ourselves upon the altar of peace and humanity. We are grateful that our country has now come to promulgate the new constitution based upon peace and democracy, expressly abolishing war as a means of national policy; and thus to rebuild a civilized country capable and eager to join with all the peaceloving nations of the world. We are happy that our country, humiliated in defeat, may serve to bring about enduring peace on earth. Thus the great sacrifices of life and treasure spent in this war may not be in vain.

"It is our earnest desire that the organization of the United Nations should be developed into a strong peace machinery, thus eliminating the causes of war, and the establishment of permanent peace in the world. We hope the time will soon come when our country will be received into the family of nations, and cooperate in all enterprises that promote the welfare of mankind. Meanwhile, we shall endeavor, first of all, to cultivate the ideals of peace and democracy in the national life through religious education and prepare our people to share in international affairs.

"The world looks to religion to support every earnest effort for peace. So we feel it our supreme duty and responsibility to foster international friendship and goodwill among all nations. We firmly believe that all religions are one and the same in hope and love, and in seeking the welfare and salvation of all people, although they may differ widely in the doctrines they uphold. So we ask your support for this movement for peace through religions. We of this conference place ourselves at your disposal, hoping that we also may join in all movements to make this world better for the blessing of the whole mankind.

"May blessings from on High richly attend your very important work in promoting the welfare of all men!



The Rev. William P. Merrill was president of the Church Peace Union for thirty years and is now president-emeritus

Count Carlos Sforza, foreign minister of Italy, in an interview with the Rev. Ralph W. Sockman, Methodist minister of New York, held in Rome likewise sent a message to the Church Peace Union as follows:

"I still remember with deep respect the work of the Churches in America for peace and union among the nations. Only nations not sure of their future may think of war. But happily Italy is sure of her future because of the vitality of 46,000,000 of her people. I assure all my American friends that Italy will always be beside America for any action making sure Christian peace in the world."

WOLCOTT CUTLER ASKS QUESTION

Boston:—The Rev. Wolcott Cutler, mild mannered but fighting rector of St. John's, Charleston, has had this message printed on the face of his envelopes in red ink: "Many European and other nations fear the U.S.A. more than they do the U.S.S.R. Why don't we know all that they know?"

APPOINTING BISHOPS CRITICIZED

London (RNS):—The present method of appointing English bishops was criticized by the Archbishop of York in a speech at the Manchester diocesan centenary celebrations. The method, under which an appointee is nominated by the Archbishop of Canterbury and confirmed by Parliament, has "dangerous possibilities and is difficult to defend" he declared. He stated that each diocese should have some voice in the selection.

Archbishop Garbett also said that within the century Church of England parishes had experienced a welcome change in their relationships with non-conformist churches. "We find we can cooperate with them on many religious, moral and social grounds, without any betrayal of principle."

BISHOP COADJUTOR OF COLORADO

Denver:—The Rev. Harold L. Bowen was consecrated Bishop Coadjutor of Colorado on September 29th at a service that packed the Cathedral of St. John in the Wilderness. The consecrator was the Presiding Bishop and the co-consecrators, Bishop Ingley of Colorado and Bishop Conkling of Chicago. Other bishops taking part in the service were Bishop Brinker of Nebraska; Bishop Randall of Chicago; Bishop Pardue of Pittsburgh; Bishop Essex of Quincy; Bishop Zeigler of Wyo-

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ming; Bishop Moore of Dallas; Bishop Atwill of North Dakota. Other Bishops attending the service were Bishop Rhea of Idaho; Bishop Fenner of Kansas; Bishop Clark of Utah and Bishop Nichols of Salina.

The service was followed by a luncheon, attended by 450 people, where the speakers were Bishop Sherrill, Bishop Ingley and Bishop Bowen. There was also a tea in honor of Mrs. Bowen, attended by over a thousand women, which was given by the Auxiliary of the diocese.

PARISH HAS FESTIVAL

Savannah: — St. Michael's here celebrated its patronal festival and its 57th anniversary on September 29th. Dean Walthour of Atlanta was the guest preacher at the evening service. Taking part in the service were Bishop Barnwell and the Rev. Bland Tucker, rector of Christ Church here. The service was followed by a reception. The parish, now one of the strongest in the diocese, started as a sewing circle, became a mission and finally a parish.

FAIL TO ELECT IN COLOMBO

Colombo, Ceylon:—After ten hours of deliberation the diocesan council of the Church in India, Burma and Ceylon failed to elect a bishop for Colombo. Three men were nominated by the clergy and three by the laity. When nobody received the necessary two-thirds, the council unanimously passed a resolution requesting the Archbishops of Canterbury and York and the Bishops of London, Durham and Winchester to name a bishop.

WELLESLEY PLANS FOR 1948

Boston:—A program centered in parochial stimulation was enthusiastically adopted by the Wellesley Conference committee meeting at Trinity Church. Prof. Adelaide T. Case of the Episcopal Theological School will direct the division of Christian education. Courses will be offered for the trained director, the average Church school teacher and the neophyte. An experimental school will be conducted where methods and material will be tested; a course in audio-visual aids to implement and objectify the lessons will also be available. The division offers a three year course in adequate religious education for every parish.

The division of Christian worship will be directed by the Rev. Thaddeus Clapp of St. Mark's, Worcester. Courses in "The Living Liturgy," "Development of Church Art and Doctrine" and the "Purpose of Worship" will be offered. In these courses it is hoped the clergy, choirmaster and average communicant will get a deeper sense of cooperative responsibility.

The division of young adults will be directed by the Rev. Charles F. Hall and a staff of nationally known youth leaders. Courses considering, "Youth Faces a Materialistic Age," "Christian Ethics and Pagan Problems," "The Relevance of Christian Solutions in a Scientific Age" and "Choosing My Life Work" will be presented.



The Rev. Samuel A. Eliot is the chairman of the Boston committee of arrangements for the World Congress of Religion in Support of the United Nations

The School of Church Music will be under the direction of Mr. George Faxon, organist and choirmaster, Church of the Advent, Boston. Lecturers and instructors of international fame will conduct the courses. Choir training and organ repertory will be presented.

These spheres of parochial interest will find foundation in the general courses and in the key-note lecturer, who will meet the entire conference the first period of each day.

"Significant Christian Movements in Our Day" will be the theme of the evening forums. Here concrete examples of Christian activity now in operation will be presented. These forums will enable conference participants to return to parochial life inspired and implemented with modern processes of evangelism and Christian service.

The Conference will be held at Wellesley College, June 20 to 27. The Rev. A. Vincent Bennett of Christ Church, Fitchburg, Mass., was elected director of the Conference. The chairman of the program committee is the Rev. Theodore F. Ferris of Trinity Church, Boston.

GERMAN BISHOP TO VISIT

Berlin (RNS):—Otto Dibelius, Bishop of the Evangelical Church in Germany, left here on October 9th for an extended tour of the United States. He will lecture before church and seminary groups, the trip being sponsored by the Evangelical and Reformed Church and the Federal Council of Churches.

SOUTHERN RADIO BROADCASTS

Atlanta, Ga.:—The radio broadcasts of the Episcopal Hour will be resumed November 2, continuing each Sunday through December. They originate here and go over 60 stations of the Southern Religious Network. The cost of $25,000 was voted at the last meeting of the National Council. Broadcasters are the Rev. J. Milton Richardson of Atlanta; the Rev. James W. Kennedy of Lexington; the Rev. Ray Holder of Raleigh; Bishop Henry I. Louttit of South Florida; the Rev. James W. Brettmann of Montgomery, Ala.; Bishop John E. Hines of Texas; the Rev. Louis C. Melcher of Columbia, S. C.; the Presiding Bishop. The final broadcast of the series will be a special Christmas program on December 28.

BISHOPS TO HEAR JAMES F. BYRNES

Winston-Salem, N. C.:—James F. Byrnes, former secretary of state, has accepted an invitation to address the House of Bishops when it meets here in November. He will speak at a meeting on November 5 on world peace.

MISSIONARIES TO PANAMA

New York:—The Rev. Gideon C. Montgomery, rector of St. Luke's, Kensington, Pa., goes to Panama this fall to take charge of the work at Gatun. The Rev. Robert W. Turner, 3rd, rector of Emmanuel, Warrenton, N. C. also is to go to Panama for the work at Almirante.

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EDITORIALS

UN Must Not Fail

THE United Nations must not fail! This is the desperate cry of countless people in this bitterly frustrated and confused age, who see in this young world organization their only hope for salvation from quick death and total destruction.

The present outlook, however, is bleak. Relations between the East and the West continue to deteriorate. Many students of the contemporary international scene assume that the world is already irretrievably split, that furthermore the world cannot exist half "free enterprise" and half "communist." Others, some in places of responsibility, assert that World War III has already begun on the economic and political levels.

The United Nations has been busy setting up its machinery. Meanwhile it is inevitable that the nations should have difficulties in attempting to take joint action for the first time. For some, unilateral action is easier than action with the larger group. But the effort to meet the needs of war-ravaged countries for food, clothing, shelter, and reconstruction should draw the nations into closer harmony. The Marshall Plan, designed to meet these needs, in reality raises troublesome questions. Will the United States work for European economic recovery through the United Nations? Is it possible to reconstruct a viable European economy if the agricultural East and the industrial West do not cooperate? Will the Plan collapse because this country refuses to help areas in which a planned economy operates on a pattern different from the American economy?

We must not give up hope even if the world picture is ominously discouraging. The United Nations furnishes a sounding board and its warnings are being heard. The "give and take" in the Assembly, Councils, and Committees indicates a willingness to cooperate and an effectual method for united effort. The several Councils and their Commissions are devising ways of eliminating and at least focusing attention on the root causes of war: hunger, fear, ignorance, oppression. The greatest achievement of the UN is that it has established the machinery which, though undeniably in need of strengthening, can ensure, *if used*, the attainment of world community. Any nation that dares allow itself to revert to unilateral action does so at its own peril.

Specific steps must be taken now: (1) The budget of the United Nations (less than that of the Sanitation Department of New York City) must be vastly increased; (2) An effective atomic energy and conventional armament control must be devised; (3) The Food and Agricultural Organization must get special attention in its effort to relieve the world food crisis; (4) Economic relief for all needy peoples must continue under the supervision of the UN agencies; (5) Armed forces must be made available to the UN for the preservation of peace.

But what can "we, the people" do? We can remember that international organization has a brief history, hence needs steadfast and sturdy backing. We can study the United Nations, its primary divisions, its commissions, its specialized agencies; only informed personal judgment can give intelligent backing. We can constantly remind ourselves that the UN is an aggregation of nations, deriving its strength only from the power with which its members endow it. We can seek greater understanding of the USSR. We can make certain that democracy "works" in our community and nation, that civil liberties, racial equality, and socio-economic justice are ensured for each individual.

As the General Assembly meets in regular session stress is being placed on the individual's responsibility in making the UN succeed, particularly in building a mature public opinion in support of it. Churches, synagogues, and schools have a signal opportunity to educate their people for world community through preaching and programs of countless types.

The Jewish High Holy Days last month have meaning for all: Rosh Hashanah (New Year's Day), day of judgment; Ten Days of Penitence; Yom Kippur (the Day of Atonement). In view of the desperate plight of the world — hunger, profound suffering, confused groping — we may well ponder judgment, penitence, and atonement. Judg-

"QUOTES"

WE HAVE enough knowledge today to create an effective world organization, and enough knowledge and "know-how" to establish permanent peace in the world. The problem is how can we create the *will* to peace. No one wants war and yet like blind men on a rough path we stumble ahead toward the abyss of another war. How can the moral forces of the world be aroused and enough goodwill generated to overcome the difficulties—selfish and ideological—that are now making our way so hard?

—Dr. Henry A. Atkinson
Executive Secretary of
the Church Peace Union

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ment on all peoples who are not yet ready to sacrifice for the sake of building one world *now*. Penitence for not alleviating humanity's suffering more forthrightly. Atonement, a new commitment to the Judaic-Christian ethic of righteousness, in the individual and in society.

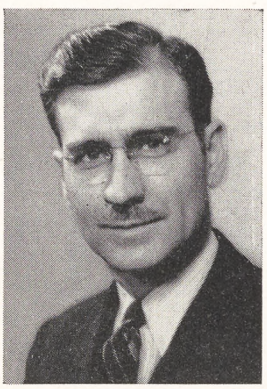
If the UN is to be empowered to build one world and effect lasting peace, churches and synagogues must develop a vast reservoir of moral and spiritual resources upon which international leaders can draw. To undergird the UN, to strengthen its machinery, and increasingly to use its facilities presents the cardinal challenge of our day. The United Nations must not fail.

World Congress of Religion

by A. William Loos

Educational Secretary of the Church Peace Union

THE Church Peace Union, in line with its record as a pioneer for world peace through religion has launched this new enterprise which promises great hope for a popular worldwide support of the United Nations and its work.



Rev. Ralph W. Sockman, president of the Church Peace Union, in announcing this Congress said: "In accepting responsibility for this World Congress of Religion, we realize fully what a difficult task we face. The unanimous vote of the trustees, approving the undertaking, indicates that these difficulties made the task even more appealing. The United Nations needs and merits the worldwide support of religion, which we have faith to believe this Congress will help to furnish."

The Congress will be held in Boston, Massachusetts, October 23-27, 1948. The preliminary plans and the direction of the enterprise are in the hands of Dr. Henry A. Atkinson who, for 30 years, has been General Secretary of the Church Peace Union and its affiliated organization, the World Alliance for International Friendship through the Churches.

The World Congress of Religion in Support of the United Nations will be a worldwide religious peace conference in which men and women representing all countries and all religious faiths will participate. There is only one requirement for their participation: a knowledge of and interest in those questions which basically affect human brotherhood and international accord among the nations.

Some 650 persons in many parts of the world have accepted membership on the committee of 1000, which committee, when completed, will be recognized as the official constituency of the Congress.

"At the present time," as the executive committee points out, "governmental, scientific, educational, and business agencies are hard at work in gearing their programs for a world of peace, but all of these organizations and agencies — important and essential as they are—lack one thing: the basic, compelling power which only religion provides. In the conviction that the guidance and sustaining strength of religion are needed today as never before, the World Congress will discuss methods of pointing the minds and spirits of men toward the kind of world envisioned in the United Nations Charter."

The United Nations, Dr. Atkinson declares, "is the best instrument yet devised for the purpose of saving 'succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.' It is committed to promote fundamental human rights; to establish justice; to promote social and economic progress and better standards of life for all peoples; to promote the practice of tolerance; to teach people the way to live in peace with one another as good neighbors; to unite our strength and the use of armed force only for the maintenance of international peace and security. The machinery of the United Nations, with its Assembly, Court and Councils designed to achieve these ends, is now in operation and has the formal support of most nations and the vast majority of their people. The United Nations is not an 'automatic device.' It is simply a tool. Imperfect as that tool may be, it is an implement to be used, for in the long run not machinery but people will determine the success of the organization. This Congress will seek to show that just as the scientific man has made the world into 'one neighborhood,' so religious man can by his cooperation in a practical program make the world into 'one brotherhood'."

The Congress of Religion will discuss the scope and measure of the UN. It will not engage in carping criticisms but will set forth a constructive program by which the peoples of the world may strengthen the UN and its constituent agencies.

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The delegates to the World Congress will come to the meeting fully aware of the fact that the crisis in the world today is greater than any which the world has ever faced. The atomic bomb hovers over the world with its threat of complete annihilation of our civilization. Men of great distinction are questioning whether or not our intelligence and our will can save us. Physical ruins of proud nations, the dislocation of the world's economy, disillusioned people, and the stateless, homeless wanderers on the face of the earth create new and perplexing problems that have to be met immediately. Even greater than the physical ruin are the confusion in thought and the bankruptcy of men's emotions.

WHAT religious precepts must be accepted? Only these four points which are considered basic to the purpose and program of the Congress:

1) A belief in a Supreme Being.
2) A desire for fellowship, understanding, and the practice of human brotherhood.
3) Cooperation to help secure international justice, promote good will, and provide for all men everywhere the rights of life, liberty, and the pursuit of happiness.
4) Acceptance of the over-all purpose of the Congress to unite men and women of all religious faiths in support of the United Nations.

The directors of the Congress realize that there will be difficulty in achieving agreement upon a common program, but they believe that effective action can be secured by high idealism and by a common purpose kindred to the various faiths represented in the Congress.

There are three specific things which the Congress plans to do:

1) The Congress will ask what each religion can contribute. How can the adherents of the religions effectively support the United Nations and its constituent agencies?
2) The World Congress will be a conference of individuals associated with, but not committing, the organized bodies of the different faiths. No one will be encouraged to boast either of the past or of the superiority of his particular faith. The Congress will not be used by any secular or religious group for self-advancement.
3) The Congress will not attempt to establish a formal league of religions; questions relating to doctrine, dogmas, and forms of faith and worship will not be discussed.

In brief, the Congress will consider how the forces of religion in all nations can be mobilized into a concerted action in support of the United Nations and its efforts to establish a peaceful, friendly world.

This is not a completely new venture on the part of the Church Peace Union. In 1925 a committee was set up to study the possibilities of holding a world conference of religious leaders. Preliminary meetings were held; and in 1928 a major conference was convened in Geneva, attended by 191 delegates who were adherents of eleven religious systems: Buddhism, Confucianism, Christianity, Islam, Shinto, Zoroastrianism, Bahaism, Theosophy, Ethical Culture, Judaism, and Hinduism. The tidal wave of reaction and repression that swept over the world in the 1930's submerged the work. Following Mussolini came Hitler, and many a lesser dictator in other nations, all of them committed to an anti-democratic campaign of hate, intolerance, and brutality. Then came World War II and all plans for a World Congress had to be cancelled.

Now, in this hectic period after World War II, we are faced with new symptoms of the old evils, which destroyed the League of Nations and threaten to make our century the bloodiest and most tragic in history. Our civilization can be saved, say the sponsors of this World Congress, if we are willing to use conscience and good sense. "We need not give way to despair," they say. "We can help to make our world 'One World'."

The hour has struck for the accomplishment of this supreme purpose. The time is short, but unfaltering and loyal support of the United Nations and its leadership can yet save us."

The Church Peace Union proposes to complete the task it undertook in 1928 by setting up a worldwide Committee of One Thousand, which will be recognized as the constituency of the Congress. (See page twenty.) When complete, this Committee will serve as the basic membership of the Congress, which will be a meeting of members of this worldwide Committee, with such others participating as may desire to join.

Conspiracy to Defraud

By
CHARLES A. HIGGINS
Rector of St. Alban's, Waco, Texas

ONE of the most amazing discoveries I made as an overseas missionary in China was the fact that native Christians usually wear shoes. My picture of missionary work had been drawn by the best authorities, published in book, pamphlet, and magazine form by our national Church. My last term at seminary had been devoted to a perusal of everything the Episcopal Church had published about China since the turn of the Century. Yet, a more naive missionary never set foot in a Chinese Church.

It is strange that articles published with the in-

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tention of inspiring confidence in the Church's missionary program should have been so misleading. I might have been led to believe that the Church was ashamed of her real work and wanted to keep it covered with a sheet of propaganda. Actually, what I found in China was so much more real, so much better than anything I had read about in the official tracts and magazine, that I was left meditating on the dictum about truth being stranger than fiction.

Now that I have served the Church at home for five years I am convinced of a conspiracy to hide the truth about our missionary program. At least that is the only way I can explain the discrepancy between what actually happens in our overseas fields and what is published about this work by the highest authorities of the Church.

The wife of one of our overseas missionaries is a talented writer. She has the rare capacity of describing a situation so that the reader gets an accurate picture. She no longer writes for Church publications because her articles are rewritten and garbled before publication. (She may not write for other publications without submitting her articles to "281" for censorship.)

Another writer wrote of the missionary work accomplished in his field during the war. To illustrate he had to mention the lack of forward movement during the decade preceding the war. His allusion to the prewar period was cut and the reader got the usual pointless propaganda.

Recently a devoted Church school worker in a large parish gave more than her usual energy to the Church school Lenten offering. She had more than the usual interest because her son had fought in the Philippines and she had been told, "Your offering goes to the Philippines." One evening her husband, a businessman who reads the budget published in the annual report, discovered the truth about the Lenten offering. I wonder if this woman will ever again believe anything that we publish about missions.

Even the man who studies the published budget will have difficulty learning the whole truth. For the budget is so cleverly arranged that certain expenditures appear to be less than is the case. Take the heading, "administrative expense," for example, which shows only *part* of the money spent for administration. Additional administrative expense is "charged" to each overseas district and neatly hidden in the budget of the district, which is *not* published.

Another part of my preparation to work amongst the Chinese was to read the book *My Country and My People* by Lin Yutang. This insight into Chinese character gave me great confidence as I approached my initial ministry in Mr. Lin's China. Shortly after my arrival in China I was shown through a university where I had the privilege of meeting a famous Chinese scholar. I asked him for his opinion of Lin's book and he answered: "Oh, yes, Lin Yutang. Very funny! But you mustn't take him seriously." Perhaps the American clergy would do well to preface all National Council propaganda used in their parishes with this warning. Or, perhaps, the new order at "281" will decide that our people will be more inspired by the undiluted truth.

You Do It

By

GEORGE I. HILLER
Rector of Trinity, Miami

"I HAVE nothing to do." Every mother of young children, past or present, knows that one. It is generally the forerunner of trouble, or at least a whining and crying spell if it is not answered.



Every once in a while in the Church, we hear that familiar cry. Our failure to answer it brings almost the same result, while if we do answer "There is the choir," we get, "Oh, I can't sing"—"there is the Church school, or the Auxiliary, or the men's club, or the young people's group"—"It is too far, or too early, or too late, or I don't like that" and so it goes.

Now, in the organization of the Church there is a place for almost everyone who wants to do, but I am out now to answer those who, for reasons of their own, cannot find the place.

Mrs. A. is sick in the hospital. You know it. Perhaps the rector does, but very likely he does not. Anyhow, you could call the office and tell the secretary.

John should perhaps be a server, or maybe he has a nice voice, and should be helping in the choir. You want to do something—all right, use your influence to get him there, you know him. Do not call the office expecting someone else to do that. You are the one who wants something do—"You do it."

There are plenty of people in every parish who should be attending the confirmation class. You perhaps could get them there, even if you have to bring them. Telling the rector is not enough—"You do it."

There are people who can, and would contribute

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to the parish house fund if someone told them of the need in a personal conversation rather than a written appeal—all right, "You do it."

There are a lot of empty pews in the church that would be filled at servicetime making the service more hearty and worshipful if only all our people were here to sit in them. "You do it."

Mrs. A. has a baby not yet baptized. Perhaps she is waiting for someone to urge her. Do not wait for someone else—"You do it."

Can you sew? The altar guild needs linen—"You do it."

Can you iron? The choir mothers need help—"You do it."

There are plenty of tasks. You cannot do all of them. I do not know what it is, but there is something you can do—"You do it."

Do not take someone else's energy to find a job for you—"You do it."

Social Rebirth

By

VIDA D. SCUDDER

"YOU can't alter human nature" . . . never did the stubborn old slogan seem more justified than today. We watch our poor little planet, exhausted by war, torn by dissensions; the dark forces of fear and greed are currently invoked as offering the sole hope for international and industrial peace. Only power politics offer national security; only the profit motive endures economic abundance. Must we accept that slogan with its implied existential despair?



History seems at first to say yes. Within fairly short perspective we see feudalism and aristocratic control yielding to capitalism with control by the middle class; today, the fact is commonly recognized, unless perhaps in the United States, that capitalism at least of the older type has also had its day. And as a new social order struggles before our bewildered eyes to emerge in tumult of conflicting aims, cross purposes, and revolutionary passion, we hear the grim refrain echoing down the centuries: "You can't change human nature." . . . But do we perhaps sing it a little less confidently? I think so.

No one can look at the contemporary scene without sadness and terror. Yet the further we penetrate below the surface of our disintegrating civilization, the more we note that refutes the old formula. The self-realization and self-defense which appear to determine human conduct have controlled sentient life since its beginning; but how various our reaction to them! One reason why we enjoy animals is because they follow those impulses tranquilly, untroubled by scruples. Innocence is theirs; we crave it. That is why the society of our pet cats refreshes us even when they pounce on birds or mice. We turn to the human scene; we are restless; the same impulses are rampant, but innocence has fled. An awful word haunts us, word irrelevant to kittens,—or tigers; it is the word sin. All through our human story, in paradoxical conflict with self-realization or self-protection, with fear or greed, appear impulses remorseful, yes and creative . . . (are animals creative?) . . . faint yet persistent, of self-fulfilment found in self-restraint, impulses, let us say boldly, of sacrificial love. Who can visit a graveyard where the bodies of our dead soldiers lie without knowing that some of these young men at least died willingly for a cause in which they believed?

Never, we are tempted to say, was humanity so vibrantly alive as today. Never certainly was it so global-conscious. We are soberly aware that we face a supreme historic crisis; imagination, that primary source of creative action, is aided by the techniques of science and quickened by its awesome discoveries, charged alike with promise and with menace. What next? Shall we wait trembling on events, or dedicate ourselves boldly to the astonishing idea of "controlling evolution"? Some thinkers are pessimistic, but others, scientists among them, press our initiative. Listen to J. B. S. Haldane, in an Atlantic Monthly article.* "Our immediate task," says he, "is the remodelling of human society. This can be done in a few generations. Let us begin to think about what sort of change we want, and criticize one another's ideas as democrats should." If, greatly daring, we make an act of faith and obey his injunctions, support comes from quite another quarter. The socialist writer Daniel Bell, teacher in the University of Chicago, has caught the scientist's point: Listen again: "Man in his animal origins and being is rooted in nature. Man as human transcends nature and begins history. . . . It is in Engels' phrase, the leap from the kingdom of necessity to the kingdom of freedom,"—a curious position for a Marxist, supposed to be hopelessly committed to determinism!

CONTROL EVOLUTION? If we ask why we should like to control it, we might point grimly to a starving world, and we are naturally led

*Evolution—Past and Present, March, 1947.

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to consider first of all the practical economic situation. As we do so, we may discover irony from another angle in that quotation from Engels. Do we really inhabit "the kingdom of freedom"? Why of course we do, we heirs of the capitalist tradition, we fling the word around as a hard little bullet of a slogan; but a good many of us begin to murmur under our breath, "O liberty, what crimes are committed in thy name!" For at least a hundred years, ever since scientific insights into evolution, starting with Darwin, brought seeming support to faith in the Free Enterprise that dates from Adam Smith and the Industrial Revolution, motives aligned with those prevalent in the natural order have been given the right of way. Self-realization, unhampered competition inspired by the profit motive, such are the conditions of progress and prosperity, the only incentives through which man or nation can flourish or survive. These pious assumptions are as current as ever, but we grow a little dismayed.

"It cannot be denied that the desire for equity in taxation will at times conflict with concern for incentives," says Harold M. Groves, member of the McGraw Hill committee for economic developments. There is grave danger, he continues, that to cut down the incomes of the rich to fifty thousand a year "would hardly leave the producer any enthusiasm for effort, initiative and venture." This although, as he satirically remarks, even an income of fifty thousand not only provides the necessities and amenities of life but offers opportunity for such power over others as might be actually considered dangerous.

Free Enterprise, as we may observe, results in what is no better than a prison for many working folk; while the profit motive, currently invoked as guardian of liberty, has developed its own type of totalitarian control through great monopolies till it has dominated the international scene and is busy as many feel surreptitiously strangling the feeble reach of the United Nations toward One World of fraternal peace. "We all declare for liberty but we do not mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two incompatible things called by the same name, Liberty." That quotation is from Abraham Lincoln.

"You can't alter human nature?" Perhaps not. Obviously our industrial methods in western civilization conform serenely to the methods prevalent in the natural order as all the fascinating processes of evolution show. Are they not in harmony with universal law? . . . But how about liberty? Study of these questions will occupy the future articles of this series.

A Word With You

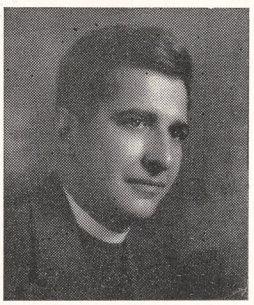
AL'S REAL NAME IS ISH

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHILE there are many things we can learn from our brethren in the Free Churches, such as how to give larger sums to missions, and how to enlist laymen, I hope we shall not fall into their habit of adding weakening suffixes to technical Church terms. When we make adjectives out of nouns by adding "en" or "al," that is all right; but when we add those adjectival endings onto helpless nouns, it is like stabbing them in the back.



Lent, for example, is a period of forty days lasting from Ash Wednesday to Easter Eve. *The Lenten Season* is a vague blob of time lasting from the first Sunday in Lent until the minister gets something else to preach about.

Devotions are acts of love to God. *Devotionals* are any old kinds of philosophizing, sentimentalizing, or rhapsodizing, which are meant to edify people under the pretense of explaining things to God.

Processions are technically and historically a mobile act of devotion. Usually, they are a Protestant Episcopal and city-Presbyterian peculiarity: a way of getting the paid and uniformed portion of the worshippers in and out of church. A *Processional* is about the same, only more self-conscious, and usually each participant is bearing something, like a lighted candle or a mothers' day rose.

Excuse this *confessional* of prejudice, but in early youth the writer was badly frightened by the home of some friends in the deep woods of Westchester. They doted on a highly modified and phony form of roughing it, and every day they would put on their new play clothes and dash out to split orange crates into kindling. Their shack, which had four baths, was known to their friends as "the loggish-cabinish."

Correspondence concerning this column should be addressed to the writer at The Church of the Epiphany, 1393 York Avenue, New York 21.

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The Berkeley Divinity School Elects P. L. Urban Dean

Had Been Professor of Systematic Theology At the Divinity School a Number of Years

Edited by Sara Dill

New Haven:—The Rev. Percy L. Urban was elected dean of the Berkeley Divinity School at the meeting of the trustees held October 1. He succeeds Dean Lawrence Rose who is now head of the General Seminary. While rector of St. John's, North Haven, he served as a lecturer at Berkeley and in 1941 came into residence as full-time professor of systematic theology. When the announcement was made to the faculty and students by Bishop Budlong there was an enthusiastic ovation.

To Visit South

New York:—Presiding Bishop Henry K. Sherrill is to visit a number of southern cities following the meeting of the House of Bishops which will close in Winston-Salem, November 7. Cities to be visited are Atlanta, Birmingham, Jacksonville, Savannah, Orlando, Tampa. Meetings and conferences with Church leaders have been planned.

Urge Relief Controls

New York:—Bishop Charles K. Gilbert of New York, as chairman of the human relations commission of the Protestant Council, released a statement last week on behalf of the commission supporting legislation to aid Europe and urged Church people to accept rationing and controls for an emergency assistance program.

Barr Leads Conference

Webster Groves, Mo.: — Rediscovering the premises which make Christian action possible was the topic of the annual three-day clergy conference of the diocese of Missouri, with Dr. Stringfellow Barr, former head of St. John's College, the leader. He said that modern culture has reversed the mediaeval category of economic values—agriculture, manufacturing, commerce, finance—with the result that it was unable to make sense out of its problems. Even more fundamentally it had reversed the relative importance of the three aspects of men's life—religion, politics, economics—and therefore was unable to come to terms with its economic problems. The speaker urged a new understanding of economic values in which man is regarded as being in the image of God rather than as a commodity; new understanding of political responsibility in which men seriously faced the alternative of one united world or destruction, and a deeper understanding of man's place in God's universe as the premise of all thought and action.



Bishop Norman B. Nash of Massachusetts is cooperating with the committee that is planning the World Congress of Religion in Support of the United Nations

The meeting was held at the home of Bishop Scarlett here.

Hits Clerical Collars

Sydney, Australia (RNS): — The Rev. D. A. Trathen in a radio broadcast charged that clerical collars are one of the "unreal" aspects of religious life that keep ordinary people away from church. He also declared that "there is an air of unreality about stained glass windows and black-bound Bibles of seeming antiquity." He pleaded for the "translation of the message of the Church into everyday life." "Reality would come," he said, "with a fresh language in place of theological terms, dramatic presentations from the Bible, more practical, relevant training of ministers and a greater use of church buildings for community activities."

Make a Gift

New York:—Two business men of the Pacific Coast have given $1,000 to promote Church work among young adults. In making the gift to an officer of the National Council they stated that "There can be no question of the importance of young adults having a more active Christian life. Anything that will help bring this about is good." The money will be used to encourage the formation of small groups of young adults for study and discussion in a number of western dioceses.

Notable Baptism

Williamstown, Mass.: — Madame Amy Fung Ssu-tu was recently baptized at St. John's, here, by the Rev. William Way, rector-emeritus of Grace Church, Charleston, S. C. She is professor of Chinese classics and art in the University of China, and is also an artist of international reputation.

Dean of Canterbury

Belgrade:—Dean Hewlett Johnson of Canterbury, England, is to visit the United States from November 7 to 21 for a series of mass meetings sponsored by the National Council for American-Soviet Friendship, he announced here. He is at present in Bulgaria where he will be for two or three weeks "to understand the country and the people as much as possible." He came here after a tour of Czechoslovakia, Yugoslavia and Hungary.

Bishop Kemerer Resigns

Minneapolis: — Bishop Benjamin T. Kemerer, suffragan of Minnesota, having reached the canonical retiring age, has resigned. It will be acted upon when the Bishops meet next month in Winston-Salem.

Program of Evangelism

Rochester, N. Y.:—A vigorous program of evangelism was launched in the diocese of Rochester at the fall meeting of the convention held here in St. Paul's Church. Inaugurating a new policy of having a second meeting of his convention, which would be for purposes of inspiration and fellowship, Bishop Reinheimer summoned diocesan leaders to a one day session to consider the membership growth of the Church. Prof.

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Chad Walsh of Beloit College was the principal speaker.

Likening the present era to that of the end of Roman Civilization, Dr. Walsh asserted, "Then, the Christian Church was the only germ for a new civilization. . . . If we cannot avert a smash-up at this time, we can strengthen the Church and history may repeat itself." Dr. Walsh emphasized the opportunity of the Church to work with agnostics at this time as they are beginning to see the shallowness of what he termed "secular optimism."

In approaching the modern man, Dr. Walsh called attention to the advantage the Episcopal Church has in that it is neither fundamentalist nor modernist. He also expressed the belief that our firm core of belief in the creeds plus our overall unity in which we permit wide diversity of expression are great advantages.

When questioned as to what is wrong with the Episcopal Church Walsh characterized it as being a "sleeping beauty," further, he said, "We are thought of as a rich man's Church, we are too Anglo-Saxon and not sufficiently inter-racial, we have not reached the workers, and we quarrel too much among ourselves."

Following two addresses by Walsh the convocation was divided into discussion groups with the Rev. Arthur R. Cowdery, chairman of evangelism leading the clergy; Richard Ryniker, chairman of the Bishops' Men, in charge of the laymen; and Mrs. Leo Dwyer, Woman's Auxiliary head, leading the women. Findings of these groups were reported at an evening session and referred to the departments of evangelism and missions.

School of Religion

Brooklyn:—The various agencies of the diocese of Long Island are to have a school of religion on six consecutive Mondays at St. Ann's. Various leaders offer courses in religious education, social service, youth work, music, promotion, liturgics, and other Church-related subjects.

Laymen Meet

Tecumseh, Mich.:—Mr. Samuel S. Schmidt, national president of the Brotherhood of St. Andrew, and Mr. John Wehmhoff, of Elyria, Ohio, were the principal speakers at a conference for men and boys sponsored by the Brotherhood at St. Peter's Church, Tecumseh, Michigan, the week-end of September 27-28. Approximately 50 were in attendance. Mr. Schmidt, who is also a member of the National Council, spoke of the layman's place in the Church today, and the necessity for conserving rather than dissipating the gains of the past. He urged a strong lay evangelism, and mentioned the holding of such conferences as this, as one important means of bringing this about.

Mr. Wehmhoff outlined the work done by the men and boys of his parish during the past year and a half, explaining how they had laid out a program and carried it through, including the recruiting of members for the confirmation class, from lapsed communicants and newcomers to the city.

Among the leaders in the boys' section were the Rev. James O. Carson of Trinity Church, St. Clair Shores, who spoke of the layman's Sunday duty, and the Rev. Edgar A. Lucas, assistant minister in St. John's, Royal Oak, who talked on the layman's duty between Sundays.

Sermon Prizes

Birmingham, Ala.: — The Rev. William H. Marmion, rector of St. Mary's here, won the first award for the sermon of the year, offered by the laymen's league of the diocese. The second award went to the Rev. Edgar M. Parkman of Gadsden, and the third to the Rev. Randolph R. Clairborne 2nd of Huntsville.

Training Center

Cincinnati:—The fall term of the Church Army Training Center opened here on October 6, with women admitted for the first time. They are Miss Daisy Kitchens of San Diego, Cal., and Miss Edna Brooks of Nelsonville, Ohio, who are training to be Church Army Sisters. Entered as cadets are Ernest Andrews of Munising, Mich., Robert Smalling of Flushing, N. Y., William Johnson of North Hollywood, Calif., and Jack Viggers of Willard, Missouri.

Stanley Jones Honored

Boston: — The Rev. E. Stanley Jones, now conducting a nationwide crusade for a United Church of America, was the guest of honor at a luncheon here on October 3 given by a group of laymen. Trinity Church was the scene of the evening meeting where Dr. Jones emphasized the plan of federal union in which the various denominations, without giving up their cherished beliefs and forms of worship, would be to the United Church what the states are to the United States. Three prominent Episcopalians were on the com-

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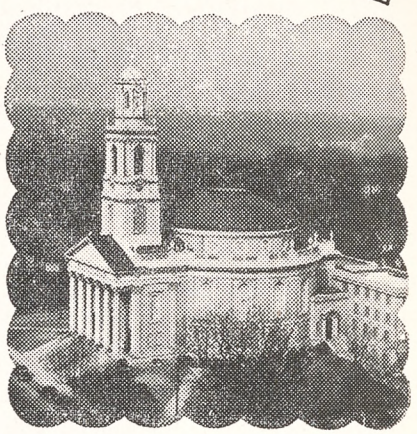

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mittee sponsoring the meeting: Robert Cutler, Robert M. P. Kennard, and Alexander Whiteside, senior warden of Trinity and a member of the National Council.

A New Chapel

Nashville:—The Rev. Peyton R. Williams, rector of Christ Church here has announced plans for the building of a chapel in another part of the city to serve the 239 families of the parish who live there. A fine site has already been given to the parish and funds for the chapel are now being raised.

Discuss Missions

Boston: — Why-I-Believe-in-Missions was the theme of an all day program held at St. Paul's Cathedral here on October 15, with Mrs. Norman E. Chaplin of South Weymouth in charge. Speakers were Miss Laura Brown of Honolulu, Miss Mary Vita Beltran of the Philippines, Rudolph Grimes of Liberia and the Rev. H. I. Wang of China. There was also a missionary play presented to the delegates from about 100 parishes.

Mission Is Planned

Newport, News, Va.:—The Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky., is to conduct a "spiritual growth mission" at St. Paul's here during the week of November 3rd. It is designed as a pre-Advent launching of an intensive program of evangelism which will last until Trinity Sunday. Announcement of the mission is being carried into the homes of the parish by teams of men and women organized by a vestry committee. The rector of the parish is the Rev. Theodore V. Morrison.

Quiet Day

Evanston, Ill.:—The Rev. John Heuss, rector of St. Matthew's here, who becomes director of the national department of religious education on November 1, is to lead a quiet day at Seabury House, Greenwich, Conn., on November 5th. He has also written all bishops asking that the work of Christian education, the department and the new director and his staff, be remembered in prayer at services on November 2nd.

Race Relations Clinic

Wichita, Kan.:—The local Council of Churches, in cooperation with representatives of 60 local agencies and institutions, held a race relations clinic on October 2-3. It was a successful attempt at an inter-racial, inter-religious process of community self-analysis. There were reports on housing, employment, community resources. The general chairman was Mr. C. H. Morris, layman of St. James' Church. The Rev. Samuel E. West, rector of the parish, took part in the organization and was a member of the committee on summary and recommendations. Dean John W. Day of Topeka was a consultant and gave an address on brotherhood to the men of St. James' parish. Various organizations of the city have been requested to follow definite plans recommended by the clinic for the improvement of race relations in the city.

Religious Classes

Boston:—Religious classes for school children began here on September 29 when a program of week-day religious education, one hour in length, opened on a city-wide basis in the elementary grades. There are 24,000 pupils enrolled this year as against but a few hundred in 1942 when the plan started. In addition to the combined Protestant churches, others holding these classes at varying times during each week include the Roman Catholic, Jewish, Greek Orthodox, Lutheran and Christian Science.

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To Reach Migrants

Riverside, N. Y.: — The Eastern Harvester, first of a fleet of station wagons equipped to provide religious and recreational services for migrant farm workers across the nation, was dedicated here. They will be operated by the Home Missions Council, which is headed by the Rev. Mark Dauber. Each unit is to be equipped with a portable organ, folding altar, motion picture projector, record player, reading material, first aid supplies. Recreational facilities will include quoits, table games and soft-ball equipment.

Because the migrants follow the crops from north to south and back again every year, the Council's staff travel with them, setting up child care centers, recreational and religious programs and working with local church and civic groups to interest them in the plight of agricultural migrants. A nursery was operated at the camp here this summer for young children whose parents and older brothers and sisters worked in the fields harvesting potatoes, cauliflower and lima beans.

Now that most of the crops in New York state are in, families are packing their few possessions—pots, dishes, clothing, perhaps bedding—into old cars or trucks to start the journey south to the orange groves in Florida, and when they go the mobile unit Eastern Harvester will not be far behind.

Intolerance Condemned

Springfield, Mass. (RNS): — The ecumenical Methodist conference wound up its sessions here by adopting a statement scoring racial intolerance. The conference's condemnation was embodied in a "message" to the Methodists of the world which also called for a spirit of penitence, stressed the need for more cordial labor-industry relations and deplored the growth of moral vices in personal and business life.

An amendment specifically condemning lynching was put forward by Bishop W. J. Walls, of Chicago, a delegate from the African Methodist Church, who protested that the message was inadequate. It was announced that when the final text of the message is prepared, the authors would take Bishop Walls' remarks into consideration.

Other parts of the message assailed the "insidious idea that all religions are alike, which is held by too many moderns," and pointed to the high divorce rate, the wide use of alcohol, gambling and the "lack of honor" which exists among men in personal and business life.

The conference appointed a committee on international affairs "to cooperate with the committee of the same name in the World Council of Churches, to bring Methodist influence to bear for world peace," and "to work for the new world order." Separate committees were set up to bring about cooperation by Methodist women and youth.

Church and Labor

New York (RNS):—Four conferences aimed at reaching a better understanding of economic relationships and a continuing church program in this field, are scheduled to be held in Boston, New York, Baltimore, and Buffalo this fall, according to the Rev. Cameron P. Hall, executive secretary of the department of the Church and economic life of the Federal Council of Churches.

The meetings, designed as "little Pittsburgh" conferences, are part of a follow-up plan to bring the program outlined at the Pittsburgh study conference, sponsored by the Federal Council last spring, down to the level of individual community problems.

The Boston meeting, Oct. 24-26, will discuss the responsibility of the Churches to economic life in general, and specifically to collective bargaining in the life of the Taft-Hartley Act and the report of a special committee set up by the Massachusetts state legislature. Participating denominations are expected to name 120 delegates, mostly lay men and women, to the meeting, which will have Bishop Lewis O. Hartman of the Methodist Church, as its chairman.

On Nov. 7-8 the Protestant Council of New York, through its human relations commission, will hold a conference to be highlighted by a mass-meeting which will be addressed by Bishop G. Bromley Oxnam of the Methodist church, and Charles P. Taft, president of the Federal Council.

Mr. Taft will also address the Baltimore meeting, scheduled for Dec. 2-4. Among speakers at the Buffalo sessions, set for Dec. 12-14, will be Arthur S. Flemming, member of the civil service commission and new chairman of the department on the Church and economic life.

Important School

Fort Defiance, Ariz.:—During the past summer the division of rural work of the National Council set up an Intercultural Institute at Good Shepherd Mission here. Twelve graduate students with Miss Elizabeth P. Clark as director carried out a program of study, teaching, care of children, community visiting, evangelism and recreation in this Navajo area. These students came

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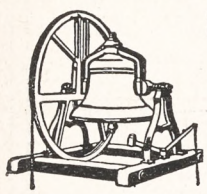
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from six states and have returned to work in eight graduate schools including seminaries and Windham House, as well as universities. The Rev. Peter C. C. Yu of Shanghai joined the group upon his return from the World Conference of Christian Youth at Oslo.

The objectives of the school as stated by the Rev. David W. Clark were to demonstrate to these students methods of identifying Christ's teachings with the language and customs of people of other cultures; to show how Christianity can give release at those places where oppression results from cultural misunderstandings between races of men; and to indicate ways of pioneering in isolated rural areas to set up a social order which brings individual and group satisfaction. To attain these objectives the students studied the Navajo in his life . . . the tribal council, the ceremonials, the sheep dipping, the health problems, the political set-up, the economic situations. Field work was done in teaching in vacation Bible schools, sometimes in remote areas, sparsely settled with isolated hogans; in recreation; in visiting distant families; and through church services, often using visual aids and working with interpreters.

Lecturers to the Institute included Mr. John Adair of the University of New Mexico, on Navajo history and social structure; the Rev. Robert McNair, Tarboro, N. C., on Navajo religion; Mr. James B. Stewart, superintendent of the Navajo Reservation, on the relationship between the Navajo and the government; Dr. George A. Boyce, director of Navajo schools, on education; Mr. Robert Young and Miss Irene Hoskins, on Navajo linguistics, and Miss Elizabeth Rhea of the division of rural work.

Bishop Kinsolving, during his summer visitation, in noting the tremendous interest of these students and the moving forward of the Church, says of the Navajo, "These people with their terribly harsh environment and their sheep economy are religiously ready for David's words, 'The Lord is my Shepherd.' and for the words of Our Lord, 'I am the Good Shepherd.' It is our responsibility to see that they are taught the Christian answer to their problems. It is with a sense of thanksgiving to God that I have observed this important work in Arizona, and I believe that this summer study of Navajo life and the opportunity to teach Christian truths will give these students real insight into the problems that the entire Church faces today."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. J. LEON MALONE
Murfreesboro, Tennessee

I was very much impressed with Bishop Ludlow's article, in the August 7 issue, on the salaries of the clergy. He is certainly writing on a subject that is vital to the life of the Church. It is hard to blame a clergyman for going to another parish that offers more income and at the same time equal opportunities for doing an effective work. The present policy, to which Bishop Ludlow refers, is certainly a handicap to the work of the Churches and is unfair to the clergymen and the "weaker" parishes. It is more serious than is generally realized.

Help for the situation must come from the leadership of the Church. It is hardly to be expected that these clergymen with unlimited "Financial receptivity" and the so-called stronger parishes will initiate the needed adjustments. A man's family looks to him as head of the household for certain leadership and support. If he fails them, he is held responsible by them and society.

"He that hath ears to hear, let him hear."

* * *

THE REV. GEORGE HARDMAN
Rector of St. Paul's, Brockton, Mass.

Arrangemetns should be made for the Rev. Charles S. Martin to attend more meetings of THE WITNESS editorial board (see Sept. 18 WITNESS).

* * *

MR. A. C. GEORGE
Layman of Brooklyn, N. Y.

Bishop Charles K. Gilbert is to be congratulated for appearing before the committee of Congress to urge that the Office of Price Administration be restored. One only wishes more Bishops and other leaders of our Church would take positions on some of the vital issues of the day. But we haven't much time—prices are already so high that many families can hardly get enough to eat.

* * *

THE REV. ROBERT B. GRIBBON
Rector of the Holy Cross,
North Plainfield, N. J.

The sketch of "wedding chiselers" in Talking It Over (Oct. 2) expresses just what we all feel I am sure. And yet, to refuse completely, I don't know. In fact, as on too many subjects I fear, I seem to possess two minds each completely made up on the subject, while I am of that mind. Or is the second mind just a rationalization of the desire for more and more to be in any slight way attached to the Church.

Be that as it may, this is the second mind:

1. When these careless and indifferent people come for the sacraments or ceremonies of the Church, and one accepts them after due cautions, interviews or what not, then one has at least a foothold for further work. There comes the baptism, then the font roll, an occasional visit by the rector who regards this family rightly as part of his charge, however they may regard themselves.

2. At the age of Church school the follow-up from the font roll is automatic and, thanks to good methods and teachers, we often capture the younger generation so wholly that they demand of their parents to be taken to Sunday school.

3. If the child's interest is won and developed, the family is often intrigued to find out what this means and so, sometimes, an adult class, a discussion group, or confirmation instructions follow.

This does not always happen of course, but it does happen. How much drawing, winning, converting power would the flat turn-down accomplish?

* * *

DR. CHARLES E. VESTLE
Layman of Humboldt, Kansas

The recent bit of tommyrot from the pen of the Rev. Mr. Charles D. Kean, defending the actions of the Bishops of Michigan and Lexington needs answering. It would be well for Mr. Kean in particular and the Protestant Episcopal Church in general to realize that it is very true that the Church is constitutionally governed and does have the power to legislate. It is equally true that she does not possess the power to legislate out of existence Christian doctrine.

All of this hub-bub only goes to show that mother Church is sick, nigh unto death. She, like her gallant, erring Knight, the Defender of the Faith, has become rich, powerful and cultured. Also, like her erring Knight, she is cursed by being without heir. Also, like her erring Knight, she is be-deviled by two sterile spinster daughters. One, Angelacathlica, is touched in the head. She lives upstairs alone, aloof from the other members of the household, dresses up in Roman rags, and spends her time engaged in making silly gestictulations and uttering foolish ejaculations. The other daughter, Evangelica, is also a wee bit touched in the head. She sits in a dark corner of the kitchen, dressed as a fish-wife. She spends her time bewailing her lack of courage to follow her passions. She curses the day when she failed, because of timidity, to run off with those two lovely quack doctors—Calvin and Knox!

Yes, the Old Lady is sick. From where I sit she looks somewhat like historians say her erring Knight looked just before he died.

The end is closer than you realize! She too, like her erring Knight, is breaking out with the Pox. If you look closely you will discover that there are two chancres present—Michigan and Lexington.

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Prayer for Universal Peace

BY REV. DR. HARRY EMERSON FOSDICK

ETERNAL GOD, FATHER OF ALL SOULS: GRANT UNTO US SUCH CLEAR VISION OF THE SIN OF WAR THAT WE MAY EARNESTLY SEEK THAT COOPERATION BETWEEN NATIONS WHICH ALONE CAN MAKE WAR IMPOSSIBLE. AS MAN BY HIS INVENTIONS HAS MADE THE WHOLE WORLD INTO ONE NEIGHBORHOOD, GRANT THAT HE MAY BY HIS COOPERATION MAKE THE WHOLE WORLD INTO ONE BROTHERHOOD.

Amen.

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The WITNESS

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OCTOBER 23, 1947



BISHOP AUSTIN PARDUE GIVES A HELPING HAND TO BISHOP WILLIAM SCARLETT

New Centers of Life

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For Christ and His Church

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☆

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OCTOBER 23, 1947
Vol. XXX No. 38

Clergy Notes

ALEXANDER, LLOYD M., formerly rector of St. Philip's, Washington, D. C. is now chaplain at St. Augustine's College, Raleigh, N. C.

BACHE, HAROLD F., formerly rector of St. Mark's, Cocoa, Fla., is now assistant at St. Peter's, St. Petersburg, Fla.

BRIDGERS, ARTHUR D., has resigned as vicar of St. John's, Hollywood, Fla.

CONNOR, JAMES W., of Shepherdstown, W. Va., has been appointed missionary at San Juan. Puerto Rico.

COOMS, R. R. P., assistant at St. Paul's, Burlingame, Calif., is to be the assistant rector at the Church of the Heavenly Rest, New York City.

GASKELL, ROY LEE, JR., Terrell, Texas, has been appointed a missionary to the Dominican Republic.

HALL, LeROY D., was ordained priest Oct. 3 at Holy Innocents, Leechburg, Pa., by Bishop Pardue. He is in charge at Leechburg and of St. Andrew's, New Kensington, Pa.

HASKINS, FREDERIC J., Evanston, Illinois, is to be the chaplain at St. Luke's Hospital, Ponce, Puerto Rico.

LAUENBORG, A. BRUCE, formerly vicar of St. Edmund's, Arcadia, Fla., is now vicar of the Redeemer, Avon Park, Fla.

LEVY, FRANK L., rector of Grace Church, Lake Providence, La., becomes rector of St. Matthias, Summerton; Epiphany, Eutawville, and St. Mark's, Pinewood, S. C. Nov. 1st.

LEWIS, GERALD H., formerly rector of St. Andrew's, Kokomo, Ind., is now in charge of St. Paul's, Gas City, and St. Luke's, Hartford City, Ind.

PENDLETON, W. G., rector of South Farnham Parish, Tappahannock, Va., has accepted the rectorship of Bromfield Parish, Rappahannock and Madison Counties, Va., effective Nov. 1st.

RHEIN, FRANCIS B., rector of Cople Parish, Hague, Va., becomes rector of Emmanuel, Newport, R. I., Nov. 9th.

ROHN, MAX H., Baltimore, Md., has been appointed to take charge of St. Paul's, Fredericksted, Island of St. Croix.

RUTTER, GEORGE M., formerly rector of St. Luke's, Mount Joy, Pa., is now vicar of St. James, Ormond Beach, Fla.

THOMAS, HAROLD, formerly rector of St. Luke's, Charleston, S. C., is now rector of St. Mark's, Chaster and St. Peter's, Great Falls, S. C.

WEISER, GEORGE C., rector of St. Luke's, Fort Madison, Iowa, becomes minister in charge of St. Michael's, Arlington, Va., Nov. 1st.

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Thursdays and Saints' Days—Holy Communion, 10 A. M.

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The WITNESS

For Christ and His Church

October 23, 1947

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Christian General of China Raps Chiang Kai-shek

General Feng Tells New York Group Chiang Is Personally Responsible for China Chaos

New York:—Generalissimo Chiang Kai-shek was charged with being ninety per cent responsible personally for the present chaos in China by General Feng Yu-hsiang, speaking before a group here last week. The Generalissimo also was compared with Hitler by the speaker who is known as the "Christian General" in his own country. He urged the American people to raise their voices so that a loan will not be granted to the Chiang Kai-shek government. Although he said the Chinese would need American assistance, both to become a democracy and for reconstruction, he declared that "under the present Government there is no hope that a loan could be used for China's reconstruction."

Referring to official statements by members of the Chinese Government that China, unless she received a loan from the United States, will move closer to Russia, General Feng said:

"It is a shameless attitude. It is blackmail to say if we get no help from the United States we shall go over to the Russians."

The civil war in China, he said, can be stopped if the United States ceases furnishing China with munitions and sends "hundreds of reporters to the fronts to find whether United States ammunition is used."

The General reiterated many of his afternoon assertions in somewhat milder form last night at the "Double Ten" dinner commemorating the thirty-sixth anniversary of China's independence. The dinner was given in the Columbia Men's Faculty Club, by the Chinese Students' Christian Association in North America and was attended by 200 Chinese students and American friends. "Double Ten" signifies the tenth day of the tenth month, Oct. 10, 1910, when the revolution against the Manchu dynasty began.

General Feng, who was one of the military leaders in that revolt, said that a few autocrats in China have sacrificed the ideals for which the revolution was fought. He said America always has been China's best friend, and he felt an oligation to tell Americans the true state of affairs in his country.

Terming China's present situation "desperate," the General said the "reactionaries" in the Kuomintang, of which he is still a member, had sabotaged the plan for a coalition government drawn up with the aid of the then Gen. George C. Marshall when in China.

Nationalist troops, he said, will bomb a city three days, put artillery on it for three and finally send infantry in to capture it. When they arrive they may learn that the Communists had departed two weeks before. So, to explain the devastation they have caused, the Nationalists, he said, spread leaflets asserting that the United States Government has ordered the attack and cite the fact that they are armed with American weapons.

General Feng also stated that many people, in desperation because of the acts of Chiang Kai-shek's government, go over to the Communists although they are not themselves Communists. He stated also that the Chiang forces will never defeat the Communists through war.

CLID HEADQUARTERS MOVED TO DETROIT

New York:—In order to intensify its work away from the eastern seaboard and to be in the industrial center of the United States, the offices of the Church League for Industrial Democracy have been moved to Detroit, it was announced by the national committee of the organization at its fall meeting on October 10th. At the same time, committee members, acting on the motion of the Rev. J. Brooke Mosley, voted that a referendum should be held on the question of changing the name of the organization to the Episcopal League for Social Action. Mr. Mosley said that for many years the work of the organization had not been exclusively in the field of industry and that, as a result, many persons were confused about the exact area of concern of the League. Likewise, he said, since all of the social action groups of the other denominations had the name of the Church in their title, it might prevent much confusion and unnecessary explanation to do the same with the League's title.

The committee, likewise, voted to have a new field of concentration each year so that a continuing and specific program could be developed although such a program was not to prevent the organization from speaking out and acting upon the great social problems and conflicts of our era. For the coming year the general field of racial relations was adopted as the area of concentration because, as the Rev. Wm. B. Spofford, Jr.,

SUBSCRIPTION FUND

***Letters are received frequently from subscribers informing THE WITNESS that lack of funds make it impossible for them to renew. Many of these are clergymen who have retired on a greatly reduced income: some are missionaries feeling the pinch of inflation. "When you reach 69 years, money gets scarcer. I want THE WITNESS but cannot afford it now," one writes. Another: "Owing to hard times, with a pension of only $50 a month, I am forced to give up your fine paper. I regret this for I have always taken THE WITNESS and have admired its straight thinking and honesty." If there are those who care to contribute to a Subscription Fund to enable us to continue sending the paper to people such as these, we will be grateful. Gifts will be acknowledged at regular intervals with initials only:

G. B. S. $5.00
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executive secretary, explained, it is the area of greatest obvious guilt on our part. "Not only does the sin of segregation and discrimination smother our culture," he said, "but it likewise has eaten its way into the heart of the Church. As always, it is justified in the name of expediency and realism. The C.L.I.D. believes it's just plain, dishonest hypocrisy." Pointing out the fact that the colonial peoples of the world are universally rebelling against exploitation and discrimination, Mr. Spofford said that part of the League's job would be to acquaint Church people with the facts in this significant historical struggle.

The committee, also, voted to establish a publications committee to prepare and edit sound and vigorous material on the social message and responsibility of the Church. The Rev. Joseph F. Fletcher announced that, in his last trip to England, arrangements had been made with various British groups, such as the Industrial Christian Fellowship, to use their pamphlets and to re-write them for American consumption where necessary. Mr. Spofford announced that several pamphlets were now prepared for publication and expressed hope that another book, such as the recent C.L.I.D. work, *Christianity and Property*, could be prepared during the coming year.

It was voted that a pamphlet explaining the similarities and differences between social Christianity and social communism should be prepared. "Too many persons get their ideas of both Christianity and communism from the pages of the daily paper and Luce magazines," Mr. Spofford said, "and thus we find that people are becoming increasingly fearful and hysterical. As Prof. John MacMurray has pointed out, we too often compare Christianity in theory with communism in practice. The C.L.I.D. recognizes fundamental differences in the doctrines and dogma of Christianity and communism but the recognition of such differences does not mean that we become soulmates with the members of the Thomas-Rankin committee."

Mr. Spofford also stated that the League had not been interested enough in the Church's social message in the rural field and, thus, we find a reactionary Congress attacking cooperatives with impunity. It was suggested that the executive secretary explore this area and acquaint members with the work being done by the cooperative movement and such organizations as the National Farmers' Union.

The new address of the League's national office is 412 West Grand Blvd., Detroit 16, Michigan.

SEPARATION OF CHURCH AND STATE

Washington: — An interdenominational organization to maintain the separation of Church and state in the United States was formally launched here last week. Those leading the movement see the encroachment of the Roman Church through efforts to have busses and text books paid for out of state funds. Leaders of the movement are Bishop Oxnam of the Methodist Church, the Rev. Louie Newton, head of the Southern Baptists and Bishop William Scarlett of Missouri (see candid camera picture with Bishop Pardue of Pittsburgh on our cover). A spokesman for the group also stated that the group would "demand immediate discontinuance of Myron Taylor as the President's personal representative to the Pope."

PACIFISTS URGE RATIONING

Springfield, Mass.:—The Episcopal Pacifist Fellowship meeting here October 12-13, supported the food conservation program of the government and urged its members to go even further by omitting at least one meal a week and to give the money saved to overseas relief. The annual convention also urged the return of food rationing.

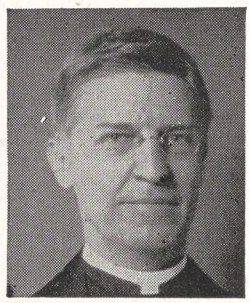
Disturbed by the war talk, the organization decided to organize committees on international relations in parishes as a means of bringing the witness of the gospel to bear on the solution of world problems. The society will also continue to work for the granting of amnesty to conscientious objectors and against military training.

The acceptance of the position of general secretary by the Rev. Sydney Temple was announced. His office will be in Essex, Conn. Officers elected were the Rev. Lawson Willard of New Haven, President; Prof. Adelaide Case of Cambridge Seminary, and the Rev. Philip Steinmetz of Ashfield, Mass., vice-chairman; Winslow Ames, treasurer; Mrs. Henry Hill Pierce, secretary. Bishop W. Appleton Lawrence of Western Massachusetts continues as honorary chairman.

BISHOP LOUTTIT ELECTED FOR WESTERN NEW YORK

Buffalo:—Bishop Henry I. Louttit, suffragan of South Florida, was elected Bishop of Western New York on October 14th. He was elected on the second ballot after none of the three leading candidates on the first ballot received a sufficient number of votes to elect. Bishop Louttit received 33 clergy votes, two more than needed, and 31 2/3 lay votes which was 5/6 of one vote more than required. This was the third convention to elect a successor to Bishop Cameron J. Davis, retired, the other two failing to give any candidate the required majority.







CHURCHMEN IN THE NEWS: Episcopalian Beverley M. Boyd was the fraternal delegate representing the Federal Council of Churches at the annual meeting of the Canadian Council of Churches; Bishop Theodore R. Ludlow of Newark asks questions of politicians; Bishop Clingman of Kentucky was a leader at the synod of the Province of Sewanee

POPE WANTS FORCE AT TIMES

Rome:—Pope Pius told members of a Congressional committee, here investigating the armed services, that only force could bring to terms some enemies of justice. He compared the present world situation with that of the Crusade of 1571 when "powers representing Christian civilization united to defeat the colossal threat from the East."

The same day a writer in a Moscow paper accused the Pope of "entirely and openly calling for war against the Soviet Union."

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A New Book About the Bible Highly Recommended

Study of Postwar Czechoslovakia by Hindus Has Information Rarely Found in Newspapers

Reviews by W. B. Spofford Jr.

****Journey Through the Bible* by Walter D. Ferguson. Harper Bros. $3.00.

A layman has written one of the most enjoyable and stimulating books about the Bible to appear in a long time. Livening up the standard commentary with good-humored spice, Mr. Ferguson, professor in the English department at Temple, shows that he knows the significance and power of the Bible and, at the same time, steers his readers through the traditional sloughs of dullness. For instance, his chapter titles run like this: The Baker Takes a Wife (Hosea); A Skeleton at the Feast (Amos); The Little Farmer on Route One (Micah) and After Me, the Deluge (Jeremiah). For layman or cleric, this is a good book for study, meditation and just downright enjoyment.

***The Bright Passage.* By Maurice Hindus. Doubleday and Co., $3.00

A penetrating analysis of postwar Czechoslovakia showing how the leaders of that new country are seeking to fulfill that promise of democracy which was kindled by John Hus. Mr. Hindus shows a picture of a country which is definitely orientated towards socialism and the Soviet Union and yet which maintains its freedom. Most interested Church people will be intrigued with the interviews with Catholic and Protestant priests who, daily, work cooperatively with communists and socialists in order to build a richer life for the people. This is material which does not get into our regular information channels and therefore is all the more valuable.

***Christ In the Drama.* By Fred Eastman. Macmillan. $2.50.

A stimulating book tracing the influence that Christianity has had on the dramatic art through the years, with particular reference to the writings of Shakespeare, Bernard Shaw, Eugene O'Neill, Thornton Wilder, Dorothy Sayers and Marc Connelly. Mr. Eastman, professor of drama at the Chicago Seminary, knows the field and presents interesting history combined with constructive dramatic criticism. The only fault with the book is that it leaves so many "religious" plays untouched but the area covered is first-rate.

**Stop Looking and Listen.* By Chad Walsh. Harper Bros., $1.50.

A light little book for laymen which is sub-titled, An Invitation to the Christian Life. Mr. Walsh, a professor at Beloit College, became a Churchman in recent years due to the influence of B. I. Bell, G. K. Chesterton and Reinhold Neibuhr, plus a dash of the late William Temple. Everything that Mr. Walsh says here has been said more adequately in recent years by those same persons.



Bishop Conrad Gesner of South Dakota tells Ohio vestrymen of work in the Northwest

***No Peace for Asia* by Harold R. Isaacs. The Macmillan Co. $3.50.

Hadji Salim, an ancient, learned Javanese, told the author: "The difference between you and me, my friend, is that you will die a hopeless man in a disintegrating world and I shall die a hopeful man in a disintegrating world." From the tone of this book, that was a correct characterization of the author who, through Asia's terrible thirties and fearful forties, was Newsweek's Far East correspondent. This book, which does not carry through the events of the past year, sees human survival as almost hopeless unless both the United States and the Soviet Union make a 180 degree turn in their foreign policies and Mr. Isaacs doesn't express much faith in that possibility. He castigates what he calls the Scylla of American capitalism and the Charybdis of Soviet statism. The former he sees as anarchic and anachronistic while the latter, he maintains, has deserted Asia's people, such as the Annamites, the Indonesians and Chinese, too often in their struggles to eliminate western colonial rule for the purpose of strengthening the national power of Russia. Great Britain, France and the Dutch are written off as exploiters, pure and simple, who now depend on American power for any place in the sun. The book's great strength lies in its fine picture of the native groups in India, Viet Nam and Indonesia who are struggling against overwhelming odds to earn their freedom. But, because of its pessimism worthy of a modern Schopenhauer, I suggest that you read this book only on a sunny, cloudless day.

***Black Hamlet* by Wulf Sachs. Little, Brown & Co. $3.00.

An extended psychological study of a South African witch doctor, John Chavafambira, victimized by a pestilential environment and Caucasian discrimination and segregation. Wulf Sachs, an accredited doctor, has delved deeply into the colonial mind. It is a mind that all of us should know since it has been our actions and policies that have led to its frustration, turmoil and, praise be to God, its inevitable revolt.

SURVEY SURPRISES CHURCHMEN

San Diego, Calif.:—Results of this city's city-wide fellowship evangelism program were so surprising that churchmen in charge decided to stop half way through the undertaking to make use of information already assembled. One objective of the program was to learn how many persons residing here belong to churches but do not attend religious services. Names of such persons were assembled in a "responsibility list," and this list was so great at the half-way point in the program that it seemed inadvisable to proceed until churches have had a chance to catch up with their responsibilities.

The program was directed by

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Harry C. Munro of Chicago, representing the National Christian Teaching Mission, an organization jointly sponsored by the International Council of Religious Education and the Department of Evangelism, Federal Council of Churches. It entailed months of advance preparation by 79 churches representing 19 denominations, a one-day census of the city conducted by 3,500 volunteers, and the processing of cards which reflect the religious history of individuals in each home visited.

Although the census was taken by Protestant churches, it assembled information on the entire spiritual life of the city. Cards for non-Protestant church affiliates are being forwarded to their religious organizations.

"We found so many nonparticipating church members that we have had to recommend a church expansion program for many groups," Munro said. "In a few cases this may mean actual building of new plants or plant additions; in others it will mean better utilization of plants now in use. We are favoring this latter plan wherever possible, even though it may mean the holding of two identical preaching services each Sunday morning. It also may mean the holding of two Sunday school services."

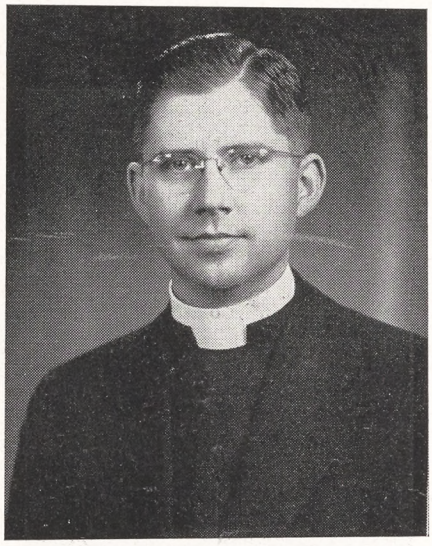
As soon as information now available has been processed and made use of, the churches will complete the survey, Munro said. They have set Nov. 30 as the day for the remainder of the census.

DIOCESAN SCHOOL IN BOSTON

Boston: — A diocesan school opened at the cathedral here on October 16 and will meet on Thursday evening through December 11, except on Thanksgiving. One of the features is a course based upon the book, *Christianity Takes A Stand*, upon which the WITNESS series for last Lent was based. Those to lecture in this course are Bishop Nash; the Rev. Robert G. Metters, rector of Emmanuel, Boston; Mr. Edwin H. B. Pratt, state chairman of the American Veterans' Committee; Mr. Raymond Dennett, director of World Peace Foundation; the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School; the Rev. David R. Hunter, head of religious education in the diocese; the Rev. Thomas A. Bridges of Wollaston; Mr. Byron T. Atwood, manufacturer; the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge; the Rev. Gardiner M. Day, rector of Christ Church, Cambridge; Prof. Adelaide T. Case of the faculty of the Episcopal Theological School.

CHURCH PROFESSORS HAVE CONFERENCE

Oberlin, O.: — Episcopal laymen who are professors in colleges of the fifth province held a conference here under the leadership of the Rev. Bernard Iddings Bell. The meeting was arranged by the Rev. John Heuss of Evanston, Ill., who becomes head of the national department of religious education on November 1. Others to speak at the conference were Prof. Milton Percival of Ohio State; Prof. Chat Walsh of Beloit;



The Rev. J. Milton Richardson of St. Luke's, Atlanta, was the host to the synod of the Province of Sewanee

Prof. W. C. Martin of Ohio University; Dean Katz of the University of Chicago law school; the Rev. Wood B. Carper Jr., rector of the Holy Spirit, Lake Forest, Ill.; Prof. Marcus Goldman of the University of Illinois; Prof. Edwin W. Webster of Ripon. There were 23 professors from 12 institutions attending.

This experimental conference demonstrated the possibilities of such meetings as a means of making and maintaining contact between churchmen in the teaching profession, and it is hoped that similar conferences may be held in other parts of the country, either on a diocesan or provincial basis. The host of this meeting was the Rev. Robert F. McGregor, rector of Christ Church in Oberlin.

BISHOPS MEN MEET IN ROCHESTER

Rochester, N. Y.:—Bishop Sawyer of Erie was a headliner at the annual Mass meeting of the Bishops Men of the diocese of Rochester, meeting here on October 5 with 800 present. He declared that "qualified, learned laymen can accomplish things no priest can as they are not handicapped by 'professional status'." He complimented Bishop Reinheimer and his men on the attendance and spirit of this meeting.

Emphasizing the value of lay participation in the life of the Church, Bishop Sawyer illustrated his point by referring to a vestry which, in the absence of a rector, recruited children and adults for baptism and confirmation, training the candidates themselves. When it was impossible to secure a priest the vestrymen conducted the services themselves.

Bishops Man's Keys were awarded to the following: Bishop Sawyer, Dexter Wilson of Syracuse, representing the Presiding Bishop's committee on laymen work; Lewellyn Marsden of St. Mark's and St. John's, Rochester, for bringing the largest delegation for the past two years; Dr. Clarence P. Thomas of Christ Church, Rochester, for wartime service; Prof. Frechette of Alfred University for his work as lay reader at the mission at Bolivar; and for their three years of work on the central committee of the organization: Richard Ryniker of Bath; William Manss of Geneva; William Corwin of Pittsford; James D. Jones of Corning.

ST. JAMES' CHURCH BURNS MORTGAGE

New York:—St. James' Church, 190th Street, held a service of thanksgiving on October 19th at which a mortgage of $35,000 was burned. It was incurred when the parish built the St. James' apartment in 1923 in order to provide moderately priced homes for members of the church. Rector Arthur V. Litchfield provided the leadership which has resulted in the full payment of the mortgage through the sale of the apartment and the contributions of parishioners. Plans are now being made to extend the facilities of the parish for community service.

BISHOP WING RECEIVES A GIFT

Orlando:—Bishop John D. Wing of South Florida was presented $3,500 by the laymen of his diocese on September 29th, the 22nd anniversary of his consecration. The gift was made to enable him and Mrs. Wing to attend the Lambeth Conference next summer in London.

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EDITORIALS

Potential Saints

THIS year, with All Saints' Day falling on a Saturday, it is likely that it will be largely celebrated on the Sunday that follows—All Souls' Day. It is no accident that All Saints' and All Souls' Days have, generally, become merged in observance in the Church as we remember all the departed on the former day. For as we come to understand human motivation and behaviour better, we realize that the line between a saint and an ordinary soul is not as clear-cut as men were wont to think. Not only has there been many a saint who has not been officially canonized but also, without cynicism, we see that the motives of many a calendar saint were not as pure as their contemporaries imagined. Whoever selected the Gospel for All Saints' Day unconsciously acknowledged this, for the "blessed" designation is broad enough to encompass all human beings at some time or other in their lives.

This is very much to the good; it should help us to greater understanding of and sympathy for our fellows. We learn that all men have the same innate urges and desires which, through circumstance or environment, are forced into higher or lower paths. So there is the potential saint in every soul; nay, in every sinner. Jesus saw this more clearly than we and demonstrated it by spending a large part of his time with the sinner-saints.

When does a soul become saint; who would be so rash as to say? If we are healthy-minded Christians, however, we shall not look upon saints as sharply different from everyday mortals; mystical "sports," using the word in the biological sense. Rather, inspired by the best that is in them, we shall turn our attention to the nurturing ground where we "feebly struggle." Our present social environment needs drastic overhauling in order to offer greater opportunities than it does now for the development of sainthood in all men. Only thus, with the grace of God, shall we finally attain that "blessed communion, fellowship divine" on earth as it is in heaven.

"QUOTES"

WHO'S the engineer on the Freedom Train?
Can a coal black man drive the Freedom Train?
Or am I still a porter on the Freedom Train?
Is there ballot boxes on the Freedom Train?
When it stops in Mississippi will it be made plain
Everybody's got a right to board the Freedom Train?

If my children ask me, "Daddy, please explain
Why there's Jim Crow stations for the Freedom Train,"
What shall I tell my children? . . . you tell me . . .
'Cause freedom ain't freedom when a man ain't free.

—Langston Hughes

Fat Like Jeshurun

WHEN we read what happened in a good many restaurants on a Thursday morning recently we remembered Jeshurun. He was the man, you recall, who waxed fat and kicked. What he kicked about we have no idea. But apparently it is what we can expect from well-fed, complacent people who take delight in their own fatness. In England people are limited to one egg a week and in Europe and Asia there are thousands who have no eggs at all. But in New York City Americans who can get eggs any time they want walked out of restaurants in a huff because eggs were off the menu on Thursday at the President's request. Result of such public pressure: eggs were served. Congressmen come back from Europe and proclaim loudly that we have been taken in. We saw no signs of hunger, they say, let's keep our food for ourselves. A leading candidate for the presidency declares we must make an honest effort to feed the hungry of the world, but then for fear he may lose the votes of the Old Guard by such a radical pronouncement, cautions that we must not do so at the expense of the health of the American people. As though we would!

One meatless day a week, one day out of seven without eggs or fowl, a little less bread. You would think no one would kick at that. Particularly after all the talk against O.P.A. and government regulations and how we can trust the American people to do the right thing. We hope we can. But right now many of us having grown fat like Jeshurun are acting like him. And Jeshurun not only kicked; he lost his soul. "Then he forsook God which made him, and lightly regarded the Rock of his salvation." The people of the world need food and we can help supply it. If we fail to do so we shall not only increase human suffering, we shall do ourselves incalculable harm.

Joe Sent Me

IT IS seeping into the public consciousness that the Episcopal Church has a new marriage canon. The rumor is taking the form of such state-

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ments as "You can be married after divorce in the Episcopal Church—if you find a broadminded fellow who will do it." The clergy are meeting more and more affable strangers who claim to have been only very slightly married before; and whose divorces, consequently, were extremely minor operations.

The canon, however, not only requires that a year shall have elapsed since the little unpleasantness, but also that the parties be in good standing in the Church and therefore presumably members of a parish. Strangers are obviously applying to the wrong men. If they are long lapsed members, they should apply to a former rector. If, as they often baldly claim, they are members of some other parish where "the rector is too conservative to marry us" their application is most unflattering. Even the most liberal clergy are not running wedding parlors. When other parishes have certain disciplines or prejudices, they do not wish to circumvent them. If a person's own rector cannot recommend his application to the bishop, he should not be advised to try to establish a back-door connection with some other priest. He will usually meet with a second disappointment.

New Centers of Life

by Vida D. Scudder

Second of a Series on Social Rebirth

HALDANE must be quoted again: "Looking at the Jurassic and most of the Cretaceous mammals, one might be inclined to summarize the evolutionary story as 'Blessed are the meek, for they shall inherit the earth,' and perhaps to suggest that peoples such as the British in the nineteenth century and the American in the twentieth, who have been successful in war, are dead ends from the evolutionary point of view."



"Said the little Eohippus, 'I am going to be a horse'." He succeeded. He was the only non-combatant of his species, and the only one that survived. . . . In human history, especially since the Christian epoch began, we can at least say that the meek have been persistent, even if they generally consider that you can only inherit the earth by renouncing it. But before glancing at history, let us concern ourselves with the present. Are there any signs in the industrial scene that human nature can be altered in the direction of meekness? And is any dynamic perceptible that could aid them in the adventure?

Yes, to both questions. Let us begin with the first. The Federal Council has issued a pamphlet to the point: "Non-Profit Incentives in our Economic Life." It is the story of sundry enterprises delightfully successful in discarding the old dynamic dominant on the natural level. The analysis is keen, suggestive. The profit-motive, it claims, "becomes more and more negligible as an energizing force in industry." Two magnates say: "I know it is popular to smile at the notion that the ideal of service, of a job well done, is an adequate substitute for mere acquisitiveness, but it is becoming daily more evident that this is really so." The impulses recognized are not all lofty; desire for security, for prestige; impulse to self expression; above all pure pleasure in one's work. The enumeration is not in dream-land, nor are all these impulses meek. But they are all free from what we dare to call the irrelevant vulgarity of the mere desire for profit: a vulgarity latent whenever pure joy in work is interfered with by anxiety or greed. Vocations differ; but disinterested pleasure in achievement can suffice the business man, the technician, yes and the factory worker, just as surely as it can the artist, and the intrusion of the profit-motive is often sheer mortifying annoyance. I read an article lately by Charles Walker, "Do You Hate Your Job?", defiantly insisting that enforced emphasis on quest for profit is plain boredom for all normal people.

The Federal Council pamphlet gives plenty of examples of enterprises free from that vulgar taint. Boulder Dam and T.V.A.; such public services as those of General Goethals, builder of the Panama Canal; and of course, the surprising spread of consumers' cooperatives. Such examples release us from the opinion pressed by defenders of free enterprise that the only alternative to fear or to acquisitive lust would be a languid and stagnant world. "The basic idea beneath the *laissez faire* order for which some Americans still contend, the idea that an enlightened self-interest leads to increasing the general welfare, is no longer accepted by a majority of educated men." So writes Paul

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Hutchinson, editor of *The Christian Century*. . . . The pamphlet agrees with him; but it is disconcerting as well as cheering, for it calls attention to the prevalence of those two ominous incentives, fear and acquisitive lust, inevitable under the present order, and it stresses at least by implication the consequent deadening quality of current civilization. But the conclusion strikes the note of hope:

"The remarkable thing under our present set-up is not that many people will work only for profit but that great numbers under a profit system are working with intelligence and imagination without hope of a profit reward. This situation . . . should stir us to a deeper study of the motives that lead to constructive activity . . . and exploration of the type of economic institution that will inspire men with motives that will lead wholly to the good life for all."

It has been suggested that the progressive Christian attitude toward poverty since the awakening of the Christian social conscience about a century and a half ago might be summed up under three heads: Charity, Reform, Revolution. Not all Church members will accept the last stage. But revolution is here whether we accept it or not. And it certainly needs to be Christianized.

SOCIAL thought is on the move. It is a far cry back from this pamphlet to the complacent stress on philanthropy current in the days of Hannah More, or to the allied ideal of "stewardship," . . . lately dubbed sub-Christian, so all-satisfying during capitalism's long hey-day. Evasions both; conscientiously scrupulous as to expenditure, cheerfully oblivious of predatory methods in acquisition. Diagnosis is in order; its scalpel cuts deep. "You can't alter human nature?" We are not quite so sure. And we quote with comfort the firm statement made by that great leader in advancing Christian social thought, the late archbishop of Canterbury:

"To many it appears evident that we have allowed the making of profits . . . to get into the first place which properly belongs to the supply of human needs, — the true end of industry. . . . We must find some way of recognizing that each individual citizen is no tool to be made use of for the attainment of some prosperity in which he will not share, still less mere cannon fodder, for he is a living personality, with mind and heart and will, who can only be himself so far as he freely thinks and feels and plans. The root of democracy is respect for individual personality. . . . The essence of slavery is this, that men are regarded as means of production and not as ends in themselves: that their economic value as productive agents is considered, and that their welfare as spiritual beings is not."

We in the Anglican Communion feel that William Temple, more than any other one man, has given us our marching orders, and there are tentative stirrings among us. Not of course among us only; they pervade the Christian world. Many uneasy men and women seek in private life to reject that natural law of self-concern. Some escape into the ivory tower of unrelieved other-worldliness; many sadly take refuge in platitudes, rendering verbal allegiance to ideals quite opposite to those sustaining their practical lives. Others, and may their tribe increase, seek satisfaction in promoting specific reforms. And how many small community adventures are defiantly exploring the undiscovered country where new motivation shall control corporate life! Sixty-four such are described in a recent report from England under my hand. The Federal Council, again, in an April '47 article entitled "Europe's New Centres of Life," describes "aggressive centres of an awakened Christian movement which dot the map of Europe like glowing beacons in the midst of gathering darkness." The Sigtuna Foundation in Sweden; Iona, where "ministers and artisans in equal numbers" give two hours a day to manual labor; an Institute at Driebergen in the Netherlands, with a sociological branch founded by a man who died at Buchenwald, which "sprang out of a sense of the awful peril in modern society." There is nothing new in such adventures. Looking back through history, to list groups and men deliberately inspired by effort to contradict every law discernible in the natural order would be to compile an encyclopedia of saints and their followers. As we face the challenge of communism just now, the most important of such groups, those probing deepest, may well seem to us those who resist the lure of private property. Notable among them are the followers of St. Francis: "He rendered to our epoch an inestimable service," said Paul Sabatier, "by showing the birth in strictly Christian soil of ideas which Christians of our day often won't recognize." Moving is the record of the stubborn struggle in his Order, ever defeated, ever renewed. Christian authorities, Popes and Councils, often honestly try to help the friars; now by endorsement, now by clever evasions; but, aided by the very structure of civilization, checkmate is called to the Order at every turn in the game. . . . All these rebel groups are defeated for that matter. In proportion to the depth of their probing is their failure. Relentless have been the imprisoning walls of the old self-seeking incentives; and as we have seen, ever since the mid-nineteenth century, the complacent attitude of unregenerate man has deemed itself to be powerfully reinforced by the insights and assumptions of evolutionary science.

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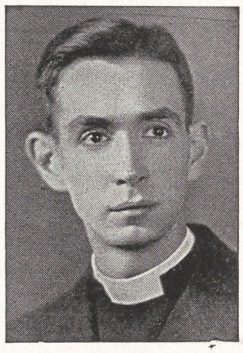
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Offertory

LAST time I promised to describe in some detail the mechanics of the Offertory procession. On second thought, it occurred to me that it would be useless to do this without saying something in general, even at the risk of repeating myself, about the meaning of the Offertory itself. There is absolutely no point, indeed there is real danger, in introducing ceremonials without a clear understanding of what these ceremonials are designed to express and to teach. I sincerely hope that no parson will attempt to stage an offertory procession, simply because it is novel and hence diverting, or because it would seem the thing to do because others are doing it, without a very careful preparation for it by every means of teaching at his command.



The Offertory is the first and necessary step in making the sacrifice of the Eucharist. It is, in essence, the preparation of the holy table at which the sacrifice of praise and of memorial is to be presented to God. It consists of two things: the bringing of the sacrificial gifts, and the statement of the intention of the offering, in commending them to God. The gifts are the alms and oblations of bread and wine; the statement of intention is the Prayer for the Whole (i.e., healthy) State of Christ's Church, that it 'may agree in the truth of thy holy Word, and live in unity and godly love.' This is certainly the intention of every bringing of the eucharistic gifts to God, however large or small the congregation of offerers, and whatever particular or special intentions may be associated with the offering. The Eucharist is always the peculiar and distinctive action of the Church as over against the world, and its peculiar and distinctive intent is that the Church may realize that which it is called and sanctified of God to be—the Body of Christ, 'the unleavened bread of sincerity and truth' set in the midst of the world's dirty 'leaven of malice and wickedness.'

Now the offering of the alms and oblations is the Church's act in bringing to God its own stewardship in the world's life of God's created gifts. We know perfectly well what the world has done with God's creation, given unto us for man's benefit and God's glory. Every hungry child, every ill-clothed and homeless person in both hemispheres of God's globe is a living witness of the selfish greed and hate which nailed the Son of God to a cross. But the Church's offering of its use of God's gifts should be a living testimony to a life of love and reconciliation, of just and generous sharing, of sacrificial giving, of giving no offense. Unless the Church makes this kind of offering back to God of what is His own, that He may take it into the redemptive oblation of His only Son, it is enacting not merely a show of vain hypocrisy, but the utmost blasphemy. The Offertory lays us all under a terrible judgment. For we are asking God to take back and consecrate anew for us what is His very own, and that too, not simply in the form in which He has given His gifts to us, but in the forms into which we have manufactured them. Bread and wine, and money also, are what we make of God's bounty. They represent our work and labor, and all the political, social and economic organization of our lives.

What the Eucharist demands of us, therefore, is that we make a gift which is a sacrifice, a very real representation before God of a life of labor and a use of property which is devoted and costly according to His will. If the gifts offered are only a convenience, only a token easily spared, they will not be accepted for the high purpose of consecration. Without getting into theological niceties and arguments, I think it may be fair to say that too many of our Eucharists are invalid and ineffectual because no proper gifts and creatures of bread and wine are really offered. God is not mocked. When He looks at the way so many of us Episcopalians have so much of this world's goods, and see our brothers in need, and shut up the heart of our compassion from them, He will not be pleased 'to accept our oblations and to receive our prayers.' The Offertory is not an incidental, nor is it merely the necessary payment for the heat and lights and the choir. It is the Church bringing itself to God, penitently, devotedly, entirely for sacrifice. No ceremonial which can enhance the conscious response of all the worshippers in that act of self-giving is to be despised.

Yardsticks for the Canvass

By
GEORGE W. EDWARDS
Vicar, St. Andrew's Episcopal Church, Hartsdale, New York and Professor of Economics at City College of New York

THIS fall, as the minister and his vestry or board prepare for their every member campaign, they are faced with serious problems of financial management. Since last year at this time the gen-

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eral level of prices has soared to record levels, and with it church expenses have reached all time highs. At the same time income on investments—if a church is fortunate to have this source of income—has remained low. The average return on high-grade bonds is now about half what it was a decade ago. The church must therefore look for higher income from the contributions of its members. The every-member campaign this fall therefore takes on an added significance.

How much revenue should be expected from the average church member? What specific yardsticks can we suggest when asked how much shall a member pledge for the coming year? One yardstick is the average amount contributed by Episcopalian communicants over past years. For 1945—which is the last available report—the average contribution to the Episcopal Church was $33.50 per communicant. This average varies according to each diocese and a church finance committee can compute the average for its own locality.

The average contribution for 1948 should be at least ten percent higher than that of last year. This added amount is justified by the rise in national income for the United States. For 1945 national income was $182 billion, in 1946 it was $178 billion and is now running at the rate of $200 billion or about ten percent higher than in the two previous years. Based on an income of ten percent higher, the average contribution for this year should be about $37 per communicant.

This increase in contributions is more than justified when the rise in church costs is considered. According to the statistics compiled by the United States department of labor, the level of wholesale commodity prices today is 15 percent higher than last year and almost 50 per cent above 1945. Fuel, maintenance, supplies and other expenses are much higher than last year and a sound management of church finances requires a revision of the budget so as to meet these additional costs with the anticipation of an increase from members' pledges.

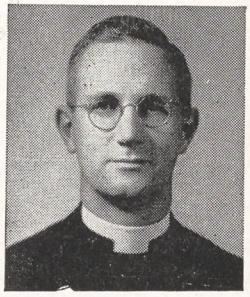
Over the years the Episcopal Church has had better proportionate support in time of depression than in time of prosperity. In the depth of the last depression it received ten cents on every $100 of the national income of the United States. After that year the proportion dropped almost continually. In the late nineteen thirties it fell to below four cents, and in the nineteen forties it has averaged below three cents. Let us hope that the Episcopal Church does not have to wait for the next depression to obtain a justifiable income from its communicants.

Strategy and Tactics

by

FRANCIS O. AYRES
Rector of St. John's, Waterbury, Conn.

"THE task of the Church is to do a hundred and one things and to do them all well," is a favorite saying of a friend of mine. The point is well taken. The greater our sense of urgency the more we tend to ride our own particular hobby with such enthusiasm as to imply that it is the one sure way to end our troubles and to bring in the Kingdom. Neither preaching nor teaching, nor a daily Eucharist, nor a plan of evangelism, nor anything else can by itself reverse the present disintegration of parish life. Only a general revolution all along the line, and that, needless to say, empowered and guided by the Holy Spirit, can accomplish the task.



Although the point needs to be restated in times such as these, few will disagree with it as a matter of general strategy. It is in the tactics of the matter, in the carrying out of the strategy that we are hopelessly confused and, therefore, fail miserably. We are, in effect, trying to win a war by calling up only the chaplains' corps and ignoring all the other branches of service. We put a clergyman in a parish and demand that he do the hundred and one things and do them all well—an utterly impossible task. Again the point needs no belaboring. The wonderman who can do all the jobs an average parish demands of him has yet to be ordained. No man, for instance, can instruct parents of children to be baptized, couples to be married, confirmation candidates, classes in Lent, young people's classes, Sunday School classes, Sunday School teachers, parents classes and all the other individuals and groups to whom he is expected to give adequate instruction. I for one am quite willing to admit that I end by failing to give adequate instruction to any of them.

There are, however, in almost every parish laymen who are potentially better teachers than the clergyman. By mental capacity, by training, and by native teaching ability they are more qualified to instruct their fellow-Christians or prospective converts than the rector. Our Church makes absolutely no provision for the training of such laymen. There are, it is true, summer conferences, but for a number of reasons they are not meeting this need. As far as the average parish goes, the best that is

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offered to laymen in the teaching line is a job in the Sunday School and a few teachers training courses geared to the High School or, often, to a lower level. In short, we fail to offer any real opportunity to or make any real demands on laymen in this area of parish life. As a result all except the few with the loyalty of Ruth and the patience of Job seek elsewhere for work that will satisfy them.

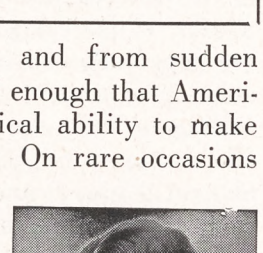
If you would realize the full importance of the matter, ask a clergyman what he would give for one or two laymen whom he could send, with confidence, to teach a prospective candidate for confirmation, to mention only one job, unless he has already sunk into the depths, he will clutch at the mere possibility as a drowning man grasps at a straw. What can be said for teaching can be said for all the one hundred and one other things of which the task of the Church consists—excepting only the specific duties for which ordination is required.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

FROM battle and murder, and from sudden death. . . . There is proof enough that American producers have the technical ability to make mature and artistic pictures. On rare occasions they do so, although 98 per cent of the time they operate on the theory that they are catering to adolescent mentalities nurtured on narcotic comic strips. The fact that over 60,000,000 United States citizens flock to local theaters to see their wares each week is certainly a powerful argument against any change in production criteria.



In the past few years the best technical skill has been used in making pictures of the "realistic blood-and-thunder" school. These are not the old style murder mysteries or westerns. Instead they feature cold-blooded sadism, perpetrated by grim, youthful monsters operating either inside the law (known as "private eyes," "dicks," "shamus" or, old-fashioned private investigator) or outside of it (known as "gunsels," finger men," torpedoes" or old-fashioned gangster). The stock in trade of these pictures is to have some helpless individual tortured coldly, brutally and scientifically by an unemotional hired-hand who views this sort of thing as a part of his day's work. The movie-going public, from the income reports of the producing companies, have liked this fare.

Most of these pictures have been, from a technical point of view, of a superior caliber, receiving A-1 directing, acting and camera-work. A case in point is the recent *Kiss of Death,* filmed in New York, dealing with the hunting of an informer by a pathological youth who kills as easily as most men light their cigarettes. In this film, the killer, admirably played by Richard Widmark in his first screen role, delights in torturing his victims and throwing paralyzed old ladies in wheel chairs down tenement house steps. Technically, it is so well-done that there is a horrible fascination about it, sort of like watching a cobra weave before he strikes.

Another of the same school is Mark Hellinger's *Brute Force* dealing artificially with life in a prison and, as always, the subsequent break-attempt. In this one, everybody gets killed . . . period.

The same thing is to be noted on the radio where fictional characters such as Richard Rogue, John J. Malone, Ross Dolan and their cohorts torture, maim and kill with a quip on their lips. And any devotee of the pocket-book murders knows that Dorothy Sayers and her genteel Peter Wimsey have been replaced by the speedy styles of James Cain and Raymond Chandler.

Recently a study, entitled *From Caligari to Hitler,* sought to show that the film fare, as well as the radio programs, in Germany were symptomatic of the moral and political collapse which led to the Third Reich and the systematized slaughter of Dachau. The study made a strong case for that thesis.

The Churches should be deeply concerned over this popularization of sadistic brutality which is dinned into the senses of our people every day around the clock. Exactly what can be done about it is difficult to say. Violence on the screen or on the radio are exciting and, done with technical skill, attractive. A few realistic sermons on the subject, showing the relationship between our contemporary art and moral decadence, might do some good. Your continued strong letters to producers might have their effect. A real effort on the part of official bodies such as the Protestant Film Council might change the trend.

Recently, various Churches and Church organs became excited over the movie *Black Narcissus,* saying that it gave a false view of religious life. They might do better to get upset about the present popular trend. The battle, murder and sudden death contained therein are infinitely more dangerous to true religion and social life. ". . . Good Lord, deliver us."

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Anglo-Catholics Hold Service At Washington Cathedral

Bishop Sawyer Says Complete Catholicity Is the Only Solution for World Problems

Edited by Sara Dill

Washington (RNS): — More than 700 clerical and lay delegates from all parts of the United States and five foreign countries registered here for the Washington Catholic Congress of the American Church Union, which held business, theological and worship sessions at various churches. The Union represents the extreme Anglo-Catholic group in the Protestant Episcopal Church.

Most impressive of the formal worship sessions was the communion service, accompanied by elaborate ceremonies, held in Washington Cathedral. The rites were preceded by a procession of more than 350 persons and were witnessed by a congregation of 3,000, including many high in U.S. Government affairs and diplomatic representatives from other nations.

There were three significant absences—two prelates of the Russian Orthodox Church, whose contemplated presence at the service had been widely advertised, and the representative of the primate of the Polish National Church.

A telegram from Metropolitan Gregory of Leningrad and Novgorod, and Archbishop Adam, of the Patriarchal Russian Orthodox Church in America, explained they had been obliged to appear as witnesses in a New York Supreme Court case involving rival claims to ownership of St. Nicholas Russian Orthdox Cathedral in New York City. The metropolitan's message sent "brotherly felicitations and God's blessings for realization of Christian unity."

Archbishop John Jasinski, who was to represent the Polish National Church, also wired expressing his regrets at not being able to attend.

The colorful procession opening the worship service took more than 30 minutes to move from its starting point to the Cathedral entrance. Among those in the procession were Archimandrite Gearmanos Psallidakis, Athens, of the Greek Orthodox Church, and Bishop J. Wei, Shanghai, China, bishop of the Holy Catholic Church (Anglican).

Bishops of the Episcopal Church in the procession included Bishop Angus Dun of Washington; Bishop Littell, retired Bishop of Honolulu; Bishop Jenkins, retired Bishop of Nevada, and Bishop Harold M. Sawyer of Erie.

Bishop Sawyer, the speaker, declared that only through the return to a complete Catholicity may the troubles of the world be solved.

The communion service here was one of six similar ones to be held this month in different parts of the country.

This was the American Church Union's first Catholic Congress since 1938, and the first solemn liturgy with Anglo-Catholic ceremonials ever held in the 40-year-old Washington Cathedral.

Sewanee Synod

Atlanta: — The synod of the province of Sewanee met here at St. Luke's, October 13-16, with an extended program covering all fields of Church activity. The Auxiliary and the Daughters of the King held meetings at the same time. A highlight was a banquet on the evening of the 13th which was attended by many churchmen and women in addition to the delegates to the synod. Bishop John Moore Walker of Atlanta was the honorary chairman of the committees arranging the synod and the Rev. J. Milton Richardson, rector of St. Luke's, was the host.

Church Censors Movies

Madrid (RNS):—All films shown in Spain, either privately or publicly, must be approved by a censorship board in which representatives of the Roman Catholic Church will have complete veto powers, according to a decree of the Franco government.

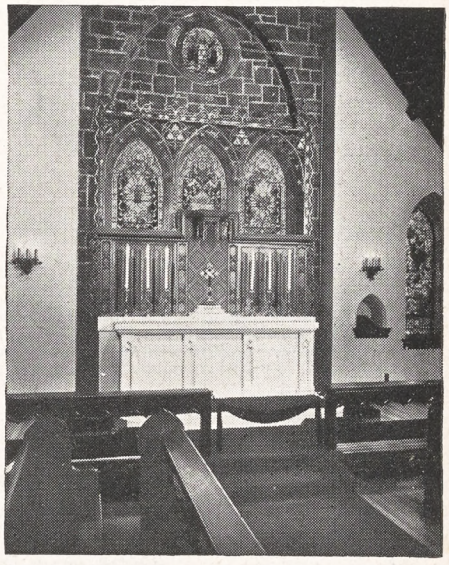
Questions Asked

Newark:—The New Jersey Council of Churches, of which Suffragan Bishop Theodore R. Ludlow is president, have embarked on a campaign to elect candidates to the 1948 legislature who will support a constitutional amendment prohibiting the use of public funds for parochial schools, "including the cost of transporting children to and from such schools." They also seek to elect candidates who pledge to back anti-gambling legislation, including "gambling by bingo playing for the benefit of churches and charitable institutions, and pari-mutuel betting at horse races."

Questionnaires are being sent to all candidates and their replies will be tabulated and distributed to all Protestant ministers, who will also be offered enough copies to distribute to every voter in his church.

We Dare to Lead

Nashua, N. H.: — Episcopalians are increasing more rapidly than any other major Protestant Church in New Hampshire, with the Methodists second, according to a report presented by the Rev. R. W. Sanderson to the annual meeting of the state's Council of Churches. The figures were based on a survey re-



Altar and Reredos, Trinity Church, Paterson, N. J.
The Rev. Charles J. Child, Rector

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cently made. He stated also that "in three decades New Hampshire population increased 14.1 per cent; in a generation the membership of seven leading Protestant bodies in the state increased nearly 30 per cent. Both in cities and rural towns, churches are growing twice as fast as the population is increasing. There are fewer churches but more members than a generation ago."

Boyd Visits Canada

Hamilton, Ont.:—The Rev. Beverley Boyd, director of the social service work of the Federal Council of Churches, is here as a fraternal delegate to the annual meeting of the Canadian Council of Churches.

Money in the Bank

New York: — National Council's Treasurer Lewis B. Franklin sent out a rejoicing letter on October 8 announcing that "as of October 1, 75 of the 98 dioceses and districts had paid the full amount due (on their expectations), with the gross payment 104.5% of the amount due at this time."

Canterbury Club

Boston:—Bishop Nash was the speaker at the opening meeting of the Canterbury Club at Trinity Church on October 5. Every Sunday evening from October to June about 200 students attend the meetings of the club. Last year 700 students registered and were active, making it the largest in the country. The Rev. Norman Spicer is in charge of student activities at Trinity.

Now Archdeacon

Montgomery, Ala.: — The Rev. Vernon McMaster, formerly of the national department of religious education, is to be installed as archdeacon of Montgomery on October 26 at St. John's Church here.

Vestrymen Meet

Cleveland: — Vestrymen of parishes in the diocese of Ohio have been holding regional meetings at various points at which Bishop Conrad Gesner of South Dakota and the Rev. V. V. Deloria of Martin, South Dakota, have presented the program of the Church in preparation for the Every Member Canvass.

Cambridge Seminary

Cambridge:—Thirty-nine new students were matriculated at Episcopal Theological School by Dean Charles L. Taylor on October 6. The Rev. Morris Arnold of Medford, Mass., preached the sermon and Bishop Nash and Prof. Raphael Demos of Harvard were the speakers at the dinner which followed the service. Earlier in the day the Rev. Frederick Dillistone, professor of theology recently arrived from England, conducted a quiet morning.

To Study Here

New York:—Two professors from St. John's University, Shanghai, and one from Hua Chung, Wuchang, both Episcopal Church colleges, have arrived here for graduate work on fellowships awarded by the united board for Christian colleges in China. They are T. H. Wu of Hua Chung and C. T. Huang and Y. C. Cheng of St. John's.

THE STORY OF DAVID

six sermons

by

THEODORE P. FERRIS

Trinity Church, Boston

50c

233 Clarendon St. Boston 16, Mass.

A Problem for the Seminaries

The Cost of Living helps bridge the gaps in conversation, but causes some chasms of its own.

The Seminarians have begun another year still holding the line (spelt b-a-g) because they cannot increase their charges to students who are preparing for the ministry. Their problem belongs to the whole Church and ought to be upon the conscience of every member.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

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War Memorial

Washington:—Christ Church, Glendale, Ohio, is the first parish to register 100% enrollment of its servicemen and women in the national roll of honor at Washington Cathedral. The team work of Rector James E. Clarke and Miss Mary E. Johnston, honor roll chairman for the parish, was largely responsible for the parish winning first place.

Clergy Conference

Painsville, O.:—A conference of the clergy of Ohio was held recently at Lake Erie College. The Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Va.; the Rev. Clifford L. Stanley of the Virginia Seminary, and Robert D. Jordon, director of promotion of the National Council, were the leaders. Bishop Beverley Tucker was the chairman and presented the program of the Church within the diocese.

Hale Lectures

Evanston, Ill.:—The Rev. Alec R. Vidler, warden of St. Deinol's library, Chester, England, is giving the Hale Lectures this week at Seabury-Western Seminary. His subject is "The Victorian Doctrines of the Church" with special emphasis on the thought of Frederic Dennison Maurice. In addition to these lectures he will lecture and preach at other seminaries here and in Canada and will lead two conferences at the College of Preachers in Washington.

Millions Spent For C. O'S

Washington (RNS):—Nearly $12,000,000 was paid by religious groups and the government to maintain 12,000 conscientious objectors from 1941 to March 31, 1947, according to the national service board for religious objectors here. The Brethren, Friends and Mennonites paid out a total of $7,202,249 for the operation of Civilian Public Service during the six-year period, the board said. The government's contribution was $4,731,558 for the cost of CPS camps and the camp operations division of selective service.

Of the 12,000 conscientious objectors, nearly 7,000 were from the Brethren, Friends and Mennonite Churches. In addition to maintaining their own men in CPS, these Churches, prior to 1944, shared equally the cost of assignees from other Churches and organizations and of those who were unaffiliated.

After Jan. 1, 1944, each operating agency maintained all the men in its own camps and units. A few Churches have reimbursed the historic peace Churches in full, and others in part, for their own conscientious objectors in CPS. Cost of the program to agencies of the three churches was: Mennonites, $3,188,578; Friends, $2,332,176; and Brethren, $1,681,495.

Church and Communism

Boston:—It is possible to belong to a Church and be a Communist, but not a "Marxist," for Marxism denies all religion, according to Earl Browder, former chairman of the American Communist Party.

"The outstanding leaders of the world Communist movement have been Marxists; but the overwhelming majority of its adherents are not Marxists, and in some countries a majority are active Church communicants," Browder declared in an arti-

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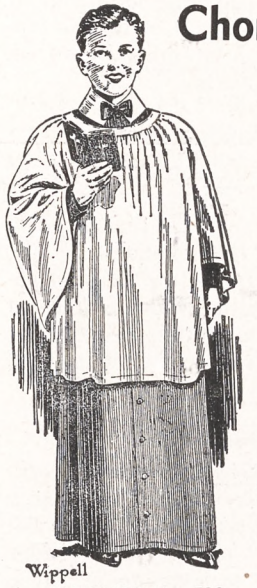

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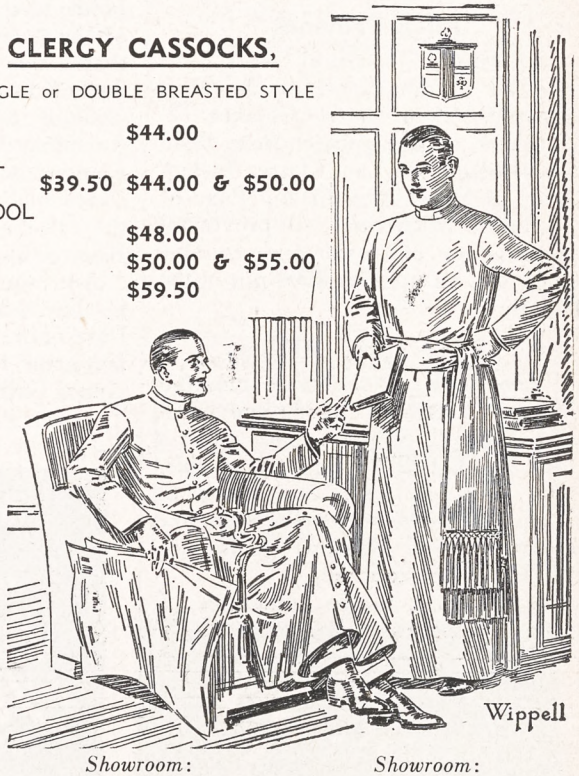

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cle in The Christian Register, Unitarian magazine.

He asserted that "the conflict between Marxism and religion exists entirely upon the plane of philosophy." Browder wrote that "there is no necessary conflict between the church organization and the Communist program" where the church "has fully renounced its ancient claims to secular authority."

"The Communist program," he continued, "touches upon religion only in its demand for unconditional separation of Church and State, and in its demand for religious freedom."

Quiet Day

Millbrook, N. Y.:—Bishop-Suffragan-elect Horace W. B. Donegan conducted the annual quiet day for the clergy of the convocation of Dutchess County, held at Grace Church here on October 7. He gave two meditations following the Holy Communion, which was celebrated by Rector H. Ross Greer, and a third meditation following luncheon.

Services for Peace

New York:—The social relations department of the National Council urges that October 26 be observed as world order Sunday. A similar plea has been sent out by the Federal Council of Churches.

Fifth Province

Milwaukee: — Rural work was stressed at the synod of the fifth province held here October 2. Speakers on the subject were Bishop Horstick of Eau Claire, Bishop Ivins of Milwaukee, Bishop Page of Northern Michigan. A provincial commission on town and country work was set up with $500 put in the budget for its work.

Thirty-Three Millions

New York (RNS):—One hundred Protestant mission boards and agencies in the U. S. and Canada spent a total of $32,829,804 on overseas mission work in 1946, according to Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America here.

In a report to the committee of reference and counsel, executive body of the Conference, Fairfield announced that $19,754,976 was sent to foreign fields by mission boards representing seven denominations. These seven, he said, were:

General Conference of Seventh-day Adventists, $4,570,096; Southern Baptist Convention, $4,498,413; Methodist Church, $3,858,553; Presbyterian Church in the U.S.A., $3,334,934; Assemblies of God, $1,351,318; Episcopal Church, $1,204,144; and the Congregational Christian Churches, $937,518.

Appeal for Seminaries

New York: — Theological Education Sunday for 1946 will be on January 25. The date is fixed by the Presiding Bishop with the approval of the joint commission on theological education.

Bishop Pardue Honored

Pittsburgh:—Bishop Bionisiji of the Serbian Eastern Orthodox Church has presented a diploma and a silver cross commemorating the 600th anniversary of the Serbian patriarchare to Bishop Pardue of Pittsburgh. The citation declares that the Serbian Church "has long considered you among its staunchest friends."

Behind the Plot

London:—According to the Czechoslovak embassy here the Czech police have the names of all or most of the members of the organizations that conspired to assassinate President Eduard Benes. They include students, teachers, priests and nuns. A clandestine radio transmitter was found in a convent. Many of the arrested men were former members of the Hlinka Guards, patterned after Hitler's Elite Guard.

An important confession is said to have been obtained from the Ukrainian Hruntovsky. Hruntovsky belonged to the German "S.S. Division Galicia" and fought with the Germans in the bloody crushing of the 1944 Slovak uprising.

It appears that when the German Army withdrew in the spring of 1945 it left behind 42 agents who attended a school for sabotage in Sekule, near the Hungarian border. This group later began recruiting a larger organization.

The Czech police have found stores of weapons and illegal printing presses, as well as secret radio transmitters through which the plotters are stated to have kept in touch with Ferdinan Durcansky, ex-foreign minister of the pro-Nazi Slovak wartime government. Durcansky is believed to be in the U.S.A. and his office address is given as in Cleveland.

One of the conspirators, M. Skovarga, was caught while fleeing from Eger to the U.S. zone of Germany. He was carrying a letter of recommendation to a U.S. general whose name the Czech authorities have not yet divulged. The letter was written by his brother Jan Skovarga, secretary of the local branch of the Democratic Party in Namestova, who has been jailed.

Satisfactory Status

Berlin (RNS):—Relations between the Protestant Church in Russian-occupied Germany and occupation authorities are reported to be "satisfactory," in an article published by Neue Zeitung, a newspaper which operates under an American license.

The newspaper declared that Russian officials have not thus far deprived churches of property in the course of an agrarian reform movement. It said that the Russians have ordered that, in carrying out the reform, land is to be left to the churches and in cases where that is

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not possible they have promised to pay indemnities.

The Social-Communist Party was described by the publication as having respect for church leadership and that plans were being worked out for satisfactory collaboration with the churches.

In actual practice, the newspaper said, relationships between the church and occupation authorities hinge largely on local officials, pointing out that some branches of the Social-Communist Party put out strong propaganda against the Protestant Church.

New Chapel Started

Houghton Lake, Mich.:—In the heart of Michigan's vacation land, and close to the shores of one of its largest inland lakes, — Houghton Lake,—church services were held for the first time this summer. During July and August the community building in the lake shore town of Prudenville was the center of Church activities. Mr. Bruce Cooke, one of 25 seminarians working during the summer in the diocese of Michigan, was assigned to this pioneer area.

With a population in the county of 6,000 as recorded in 1940, there has been a steady growth until at the present time it is estimated at least 8,000 persons have made their permanent home in this popular resort area. The summer months see this figure at least doubled with tourists who vacation for a week to a month at one of the hundreds of cabins and cottages which dot the shores of the lake. In addition, hundreds of people motor from cities in the southern part of Michigan and enjoy a weekend of fishing, swimming and sunbathing. With such a concentration of people, it seemed obvious that the Church had a place in the community.

One of the first things to be done was the purchase of a suitable piece of land. Some excellent property with 100 foot frontage and depth of 193 feet was purchased from the largest resort in the Houghton Lake area. A corner lot, situated close to the resort, it occupies a most strategic place. A quarter of a mile away lies the Roman Catholic Church with its facilities taxed to the limit during the summer months. Half a mile in the other direction is the Lutheran Chapel with a considerable following in vacation time. When an attractive chapel is built on the new lot, it may become the mecca of many members of the Church who regularly resort in this area.

Situated 22 miles from the city of West Branch, the new mission is close enough so that regular Sunday services were conducted by the Rev. Eric J. Whiting, rector of Trinity Church in that city. It is hoped that such services may be maintained during the winter, and that by next summer there will be a strong nucleus to start the summer work.

A Woman's Guild has been formed, and already considerable work has been done. More than $1,000 has been raised towards a building fund. At present a movement is under way to build a small Chapel which would cost approximately $2,600. In future such a building could be used as a parish house.

Mountain Work

Richmond, Va.:—Bishop W. Roy Mason, suffragan of Virginia, who marked his 40th anniversary in the Archdeaconry of the Blue Ridge during the summer, recently immersed 32 adults and confirmed 39 persons. Thus was begun a brand new work on High Top Mountain in Greene County. Only one young girl of the community had been confirmed prior to this time.

The work on High Top grew out of a similar venture—a revived work—at St. David's Chapel on Wyatt Mountain nearby. When the corner stone of the new building was laid recently at St. David's, and Bishop Mason confirmed a large class in a beautiful outdoor service there, some High Top people came over to see and hear. Not long afterward a delegation of a dozen men and women, young and middle-aged, visited the Bishop.

"We want you to come up to our mountain and start a mission," they said. "We have here a paper with the names of those who want you to come. Most everyone on the mountain is on this list. We want what they have on Wyatt's Mountain, and we stand ready to back you up and help all we can."

The result was the large class and the unusual immersing ceremony, purchase by the Archdeaconry of 45 acres of land for the erection of a chapel and a mission home, and a whole new work in a virgin field. The men will help construct the buildings without pay.

Bishop Mason had not baptized by immersion for about 20 years, but he did a lot of that in his early days in the mountains. Many of the mountain people believe this to be the only proper form.

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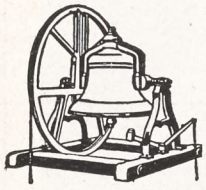
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The work on Wyatt and High Top reads like a page from old-time missionary annals. "Big Jim" Walton, staunch mountain Churchman, is the father of a whole family of girls who are giving their lives to teaching and religious work in their own Virginia hills. One of them, Nellie, married Joseph Ford and left her work and her people for a time. But she and her husband soon came back. She had been helped through school and Church training by the Woman's Auxiliary, and she obeyed the strong impulse to return.

Soon she had the old work on Wyatt Mountain revived, and this summer, Bishop Mason confirmed 12 persons at a temporary outdoor sanctuary. The wooden chapel is being replaced with one of cinder-block.

Purge Is Urged

Toyko (RNS):—A purge of Japanese leaders in the field of religion was urged here in an article released by the Jiji Press, Tokyo news service.

"From political, economic, government, educational and publicity circles most of the wartime leaders and pro-militarists have already been purged," the article stated. "But in religious circles no attempt has yet been made to purge undesirable persons who took every advantage under the militarist regime."

"Voices demanding a similar purge as that enforced in all important circles in this country among religious leaders have been raised among younger men and women in the religious circles themselves," the article added.

"It has been pointed out by these groups of younger men and women that with the completion of the purge movement in all other circles, it is high time that similar measures were enforced among religious leaders in this country."

Referring to the Religious Peace Conference held last May, when religious leaders published a "penitential confession," the Jiji article contended this does not "white wash these wartime religious leaders of their sins."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. BENJAMIN MINIFIE
Rector of Grace Church, Orange, N. J.

It seems to some of us that there has been all too much self-righteousness and judgment of fellow priests and bishops in connection with the two marriages in the Dioceses of Lexington and Michigan. The latest outburst is from twelve clergymen petitioning the House of Bishops for such an application of the new marriage canons as would forbid the marriage of a priest of the Church to a divorced person.

All of us are in agreement with their argument that the clergy should be examples to their flocks. If anybody is to uphold the Christian view of marriage, certainly it is the parish priest himself. But do these petitioners of the House of Bishops seriously doubt that this is not happening now? They seem to have little faith in their brethren and demand a law applicable solely to the clergy. Actually, our need is for more grace, rather than laws.

We would like to take issue with them on three counts at least. Firstly, why not give the Church a little more time to test the new canons before clamoring for revisions? They are not perfect laws—perfect laws will never be written, because the subject is above the legal level. But let us see how these work. There has been altogether too much ado about the two recent clerical marriages, and most of it, we daresay, without much knowledge of the facts or the persons.

Secondly, despite the arguments of the twelve petitioners, some of us will always insist on a single standard in the Church for laity and clergy alike. To have it otherwise is a Roman not a Christian position. We do not anticipate a series of marriages between priests and divorced persons: there is not the slightest danger of that. But we see all believers, whether in the sacred ministry or some other ministry, under the same law and grace.

Thirdly, we see this position of the twelve as a possible first step by those who would take us back to the almost absolute prohibition of the former canon. Not that all the signers are of that persuasion, but there is a minority group in the Church which is wholly out of sympathy with any and all attempts to vest discretion in the bishops or other clergy. To this group the door should be tight shut, whatever the injustice and cruelty it works on the individual. They would have it that a marriage ceremony once performed binds both parties forever, whatever the utter wrongness of it or the complete failure of one of them to conform to its demands. We hope and pray the Church will never go back to that. Some of us will oppose all such attempts, however they are phrased or on whatever grounds. If it is a Christian act to bless the marriage of a faithful person who has been the victim of a tragic mistake, and we believe it is, then it is a Christian act to bless such a marriage, whether or not a minister of this Church is also to receive it.

MRS. HOWARD MOORE
Secretary, Army and Navy Commission, Honolulu

Would you help me to remind the churches on the Mainland that the Army and Navy Commission is still alive in Hawaii? The Commission maintains a Service Center on the grounds of St. Andrew's Cathedral, in the heart of Honolulu.

Of the many service men who daily enjoy its hospitality, not one had ever heard of the Center before leaving his home.

Could the parish priests tell any of their men stationed near Honolulu—or passing through—that they will receive a hearty welcome here?

* * *

ARTHUR LICHTENBERGER
Dean of Trinity Cathedral, Newark

I enjoyed the piece by Bill Spofford in which he listed some of the weird requests received. But do not suppose THE WITNESS is the only one to get them. I just received the following requests from a young lady in Pittsburgh: "I would like to get acquainted with someone outside of Newark who lives on a chicken farm. I am 26 years old and would like a girl Pen Pal. I hope someday to own a chicken farm along the New Jersey coast."

Do you suppose THE WITNESS has an extra chicken farm or a female Pen Pal?

* * *

MR. P. L. PRICE
Layman of Philadelphia

I was delighted to read that fine article by Howard Fast in a Church paper. The actions of the so-called Un-American Committee is a disgrace to all liberty loving Americans and the time has come for all people, and particularly for Church people, to denounce it for the fascist agency that it is. Those who made a study of Hitler's methods are well aware that the same tricks are being tried now in the United States, and with equal success. It is nice to find at least one Church paper that has courage.

* * *

MR. EUGENE P. WHITTIER
Layman of Winthrop, Mass.

I want to congratulate THE WITNESS for the two contributions in the October 2 number. The article on weddings in Talking It Over was most amusing and constituted a deserving rebuke. The reply to Dr. Leiper on the subject of Martin Niemoeller I think completely demolished the position he took. I support THE WITNESS for the sole reason that you stoutly uphold a consistently radical-liberal position, ably and sincerely.

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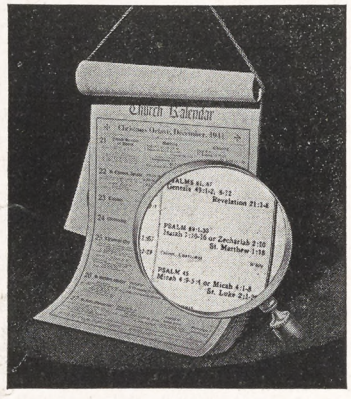

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The WITNESS

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LOUISVILLE WITNESSES DEDICATION OF A NEW ST. ANDREW'S CHURCH

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OCTOBER 30, 1947
Vol. XXX No. 39

Clergy Notes

BOWKER, WILLIAM E., formerly rector of Trinity, Fredonia, N. Y., is now rector of the Holy Communion, Buffalo, N. Y.

BROBURG, PHILIP, formerly rector of St. Bartholomew's, Philadelphia, is now rector of St. Ansgarius, Providence, R. I.

DAVIS, DANIEL K., formerly chaplain of Episcopal students at the University of Kentucky, is now rector of St. Michael's, Bristol, R. I.

HANCKEL, WILLIAM H., formerly rector of St. Thomas', Newark, Del., is now assistant rector of St. James the Less, Scarsdale, N. Y.

HEBBERGER, PAUL F., rector at Smyrna and Clayton, Del., is now rector of Holy Trinity, Oxford, Md.

HOVENCAMP, RALPH E., formerly rector of Grace Church, Cortland, N. Y. is now rector at Newcastle, Pa.

KUHN, W. J., formerly chaplain of the USS Philippine Sea, has been ordered to the Marine Barracks, Quantico, Va. for duty.

LITTLE, THOMAS E., formerly rector of the Good Shepherd, Quincy, Ill., is now rector of Trinity, Bristol, R. I.

MARTIN, ALBERT E., rector of St. Matthew's, Sparrows Point, Md., becomes rector of St. Stephen's, Mount Carmel, and the Ascension, Kulpmont, Pa., Dec. 1st.

McCRACKEN, WILLIAM C., was ordained priest Oct. 11 at Emmanuel, Webster Groves, Mo., where he is assistant, by Bishop Scarlett.

PHILLIPS, WILLIAM E., rector of Trinity, Lansford, Va., died on October 4.

PLATTENBURG, STANLEY W., formerly rector of Trinity, Utica, N. Y. is now rector of Zion Church, Rome, N. Y.

ROBINSON, DONALD B., rector of the Advent, Lakewood, O., becomes rector of the Church of the Holy Apostles, Ellsworth, Kansas, Nov. 15th.

SPOFFORD, W. B., Jr., secretary of the Church League for Industrial Democracy, is now also rector of St. Thomas', Detroit, with the office of the CLID moved to that city.

STEPHENS, WILLIAM E., rector at Coudersport and Brookland, Pa., becomes rector of St. Luke's, Mechanicsburg, Pa., Nov. 1st.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon. Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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Vol. XXX. No. 39

The WITNESS

For Christ and His Church

October 30, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Canadian Church Report Lists Disorders in Society

Use of Men As Means to an End Is Named One of Disturbing Factors of Our Day

Hamilton, Ont. (RNS):—Misconceptions of freedom, and the moral irresponsibility of commercial interests were among eight factors condemned for causing disorder in modern society in a report presented to the Canadian Council of Churches by a study commission on the Church and disorder in society. The report also assailed the partisan spirit, an emphasis on quantity over quality, replacement of recreation by entertainment, the impersonality of urban culture, the use of men as a means to an end, and the general pace of life as disturbing factors on the social scene.

Asserting that there are "some portents of good," the report closed on a note of optimism: "Wherever a social structure is undergoing change there is likely to be temporary dislocation, even when the change is in the direction of a better order. For example, the economic development of society has been productive of a higher material standard for all. This development has been and still is attended by strife between masters and men. But this strife is not evidence of mere disorder. It is conflict produced in an old order by the emergence of a new one having better promise."

The report said that freedom is too often interpreted as "freedom from restraint or responsibility" and declared that defense of private enterprise is often a defense of "an individual privilege or 'vested interest,' or a cover under which to escape social responsibility."

Scoring the "moral irresponsibility of commercial interests," the report said advertisers of beauty aids, for example, "tend to substitute ideals of 'glamor' for ideals of virtue, and unnecessarily stimulate the selfish, vain and sensuous sides of human nature."

"Commercial interests," it continued, "including the press, radio, and movies, claim the right to give the public what it wants. They conceal the truth that in the equivocal word 'wants' they are referring to illicit desires which public opinion itself traditionally condemns."

The partisan spirit was attacked because it gives expression to "bitter, heated, intolerant attitudes." In this connnection, the report cited newspaper editorials and industrial, political and religious disputes. "The concern to win a case, protect an interest, or sell goods," it was said, "overshadows a duty to be fair and reasonably 'objective'."

Emphasis on quantity over quality was condemned because by it mass suggestion and opinion are allowed to overrule the convictions of the individual.

Replacing recreation with entertainment, the report said, makes for more spectators than participants in sports, drama or community welfare work.

"Modern cities have no true community of persons and interests," the report said in its reference to the impersonality of urban culture. "Denominational divisiveness in the Church has sorely aggravated the trouble. The Church fellowship should be the source of the true neighborhood, yet the inhabitants of a street are divided by their church loyalties."

Commenting on the pace of life, the report declared the "jaded person often flies for relief to avocations whose immediate and passing enjoyment does nothing to enrich the mind. The general level of life is becoming increasingly trivial. In general, there is a lessened inclination to follow any pursuit which demands a sustained effort of intellect or spirit."

Chairman of the commission which submitted the report was Prof. David W. Hay of Knox College, Toronto. The commission was set up a year ago.

NEW ST. ANDREW'S DEDICATED

Louisville, Ky.:—The new Church of St. Andrew, a beautiful modern church of Georgian design, was dedicated here by Bishop Clingman. The cover picture shows acolytes and clergy entering the church for the service. The foundations for the plant were laid in 1940 but building was interrupted by the war. Work was begun in the summer of 1946 and completed this year at a cost, including furnishing, of about $355,000. At the time of the dedication but $11,000 remained to be pledged to cover the complete cost of the plant.

The church can seat 500 and is authentic in design. The sanctuary is marked by a solid blue dossal, a hanging cross, a holy table. The chancel furniture has been made especially for the church in Chippendale design. Free use was made of colonial colors in decorations.

In addition to the church there is a parish hall seating over 400 persons, two kitchens, a crypt hall, twenty-two class rooms, parish offices and studies for the clergy. The rector is the Rev. Andrew E. F. Anderson.

SUBSCRIPTION FUND

***A letter: "Because I admire the WITNESS you put me on a complimentary list. I wish I might pay for it but when I tell you that after all my years of service, mostly missionary, my pension is only $71.74 a month and I have to pay $50 a month rent, you can see how taking a Church paper is out of the question. A bishop once scolded me several times for turning down calls to large parishes in order to stay with little mission stations where I got small financial remuneration. But I did receive the love, esteem, respect and affection of the people of those poor, little towns."

It is for people that write such letters that we ask those who are able to contribute to our Subscription Fund. Make checks "THE WITNESS" and send to 135 Liberty Street, New York 6, N. Y.

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BISHOP H. W. B. DONEGAN IS CONSECRATED

New York:—The Rev. Horace W. B. Donegan, formerly rector of St. James' Church here, was consecrated Bishop Suffragan of New York on October 28th at the Cathedral of St. John the Divine. Before a packed congregation, with many distinguished Churchmen present, he was made a bishop by the laying on of hands by the Presiding Bishop, Henry Knox Sherrill. The co-consecrators were Bishop Gilbert of New York and Bishop Manning, the retired bishop of New York. An international touch was introduced when Archbishop Philip Carrington of Quebec and Bishop John Misiaszek, Old Catholic Church, joined in the laying on of hands.

Two processions, made up of officers of the diocese, both clerical and lay; clergymen and laymen representing all parts of the diocese, together with many clergymen from neighboring dioceses, entered the great cathedral shortly before 10:30 and took their places in the sanctuary, the choir and the nave.

The sermon was preached by Bishop Henry W. Hobson of Southern Ohio.

Bishop Donegan is to make his home at 8 Avon Road, Larchmont, N. Y. It was understood at the time of his election that he would reside in the northern part of the diocese.

BISHOP R. T. LORING IS CONSECRATED

Springfield, Ill.:—The Rev. Richard T. Loring was consecrated as the fifth bishop of the diocese of Springfield in St. Paul's Cathedral here on October 18th. Climax of the service came when thirteen bishops laid their hands on the head of the candidate and the consecrator, Presiding Bishop Henry K. Sherrill, said: "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands."

The comprehensive nature of the Episcopal Church was illustrated by the vestments worn by the bishops: six wore the simple black and white of rochet and chimere; seven were attired in colored copes and mitres.

Bishop Powell of Maryland spoke of his affection for Bishop Loring and reminded the large congregation that Loring, as a Baltimore rector, had presented Bishop Powell's two sons to him for confirmation. He went on to say that "Our religion is the most practical thing in the world. It begins with a fact, the Incarnation. Christ's life was a fact. He met the power of Rome head on. It is the fact of his power that gives us hope for the future. He deals with the human heart where sin is. Out of the heart of man proceeds the issues of his life."

Bishop White, the retired bishop of Springfield, and Bishop Conkling of Chicago were the co-consecrators. Bishop Spence Burton of Nassau was a presenting bishop, along with Bishop Oliver Loring of Maine, brother of the newly-made bishop. Bishop Mallett of Northern Indiana read the Gospel; Bishop Essex of Quincy the Epistle; Bishop Scarlett of Missouri the consents and Bishop Ivins of Milwaukee the Litany. Other bishops present were Bishop Randall of Chicago; Bishop Clark of Utah; Bishop Kirchoffer of Indianapolis; Bishop Whittemore of Western Michigan.

More than 500 persons taxed the capacity of a local hotel following the service where a luncheon was given in honor of the new bishop.



Bishop Horace W. B. Donegan who was consecrated Suffragan Bishop of New York on October 28 at the Cathedral of St. John the Divine

FUNDAMENTALISTS HAVE RIVAL SERVICE

Buffalo:—The western New York region of the American Council of Christian Churches, a fundamentalist group, sponsored a Reformation Day service here on October 26. The purpose was to rival a service sponsored by the local Council of Churches at which Methodist Bishop Oxnam was the speaker. The fundamentalists charged Oxnam with being "at various times a member or sponsor of a number of pro-communist organizations" and said he "should not be regarded as a true representative of Protestantism."

CHURCH FAVORS HOUSING PROGRAM

New York: — The commission on social relations of the diocese of New York last week re-affirmed its stand in favor of a bond issue for low-rent public housing, which will be voted upon November 4. It also approved a proposed constitutional amendment which will make possible the retirement of unfit judges.

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Rector Deals With Skepticism In Interesting Book

Albert Schweitzer Dealt With as Christian Revolutionary in Another New Harper Book

Reviews by Frederick C. Grant

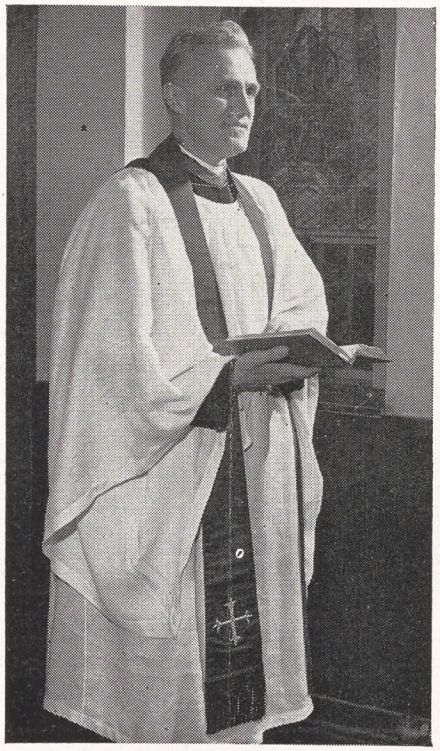
New York:—The rector of Grace Church, Charleston, S. C., formerly rector of All Angels', New York, is well known as a radio preacher. His sermons are clear and forceful, deal with the situations in which people find themselves today, face up squarely to modern problems, and always have something worthwhile for the listener to take away with him. To my mind he is one of the best radio preachers in America.

In this interesting new book, ***Postlude to Skepticism* (Cloister Press), Ralph S. Meadowcroft deals with the "skeptical mind" and traces its origin not only back to a half century ago but all the way back to ancient Greek philosophy. Then he comes on down the centuries and shows how the modern mind, "the mind of today" has been affected by the interplay of various movements of thought — psychology, physical science, pragmatism, psychoanalysis, theological modernism, etc. He thinks we stand at the crossroads, and that there is a possibility of a new era opening for religion, since materialism and rationalism have about run their course. This is not to say that the new era will surely arise—it is only a possibility, but it is a possibility that holds out a tremendous challenge to the church. Only the church will have to do some things a lot better than it has done in the past. We have reached the "postlude" to skepticism, and, following the "mind of yesterday" and the "mind of today," there is a possibility that "the mind of yesterday, today, and forever" may be achieved.

Here is a book which I hope will be widely read by our laymen as well as by the clergy. It ought to be very useful in the program of Evangelism. The great need of today is the recovery of both the sense and the concept of the personality of God. The Anglican bishops insisted on this as long ago as the last Lambeth Conference (in 1930); it is still the problem before us and the world's greatest religious need in the present day.

****Albert Schweitzer: Christian Revolutionary*. By George Seaver. Harpers. $2.00.

This little introduction to Albert Schweitzer—to his life and especially to his writings—will be of wider interest in view of the fact that Dr. Schweitzer is coming to America next year. The magazine *Life* recently published a group of photographs of the famous missionary and a brief article about his career. Without doubt, Schweitzer is one of the greatest men of our time. For those who have only a slight acquaintance with his thought and writing, this book will be a most welcome guide to further acquaintance.



The Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, Michigan, is celebrating the 25th anniversary of his coming to the parish, during which time he has had an active and successful ministry in a busy university community. His career has included a variety of diocesan and community interests as well as service to the Church at large

Jacob Boehme's *The Way to Christ* in a New Translation by John Joseph Stoudt. Harpers. $3.00.

This is one of the great Christian classics, and is interestingly introduced by Rufus M. Jones. Like many of us, Professor Jones first ran across Boehme in the course of reading Emerson's essays. Mr. Stoudt has been a student of Dr. Jones'—and that is enough to indicate its quality, since the teacher recommends it in his foreword. The book is a fitting companion to the modern translation of Eckhart, recently published at Harper and Brothers.

The Soul of Frederick W. Robertson. By James R. Blackwood. Harpers. $2.00.

A brief biography of the great Anglican preacher of one hundred years ago. People have always wondered at the marvelous influence Robertson exerted — his sermons (which are really nothing more than expanded sermon notes) are simple and clear, but do not convey the magnetism of the man. This biography helps us to understand how Robertson influenced people—for instance: "The peaks of his intensity came when he spoke about the love of God in Christ, but he ventured also into the dark aspects of faith" (p. 123).

PRIMATE ASSAILS BISHOP BARNES

London:—An attack on *The Rise of Christianity*, new book by Bishop Barnes of Birmingham, was made by the Archbishop of Canterbury in his address to the Convocation of Canterbury. Declaring he was "shocked" by the book, Archbishop Fisher stated that the author "discards or omits to include much which holds a central place in generally accepted Christian doctrine and belief. If his views were mine I would feel I could not still hold episcopal office in the Church."

The book is said to contain statements denying the possibility of miracles, rejects the doctrine of the Incarnation and dismisses the Virgin Birth as a crude semi-pagan story. It also denies the physical resurrection of Jesus.

At the conclusion of the Archbishop's address, Bishop Barnes asked permission to make a statement, but the Primate refused on the ground that it was improper for the convocation president's address to be the subject of discussion. He did indicate however that it would be in order for the Bishop of Birmingham

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to reply in the upper house of the convocation if he so desired.

The following day therefore Bishop Barnes told his fellow bishops that his views were "entirely compatible with my position as a bishop of the Church of England" and made it clear that he had no intention of resigning. Reasserting his stand that "belief in miracles has gone from the scientific world," the 73-year-old bishop declared that "there have been many conflicts in the last two centuries between religion and science. In every case science has won the battle and Christianity has gained a purifying by defeat. Religion, like a man, must from time to time, shed old garments. It seems to me that as a Church we must come to terms with science and scholarship or face disaster."

FAVOR THE RETURN OF BINGO

Newark, N. J.:—Candidates for the legislature of New Jersey generally favor the return of bingo; approve legislation to prohibit all forms of gambling; are against the use of public funds for parochial schools, according to an incomplete tabulation of returns in a poll conducted by the state Council of Churches, of which Bishop Ludlow of Newark is president (WITNESS, Oct. 23).

Out of 160 questionnaires mailed only 65 were returned. Some candidates declined to give a yes or no answer. They wrote instead that the poll procedure does not allow for reasons or principles underlying an answer, that the poll stirs up interfaith antagonism; and that a member of the legislature must reserve decision on such questions until they are introduced.

The questionnaire submitted to the candidates asked how they would vote if resolutions calling for referenda on the following were introduced in the 1948 legislature:

1. Allowing bingo playing for the benefit of churches, charitable institutions and/or veterans' organizations.

2. Prohibiting all forms of gambling, including pari-mutuel betting at horse races.

3. Prohibiting use of public school monies or other funds for the direct or contributory support of religious or sectarian schools, including the cost of transporting children to and from such schools.

Thirty-three favored, 21 opposed and 11 were listed with an indefinite stand on the bingo question. A ban against all gambling was approved by 33, opposed by eight with 24 undecided. On the third question 36 candidates indicated they opposed use of school monies for religious purposes, 18 were in favor and 11 undecided.

The church council has taken a stand opposing bingo and favoring legislation against gambling and use of public funds for support of sectarian schools, including transportation.

SCHEDULE OF DEAN OF CANTERBURY

New York:—The schedule of the Dean of Canterbury, whose visit to the United States was announced in THE WITNESS last week, is as follows: November 9, New York City; 10th, Toronto; 11th, Boston; 12th, Philadelphia; 13th, Newark; 14th, Detroit; 15th, Montreal; 18th, Cleveland; 19th, Denver; 20th, San Francisco; 21st, Los Angeles; 23rd, Chicago. Between his Montreal and Cleveland appearances he will return to New York to speak at a dinner on Sunday, the 16th. All the meetings are sponsored by the National Council of American-Soviet Friendship to emphasize the need for mutual cooperation and understanding between the world's two largest nations.



Keeping their minds on prayer is rather hard for these children while someone takes a picture. It is but part of a large primary department at Trinity, New Orleans

FEDERAL COUNCIL ACCUSED

Detroit:—The American Council of Christian Churches, meeting here in convention, accused the Federal Council of Churches of "peddling" Marxian doctrine. The resolution stated that "We decry the Marxian ideas—a planned and controlled economy, class strife and color conflict—which are actually being peddled in the United States by representatives of the Federal Council of Churches."

Another resolution denounced the Soviet Union; urged the support of the Nationalist government in China in order to save that country from communism; urged that American troops be kept in Greece to save that country "from the threat of communist occupation."

The American Council claims to represent about 3,000 churches having a membership of 1,200,000 persons. The convention declared that evangelism is the paramount task of the Church and called upon airlines to grant reduced fares to clergymen so they could get around faster in their work of converting the nation.

IOWA COURT BARS BUSES

Des Moines, Ia.:—Children attending parochial or other private schools in Iowa cannot be transported in public school buses, the supreme court of the state ruled unanimously last week. It added that no United States constitutional issue was involved. The decision held that public schools which do furnish transportation for private or parochial schools would not be eligible under Iowa law to receive any funds from the state's two million dollar school bus aid program.

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EDITORIALS

Speaking Frankly

SINCE James F. Byrnes, former secretary of state, has been invited to address the House of Bishops next week on the subject of World Peace, we think it is in order to remind the people of the Church, and perhaps the Bishops themselves, that the Church also has made solemn commitments on this subject. The Bishops Pastoral of 1934 states that "The Christian Church can not and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan, 'In times of peace prepare for war.' It regards as wicked the waste of the nations' wealth in the building of vast armaments and the maintenance of greatly augumented forces on land and sea."

A few years before, in 1928, the Bishops declared in a Pastoral: "War is destructive of what Christ stands for. War is degrading, brutal, like the devil, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action."

And the Anglican Bishops throughout the world, at the last Lambeth Conference in 1930, declared that "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

If our Bishops are really determined not to be "partners in any scheme that contemplates the wholesale destruction of human life" they will do well to take every possible means to make it clear that Mr. Byrnes speaks only for himself. For whether he plans it that way or not, the fact that he speaks to the House of Bishops is going to be generally interpreted as giving "religious sanction" to what he says. His program of "bigger and better atom bombs" hardly offers a Christian solution to the impasse the world seems to be in, but is rather, in these days of atoms and germs, a solution to end all solutions.

It will be tragic, we think, for the House of Bishops to allow themselves to be the sounding-board for more front-page hysteria.

It is a fact of course that Mr. Byrnes was invited to address the Bishops before the publication of his book, *Speaking Frankly*. It is also true that one cannot extend an invitation to a former secretary of state and then withdraw it. But in introductory remarks, and in official press releases before the address, at least the record can be kept straight: namely, that as an invited guest Mr. Byrnes has been asked to say whatever is on his mind, but that the invitation did not carry with it an unqualified endorsement of his address by the Bishops of the Episcopal Church.

"QUOTES"

THE Church of Christ is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood. The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

—Bishop Pastoral, 1934

Give the Canon Fair Trial

ELEVEN clergymen have written a letter to the Church papers in which they contend that "No bishop of this Church can, with loyalty to the doctrine and teaching of the Prayer Book, sanction the marriage of a priest to a divorced woman." Their contention is that irrespective of what is legally allowed by our present marriage canon, it is not possible for a bishop to sanction the marriage of a priest to a divorced person or for a priest to enter upon such a marriage because at his ordination a priest promises to "be diligent to frame and fashion your own self and your family according to the doctrine of Christ; and to make both yourself and them as much as in you lieth wholesome examples and patterns to the flock of Christ."

Let us consider a few actual examples. Ethel is a good Church girl. She marries a young Episcopalian who graduated from a college and was one of the most popular men in his class. They have two children. Then, all of a sudden her husband runs away with another woman, gets a Mexican divorce and marries. She is left with no choice but to get a divorce legally recognized by the state in which she lives.

Ruth marries an Episcopalian who is a graduate

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of a good prep school and college but who takes to drinking and more than once beats her and their child. She endures it for many years, trying her best to reform him, but is finally left with no choice but to secure a divorce.

Thus we might enumerate actual instances in which the marriage relationship was such a travesty of true Christian marriage that it could not possibly be continued, and in which the girl was the victim of a mistake in marrying which could not possibly have been determined in advance because the man in question appeared to be extraordinarily fine. These are not imaginary but actual life situations, and the number of similar cases is unfortunately numerous, as any parson who knows his people must be aware.

Is it not to be hoped that these young girls with their children should marry again, provided they have the happy fortune of finding a man who bears promise of being a good husband and father?

If a young unmarried priest of our Church happens to fall in love with such a girl, is the Church to declare, as these eleven clergymen urge, that because he is a clergyman he must not be allowed to marry this girl? Is the Church to declare this despite the fact that on her part she has sincerely tried to live a Christian life under most harrowing circumstances? Should the fact that she was not able to reform her first husband prevent this clergyman from framing and fashioning his life and their lives together according to the doctrine of Christ? Must the girl suffer for the rest of her life because of a mistake which, so far as the human mind can tell, could not have been avoided?

Let us stand against divorce. Let us do everything we can to make Christian marriages vital and successful. But let us exercise the greatest Christian charity toward those particularly whose marriages are broken through no fault of their own. And by no means let us hastily adopt a rigid interpretation of our new canon which aims to allow the Church to make a closer approximation of the demands of Christian justice and charity, simply because from an external view (for few, if any, of the critics of the publicized cases know the actual facts) we disagree with a bishop's decision in certain instances.

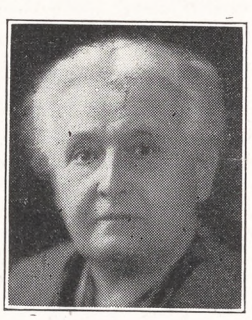
We earnestly hope that the House of Bishops will not circumscribe the canon with new rules at their meeting next week but allow the canon to be tried, as the General Convention intended, for at least a triennium. Then, on the basis of the report of the special committee of bishops on procedure under marriage legislation, the bishops should be in a position out of their combined experience to suggest to General Convention such revisions or modifications as they deem advisable.

Between Two Worlds

by Vida D. Scudder

THIRD OF A SERIES ON SOCIAL REBIRTH

WRITES Paul Hutchinson: "Christian history is studded with the mysterious blazing forth of unexpected saving fires." These gleams, which we would fain think prophetic, differ in character from the lovely foreshadowing of "meekness" which we have watched in nature; for the tiny beings which have to our surprise survived the more powerful and militant have had no initiative of their own, they have been purely passive, though also prophetic, if you will. But the "saving fires," examples of other-regarding dynamic shining through the human story, result from conscious choice. They belong to Engel's Kingdom of Freedom. And that Kingdom when its promise is fulfilled, is the Kingdom of the Grace of God. We see in them His power "to stir to life spiritual forces yet hidden from our myopic eyes." Here is the subject that invites our study.



Through what gathering gloom do these "saving fires" gleam! Is it perhaps the darkness before dawn? Wistful are we, as those who watch for the morning. Earth heaves beneath our feet; not only in Europe but in the Orient storm sweeps over the volcanic soil. Challenge to our whole economic order confronts our shaken generation. "The socialist era of history is begun, nations all over the world are moving in that direction," says an article in THE WITNESS. Yes, all over the world, except in America, who, forgetting her old role of pioneer, sits like Canute sternly bidding the rising tide retreat. Yet even here, clear-sighted men see that the past is doomed; those flickering lights we have noted penetrate the stormy dawn. As moribund capitalism slowly retreats, will their prophecy be fulfilled?

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Diverse movements surge around us. They often conflict, but one is their informing purpose. The aim in all of them is escape from the prison where private profit is accepted as chief incentive to progress and necessary condition of industrial prosperity and social health. Russian Communism: the democratic socialism spreading from its contemporary centre in England: yes, and the social ideology, "personalist" if you will, or Distributist, of mediaeval and scholastic type, presented by Papal Encyclicals and promoted by the Roman Catholic Church at its best: . . . these have seen the same vision. Whether they look from the political or the industrial angle, they are passionately convinced that a new motivation, based on no quest for individual advantage but on concern for the welfare of the whole social body, is essential if civilization is to be saved from disaster. True, we find the Encyclicals, like their offspring,—Guild Socialism et al—stressing with jealous concern for freedom their conviction that private property is essential as a necessary safeguard of personality; and we may parenthetically be a little surprised, as we realize how emphasis on that fact has faded all down the centuries whenever holiness appeared; those most intense personalities, the saints, being curiously immune to it. But nowhere are the tragic results of the profit-incentive in its driving force more powerfully arraigned, nor the necessity for corporate well-being more stressed than in those very Encyclicals. The outstanding and amazing fact in the contemporary situation is the agreement of many contending groups that human nature must change its basic assumptions and that it is changing them under our eyes.

Do we rejoice? Yes: for a moment.

But we are disconcerted. We look at Europe; France, Italy, Germany, Spain, Greece. We look at Asia; India, China, Korea, Japan. We look at Russia, then perhaps we turn and look at ourselves. . . . And it does seem as if those old forces, the search for power, for self-protection, were hardly routed yet. Two insistent questions haunt us. First: if other-regarding forces affect only our aims while our ancient means persist, what is our vision of the future "One World" but a mirage? Complacency is not for us. Second: Can the new dynamic, which we recognize as sometimes authentic in individuals, ever control corporate action? Means and ends! Corporate control! These two topics summon us to the most incisive thinking of which we are capable. And the more we think the more bewildered we become, till in our helplessness we murmur two Victorian lines, even more relevant now, for in very truth we feel ourselves to be

"Wandering between two worlds, one dead,
The other powerless to be born."

LET us face the situation with honest courage.

First, let us consider the problem of means and ends. The outstanding example of disparity between them to occur to everyone just now is the behaviour of Soviet Russia. She is the chief rival or, we fear, opponent of our United States, which is usually cited as leading defender of "Free Enterprise" and the old economic order; with breathless alarm we watch the developing tension between them. Now Communism, mightiest among forces of social upheaval, avows its aim to supplant incentives of private profit by concern for the welfare of the social whole. But Marxist ideology always used the old methods. True, Russia uses them with more enlightenment, no longer audibly calling Proletarians of all lands to unite, but averring insistently her conception of a New Order for all society, released from our frustrations. Many people, welcoming the epoch-making hope of "One World," have thought to find in Communism the clearest promise of its fulfillment. When they look at Russia in action, silence befits them. Aiming at a social system free from selfish incentives, she seeks to further her end by arbitrary use of the very methods she seeks to discredit, and we see the public at large, guided by a far from impartial press, angrily identifying her ends and her means. We want to be impartial; but peering behind the Iron Curtain, we hardly see the Soviets meeting successfully the test offered by the old slogan of Revolution: "Liberty! Fraternity!" But why talk about Russia? She is not alone, either in use of totalitarian methods or in contradicting ends by means. Pot should not call kettle black. Struggle for oil fields is not confined to the Soviets; and is not our own beloved nation today solemnly asserting that to threaten is the only safe way to live and that increase in military resources is the only sure protection of world peace?

If we watch the contrast between the way people, or nations behave, and the thing they say they want, ironic sadness besets us and we are tempted to say that a sense of humour is our only refuge. May we reverently suggest that such a sense can hardly be unknown to the Almighty as He surveys the human scene?

But yet more challenging than the question of means and ends, where some of us think that we see more clearly than we act, is that other question of the ethics of group behaviour. Corporate action! Can the finer dynamic, sometimes, as we must never forget, authentic with individuals, ever pervade it? Can a corporate body reject exclusive control by the normal processes of natural life? Can a group lose its life to save it? . . . Assertion falters; we are lost in bewilderment; there is no area of thought so invaded by the mocking devils of incertitude. How about the behaviour of nations?

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Courteous discussion prevails, and we hear pleasant hints on limitation of national sovereignty! But facts are facts. And how about the great monopolies, which so insidiously contradict the "Free Enterprise" they profess to serve? The more intimately we face the problems of corporate action the more insoluble they become. I can think of no topic more challenging to psychologist or philosopher; for unless corporate as well as individual action can be transformed, civilization is bound to perish; we hardly need the atom bomb or bacteriological poisons to remind us of that fact. And has any philosopher or psychologist yet illumined us?

So terrible is our plight that we must pause. One psychologist named St. Paul did know all about it. He describes our impotence precisely: "My own actions bewilder me," says he. "What I do is not what I wish to do, but something which I hate. . . . Praiseworthy intentions are always ready to hand, but I cannot find my way to the performance of them." . . . "Pitiable creature that I am . . . who is to set me free? . . . . Nothing else than the grace of God through Jesus Christ our Lord." (Romans Vii, 15-25. Tr. by Monsignor R. A. Knox). Let us then further explore that Kingdom of Grace which is the Kingdom of true freedom. There, we must note at the outset, as in the Kingdom of Nature, development goes on.

Grace is not a stationary thing; it is only found in a Becoming," says Meister Eckhart. We know that religious history, reinforced in the privacies of holy faith, offers conclusive evidence of new dynamic diametrically opposed to that in the natural order. Can such dynamic conceivably control our corporate life? If so, how? And whither will it lead us? To answer, we must look straight at the teachings of Our Lord and probe their deepest implications.

Religion and Health

Edited by HAL M. WELLS
Chaplain at Philadelphia State Hospital

BISHOP DeWOLFE of Long Island has attempted to give us in *A Marriage Manual* (Morehouse-Gorham, $1.25) a simple, concise statement and interpretation of the administration of the marriage and family canons. As he states in his introduction, "The contents of this book are meant to assist in clarifying and implementing the new canons."

Those who accept the Anglo-Catholic point of view will not be disappointed when they read this manual. They will find in the introductory chapter the following: "The spiritual preparation for marriage should culminate in the reception of Holy Communion by the parties . . . our Church makes clear that such a celebration is to be desired." It is further interesting to note that the bishop maintains that "a pastor will not officiate at a marriage which some other priest has refused to perform."

Chapters two through seven present the marriage canons in their entirety with comments. This is a very readable presentation as the comments follow directly after each section of the canon.

In the eighth chapter entitled premarital instructions there is an attempt to give detailed ways as to how the priest should conduct such a series of talks. One commendable portion is the insistence on at least three hours of personal conferences. It seems to me that the clergy as a whole have neglected this phase of their obligation in performing marriages and the bishop's admonition brings their duties into sharp focus. I think, however, that the bishop goes a little far in his second instruction where he states "working wives should stop as soon as possible because it is too heavy an undertaking to go to business and also to create and maintain a true home." I wonder if the bishop is falling back on the more dubious sections of St. Paul, and on Adolph Hitler, who stated that the only place for a woman is in the home. It certainly is in direct contrast to the growing importance of the place of women in our society today.

The final chapter deals with the Church and the family. The bishop advises people to have children as soon as possible because they develop the highest virtues in parents. We wonder if the bishop could have said a word about the possible difficulties children can create in the family and how those difficulties could be avoided. There seemed to be a great emphasis on the raising of children to be obedient and conforming to society rather than the challenging personalities that our times seem to call for.

One questions seriously the statement: "More and more one is compelled to recognize that nothing short of our own parochial schools will stem the paganism enveloping us."

There is an alarming leaning on the teaching of the outward symbols of religious life rather than the inward meaning: "As soon as the child can lisp he should be taught a prayer . . . he should memorize the Beatitudes . . . the fact that they will understand little is of no importance . . . the earlier they are soaked in Christian doctrine the more surely they will be practicing Christians when adults." The bishop goes further: "The lack of family prayers is probably at the bottom of most of the religious indifference and moral deterioration of our day." He states that the child should be taught to make his communion once a month, then twice each month, and then weekly. Daily Communion is the Christian ideal.

It is distressing to notice the disparaging attitude toward the field of psychiatry although it was stated

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in the preface of the book that a psychiatrist was consulted in the formulation of the book. "What is the use of spending a number of hours and much money going to a psychiatrist when one can go to his pastor and dispel guilt. . . ." He also states, "It is well for us to bear in mind that it is a well-established fact that regular and prepared penitents do not have to visit psychiatrists." This seems to be a highly questionable statement and far from being a "well established fact." It is a little difficult to see how the priest is to dispel guilt if he is to follow Bishop DeWolfe's advice that he is "to work to convict men of their sins."

Talking It Over

By
W. B. SPOFFORD

ONE wonders how long people will continue to shrug off the witch hunt. There are times when I do. Then I recall a remark made by a German in the days of Hitler: "Stand by while other people lose their freedom and you may be perfectly sure the day will come when you will lose your own." That's worth tacking over your desk.



Nobody cared much when Eugene Dennis was found guilty of contempt of Congress for refusing to answer all the questions put to him by Parnell Thomas. After all he's a Communist so probably ought to be in jail. Gerhart Eisler we didn't get excited about. Even if he did risk his life fighting the Nazis, he still is a Communist. And Hanns Eisler, while he seemed to be guilty of nothing more than being a great musician and composer, is after all the brother of Gerhart so doubtless is guilty of something. So it has been with a lot of people—Howard Fast, Dr. Barsky, Professor Bradley—we've shrugged our shoulders and gone our way, quite indifferent to their loss of freedom.

But now that a successful beginning has been made by knocking off a few Communists and anti-fascists, the peddlers of red herrings are getting bolder. So in New York cards were hung on lamp-posts and posters decorated the sides of delivery trucks announcing a series of articles in one of the papers on "Communism Invades Your Churches," and the executive editor of the paper, Lee B. Wood, with an eye to circulation, sent letters to parsons asking then to announce the series from their pulpits.

So we read the articles and those listed as "Communists" and "fellow-travelers" were those we expected to find: Professor Harry F. Ward, the Rev. William H. Melish, the Rev. Richard Morford, the Rev. Jack McMichael, the Rev. Guy Emery Shipler, the Rev. John Darr. Rabbi Benjamin Schultz, the author of the articles, also included me. And he said that church people should pay more attention to the Federal Council of Churches which "is fighting Red infiltration" and he gave the Rev. Karl Chworowsky a pat on the back for saying: "I bend over backwards to escape participation in Commie fronts. I am heartily tired of unwittingly playing bellhop to Joe Stalin."

Some of the "fellow travelers" named by the witch-hunting Rabbi came somewhat as a surprise I guess to most people: Boston's Methodist Bishop Lewis O. Hartman, for instance, and Rabbi Stephen Wise, who is surely one of America's great Jewish leaders. Then there was Prof. Abraham Cronbach of Hebrew Union College, Cincinnati, described by his fellow Rabbi as a saintly man but who had refused to withdraw as a sponsor for some organization when told to do so by this New York paper, and so was put down as a "fellow traveler."

My thesis that the witch hunters are apt to get around to you eventually if "you stand by while other people lose their freedom" is borne out by later news. Thus this same newspaper a few days later "exposed" a plot to whitewash Tito. It seems that a committee headed by the Rev. W. Russell Bowie, former rector of Grace Church, New York, and now a professor at Union, is urging that the seven Protestant ministers who visited Yugoslavia last summer be given a fair hearing. So Fred Woltman, the paper's ace exposer of red plots, writes that Dr. Bowie is "a Communist fellow traveler himself." And of course the ministers who go along with Dr. Bowie in this "plot" are either fellow travelers or stupid pawns. Woltman names a few: Bishop Henry St. G. Tucker, former Presiding Bishop; Bishop Edward L. Parsons, retired bishop of California; Bishop Harrington Littell, retired bishop of Honolulu; the Rev. Henry Sloane Coffin, former president of Union Seminary and once moderator of the Presbyterian Church; the Rev. John Paul Jones, leading Presbyterian of Brooklyn; the Rev. Ralph W. Sockman, pastor of the largest Methodist Church in New York, and, rather amusingly, this same Rev. Karl Chworowsky of Brooklyn, who apparently wasn't clever enough "to escape participation in Commie fronts" even though he did get his back all out of shape leaning over backwards trying to do so.

And don't for a minute think that is all. The Federal Council of Churches, praised one week for "fighting Red infiltration," is accused a few days later at a convention in Detroit of "peddling Marxian ideas," and Methodist Bishop Bromley

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Oxnam, the president of the Council until a year ago and still active in its affairs, is charged with being "at various times a member or sponsor of a number of pro-Communist organizations."

The fact is of course that anyone with a brain, unless he is very successful in hiding the fact, is pretty apt sooner or later to be accused of being a "Communist." Adolphe Menjou, the Hollywood player of bit parts, made this clear in his testimony before the Un-American Committee the other day. He was asked if he had any tests for spotting Communists. He replied: "Well, any who attend meetings to hear Paul Robeson and applaud him."

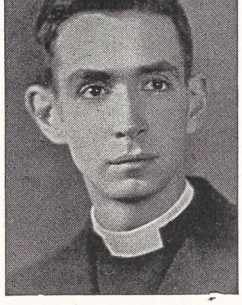
I attended such a meeting a while back in horsey Monmouth County, New Jersey, held at the estate of a millionaire. Paul Robeson spoke and the five hundred or so nicely-dressed people who were there applauded him vigorously. So, if Mr. Menjou's definition holds, I hazard the guess that there are more Communists in the United States, proportionately, that there are in Russia.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

All Saints or All Souls

THE Reformers who compiled the Prayer Book worked rather persistently to conform the doctrine of the Church's common prayer to the teaching of Holy Scripture. In no instance did they succeed in carrying through this principle with better effect than in their treatment of what, for want of a better phrase, we shall call 'the cultus of the dead.' To pass from the medieval Latin offices for the departed to the Prayer Book rite for the Burial of the Dead is like going out of a dark and fearsome chamber into the clear sunlight of open day.



Hell was very real to the medieval mind, but its torments were the province of the unbaptized and the infidel. Far more terrifying to the ordinary Christian was the prospect of the fires of Purgatory. I would not suggest for a moment that the medieval Christian was lacking in hope. Indeed the medieval man had a much livelier hope, I fear, than does his modern descendent. The cruelties and tragedies of his world drove him to a surer reliance upon the virtues of His Lord's own passion, and the chivalric spirit of his ideals gave him a steadier confidence in the prevailing power of love through the intercessions of Our Lady and the saints. Nonetheless we instinctively feel that St. Francis' *Canticle of the Sun* is nearer to the religion of the New Testament than the Sequence of his disciple, Thomas of Celano—the *Dies irae*, which is surely the most representative flower of medieval hymnody. Significantly, the *Dies irae* was taken up into the liturgy, but not the canticle of the Poverello.

The Middle Ages have taught us to make a distinction between the saints and the rest of us undistinguished believers. The classification is certainly not without its usefulness. But if you will pick up a concordance of the Bible and look through the passages of the New Testament which speak of 'saints' you will find that the term is used not of a special class of Christians who have earned the title, but of all who have been called and chosen of God and sanctified by His grace. The word 'saints' encompasses all those disorderly members at Corinth, those dabblers in the occult at Colosse, those improvident bigots at Jerusalem, as well as those generous converts at Philippi, or those sturdy believers at Rome whose "faith is spoken of throughout the whole world." In short, it describes all those whom God has knit together in one communion and fellowship in the mystical Body of His Son.

I rather think that it was this New Testament conception of sainthood that Cranmer and his associates were seeking to recover when they kept in the Calendar the Feast of All Saints, but eliminated, even from the Black Letter Days, the Commemoration of All Souls which had established itself during the Middle Ages on the day following. Professor Easton has rightly said that "in Anglican tradition 'All Saints' is 'All Souls' as well" (*The Eternal Word in the Modern World*, p. 297). Both the Epistle and the Gospel for All Saints are pictures of all the redeemed—the Epistle describing their triumph and worship in heaven, the Gospel their tribulation and service upon earth.

Anglicanism has wisely refrained from overmuch speculation about the state of those who have "departed this life in thy faith and fear." We have no cultus of the dead designed to relieve the pains of purgatory and to give a quicker entrance into the realms of light and perfect service. We remember gratefully the good examples of all who have entered into this inheritance, we pray for their increase in knowledge and love and for our ultimate participation in their unspeakable joy. The propers for a Requiem in our Prayer Book are pitched upon the same key of lively hope and blessed assurance. We sing *Alleluias* rather than *Misereres* at our services for the departed. It is not congenial to the Anglican tradition to pass from the white festivity of All Saints to the black gloom of All Souls. With us 'All Saints is All Souls as well.'

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Reformation Sunday Is Widely Observed By Churches

Union Services Will Be Held This Sunday In Cities Throughout the United States

Edited by Sara Dill

New York:—The 430th anniversary of the Reformation will be observed in churches throughout the country on November 2, commemorating the day when Martin Luther nailed the Theses on the door of Wittenberg Cathedral. In New York, Governor Luther W. Youngdahl of Minnesota will speak at an evening service at the Cathedral of St. John the Divine. The Federation of Churches of Washington will hold a joint service at National City Christian Church.

In Pittsburgh the speaker at a union service will be Bishop Otto Dibelius of Germany, while in Buffalo, N. Y., more than 200 churches affiliated with the Council of Churches held their Reformation Day service last Sunday with Methodist Bishop Bromley Oxnam as the speaker.

As in former years, one of the great services will be in St. Louis, sponsored by the Metropolitan Church Federation and held at Kiel Auditorium. The speaker will be Bishop Angus Dun of Washington and it is expected that 20,000 people will attend. A choir of 2,000 voices, accompanied by eighteen members of the St. Louis symphony, two organs and a piano, under the direction of David McK. Williams, formerly organist and choir director of St. Bartholomew's, New York, will lead the music. And as a demonstration of united Protestantism all of the clergymen of greater St. Louis have been asked to march in a procession before the service and to sit upon the platform. For the first time the young people of the city will participate and it is expected that 4,000 will occupy one section of the large opera house.

Hit Discrimination

New York (RNS):—The national board of the United Council of Church Women adopted a series of resolutions at its meeting here calling upon American women to combat racial segregation within the church, to oppose inequality in education and employment, and to "discourage and wipe out anti-Semitism in any form."

At the same time the board urged its members throughout the country to send an "avalanche" of letters and telegrams to Washington asking President Truman and Congress to alleviate the European food crisis, even if it means a return to rationing.

Calling for an end to segregation in the church, the Council termed Protestanism "one of the major institutions in which there is the most racial discrimination and segregation."

In addition to asking united opposition to anti-Jewish feeling, the women's group urged increased "understanding, justice and cooperation among all the peoples of our land—beginning with our own communities."

The Council approved a report of its legislative committee which called for the establishment of a national housing program, removal of the poll tax as a requirement for voting, and the outlawing of lynching.

Following discussion of the government's loyalty check, the Council agreed that the United States has a legitimate right to determine the loyalty of its employees but warned that such procedure must be exercised with the greatest concern for the protection of the individual's civil rights.

Youth Meeting

Lancaster, Pa.:—The Rev. William C. Crittenden, secretary of the youth division of the National Council, was the speaker at the conference of young people of the diocese of Harrisburg, held here at St. James' on October 24-25.

Arizona Clergy Meet

Phoenix, Ariz.:—All the active clergy in the district of Arizona met with Bishop Kinsolving in a two day conference, held at Trinity Cathedral here. Prof. Charles Whiston of the Church Divinity School of the Pacific gave three meditations; the every member canvass was presented by Dean W. F. Carman; the missionary quota objective of the district was considerably increased to enable the district to take on some of its own missionary work.

Schools of Religion

Harrisburg, Pa.:—Schools of religion for Church school teachers and other interested persons over eighteen, are being held for six Monday evenings in three centers in the diocese of Harrisburg.

Newspapers Condemned

Washington (RNS): — Misleading headlines in many American newspapers are producing the kind of thinking which leads to war, A. Allan Bates, former scientific expert for the technical commission of the armies of the United Nations, told a meeting of the Unitarian commission on world order here. The meeting was part of the general conference of the American Unitarian Association held here.

Bates said these headlines may be labeled "war-mongering." He emphasized that many of them were written unintentionally, but nevertheless the effect was just as pernicious. The speaker also said that headline treatment of the carefully-worded statements in former Secretary of State Byrnes' book. *Frankly Speaking*, about American relations with Russia, indicated a potentiality of war between the two nations.

In the question period following the symposium, the problem of how to regulate some papers which a few speakers said were "irresponsible," and still maintain the American tradition of a free press was discussed at length without general agreement on any solution.

Urges United Front

London (RNS):—The Archbishop of York in an address to the synod of the convocation of York pleaded for a united front in order that England might not become a third-rate power. Predicting a "long, severe and monotonous" struggle for economic security, Archbishop Garbett cautioned that larger profits and higher wages would bring inflation and general ruin, and urged unselfishness and fellowship on the part of all classes.

Wants Negroes Admitted

St. Louis (RNS):—An end to racial discrimination in churches, and institutions supported or sponsored by churches, was demanded by the interracial committee of the Metropolitan Church Federation here. A resolution adopted by the commitee proposed that "all races and nationalities be urged and welcomed to

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church worship, fellowship and membership in all Protestant churches."

Granting of full civil rights to Negroes in St. Louis was also requested including use of hotels, service in eating establishments, admission to theatres, right to work, right to equal educational opportunities without segregation, and admission of Negroes to all hospitals.

Negro Delegates

Charleston, S. C.: — The convention of the diocese of South Carolina has approved a plan whereby five Negro clergymen and four Negro laymen, to be elected by the Council of Negro churchmen, will be seated in diocesan conventions. The plan has to be passed a second time to become law.

Havana Cathedral

Havana, Cuba: — Bishop Blankingship formerly opened the new Holy Trinity Cathedral here on October 5 with a service of Holy Communion, which was followed by the baptism of seven children. Other services were held during the day for the Cuban and West Indian congregations.

Pass Million Mark

New York:—The sum of $1,006,571 has been received since January 1 by the Presiding Bishop's Fund for world relief, thus passing the million dollar goal for 1947 which was set by General Convention.

Dedicates Mural

New York:—A war mural by Edmond James FitzGerald, a tribute to the men of the merchant marine in world war two, was dedicated on October 23 at the Seamen's Church Institute here. Presiding was Clarence G. Michalis, president of the board of managers; the dedication was by the Rev. Roelif H. Brooks, rector of St. Thomas' Church and the address was by Prof. Greenhalgh Albion of Princeton, authority on marine history.

Hits the Laity

Syracuse, N. Y.:—Claiming that many Episcopalians do not even know the service of Evening Prayer, Bishop Edward T. Demby, retired, told members of St. Philip's, here, that Episcopalians do not spend enough time in church. He was preaching at a service marking the 50th anniversary of the parish.

"They think that if they spend one hour a week in church that they are good churchmen," said the bishop. "If any Protestant church is closed Sunday night you may be sure it is the Episcopal Church."

Bishop Demby, the only living Negro Episcopal bishop in the United States, told of increased work among the Negro people and pointed out specific needs for further work. "Right now we need two well-trained missionaries on the Pacific coast to bring the word of God to the thousands of Negroes there who have never heard of it," he said.

St. Philip's is the only all-Negro parish in the diocese of Central New York. Its rector, the Rev. Victor E. Holly, is the grandson of the first Episcopal bishop of Haiti.

Provincial Synod

Roanoke, Va.:—The synod of the province of Washington, meeting here at St. John's October 21-22, was told of the need for intensive evangelism by the Rev. George A. Wieland, director of the home department of the National Council. Pleading for a just, sound and lasting peace, he said that it will never come until fundamental values are clearly seen and honestly pursued. "If humanity persists in suicidal strife it is doomed to extinction," he declared.

He stated that one hopeful thing is that the Church is becoming aware of its failures, among which he included a shortage of ordained men; narrowness of program; weakness of Sunday Schools; lack of strength in rural areas.

Goes to Italy

Rome:—The Rev. Sturgis L. Riddle, formerly on the staff of St. Thomas' Church New York, has been appointed rector of the American Church of St. James', Florence, Italy. The church is under the jurisdiction of Bishop I. Blair Larned.

Bishop Gives "Musts"

Atlanta, Ga.:—Bishop Thomas N. Carruthers of South Carolina told the 1,200 persons who attended the service held here in connection with the synod of the province of Sewanee, that there are three "musts" if Christianity is to be effective.

"We are not different enough from the world," he explained. "Effectiveness of Christianity in the first century was due largely to the fact that it was amazingly different, vital, and strong. We must recover that distinctiveness."

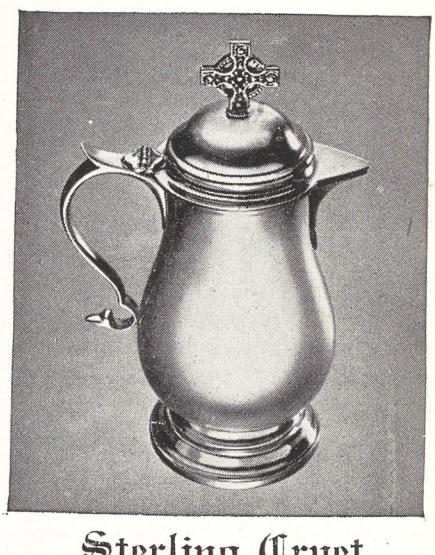
Secondly, he said, Christianity must become explicit and concrete. "Instead of talking in generalities," he asserted, "we must become specific. We must not merely condemn sin, we must attack particular, concrete sin. . . . We must take definite steps to combat divorce, juvenile delinquency, and religious illiteracy."

Bishop Carruthers' third "must" for the Christian Church was that it must leave no area untouched.

"The results of splitting the world into secular and sacred sections have become disastrous," he declared. "We have fenced off a nice little area of life and labeled it religion. That is not enough. We must take Christ into our factories, schools, newspaper offices, businesses, homes, everywhere."

Questions Asked

London (RNS):—A novel form of service, intended to rid congregations of "the frustration of never being able to talk back," was introduced here by the Rev. Leslie D. Weatherhead, minister of war-bombed City Temple, whose congregation now meets in Marylebone Presbyterian church. Mr. Weatherhead's initial "talk back" service was divided into three sections. The first



Sterling Cruet

A beautiful silver cruet, ornamented with a Celtic cross, and carefully designed with a wide neck so that it may be easily cleaned. One-half pint capacity, 6½ inches high, $50. Pint capacity, 8½ inches high, $75. Quart capacity, 10½ inches high, $175.

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two were given over to devotions and preaching, and the third to questions and answers. Worshipers were told they need not attend any portion of the service which did not appeal to them, but nearly all the 2,000 persons present stayed until the end.

Fifty written questions were handed to stewards, but because of time limitations, only seven were answered.

The Long View

Rome (RNS):—The official newspaper of the Vatican, in calling for more missionaries, estimates that there are about a billion and a half non-Christians yet to be converted, and that at the present rate it will take 3,000 years to do the job.

Laymen Urge Evangelism

Cleveland:—Men of the diocese of Ohio are so enthusiastic over the National Council's plans for a national Episcopal hour on the radio that they voted to designate their Advent offering to this purpose. The offering will be received on November 30, the day of the annual men's corporate communion.

Negroes Admitted

Atlanta, Ga.:—The synod of the province of Sewanee, meeting here, passed a resolution providing that at all future synods there shall be no discrimination against Negroes. It was introduced by Bishop Walker of Atlanta who pointed out that Negroes had not been allowed to attend dinner conferences in hotels because of state laws.

Services Allowed

New York:—Bishop Otto Dibelius of Germany, in the United States for a lecture tour under the auspices of the Federal Council of Churches, speaking at a meeting at Union Seminary, declared that the Church in the Russian Zone "is to a certain degree better off than it was under the Nazis." He said that Moscow's official policy is to avoid trouble with the Church so that regular worship services are allowed "even though they may not be fond of our sermons."

"The trouble begins with other church organizations, such as foreign mission societies, women's groups and youth activities," he said, "because the Russians are not accustomed to the social work of the Church. Knowing nothing about the program, they distrust everything They are always afraid that political things are going on. They cannot understand how clever, thinking people can be above politics, because they devote their life to it."

Bishop Dibelius said that no Russian commandant would ever believe that a pastor brings ten or twelve boys and girls together for Bible study; he is convinced that they must be discussing political propaganda against Russia.

Bishop Hart Celebrates

Philadelphia: — The fifth anniversary of the consecration of Bishop Oliver J. Hart as Bishop of Pennsylvania was observed October 16th at the Church of the Advocate, where he was consecrated. He celebrated, assisted by Suffragan Bishop Remington, and the two men who were the attending presbyters at his consecration, the Rev. S. Tagart Steete and the Rev. Frank Williamson Jr. The service was followed by a clergy conference and in the evening. Bishop and Mrs. Hart were the guests at a dinner given by the Church Club. Purses were presented for personal use and for defraying expenses in attending the Lambeth Conference next summer.

Ad for a Cook

Winthrop, Mass.:—"Cook wanted. Loyal Catholic or loyal Protestant preferred. Character preferred to cooking but no objection if cooking improves."

The rector of St. John's Church here who placed the foregoing ad in a local paper got from it a talented cook who served his family for many years. That her creed differed from his had "no effect upon her cooking," he told his congregation, or upon their "excellent mutual relations."

But the ad did considerably more than get the Rev. Ralph M. Harper a good cook. It set in motion forces of religious toleration which have thrived with the years until Winthrop today is considered a model city in interfaith good will. When

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CHARLES SCRIBNER'S SONS

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Mr. Harper, who pioneered in this development, celebrated his 33rd anniversary recently as rector here, laymen and clergymen of the Roman Catholic and Jewish faiths, as well as of the Protestant denominations, were on hand to congratulate him upon an effort which has bred extensive interfaith cooperation. Protestant, Catholic and Jew have joined forces not merely in worthy civic enterprises but frequently to give one another moral and material support in purely religious activities.

Not often has a Baptist clergyman appeared in Episcopal vestments but it happened here when the Baptist minister donned them at Protestant union services in Mr. Harper's church. It was the Baptist clergyman's return gesture for Mr. Harper's willingness, at a previous union service, to forego robes out of courtesy to his Baptist guests.

Need Is Great

New York:—Women of the Church are urged by the Woman's Auxiliary to cooperate fully in the special projects for European relief offered by Church World Service and the United Council of Church Women. Mrs. A. M. Sherman, executive secretary of the Auxiliary, said recently: "Reports from Europe point to the urgent need for school outfits for European children. Almost every country has said it could use the whole 500,000, the number set to be collected by Churchwomen on World Community Day, November 7. Therefore it is suggested that women's groups continue to work on this project through the fall months."

The school outfits which are being prepared by Churchwomen contain complete clothing outfits, including shoes, and school classroom supplies which are almost entirely lacking in many countries. Each box will contain also some schoolyard toy, such as a ball or jump rope, and a card of greeting from the person or group packing the box. The boxes are for children between the ages of six and twelve.

Mrs. Ruth Worrell, national president of the United Council of Church Women, said upon her return from Europe this month, "Last winter was the worst Europe had seen. This next winter will be even worse because of a poor harvest and there will be an even greater lack of fuel. I could not understand how people lived when I saw the ruins where many of them were without any fuel rationing whatsoever. I cannot put it into words because we have no words to express such a situation.

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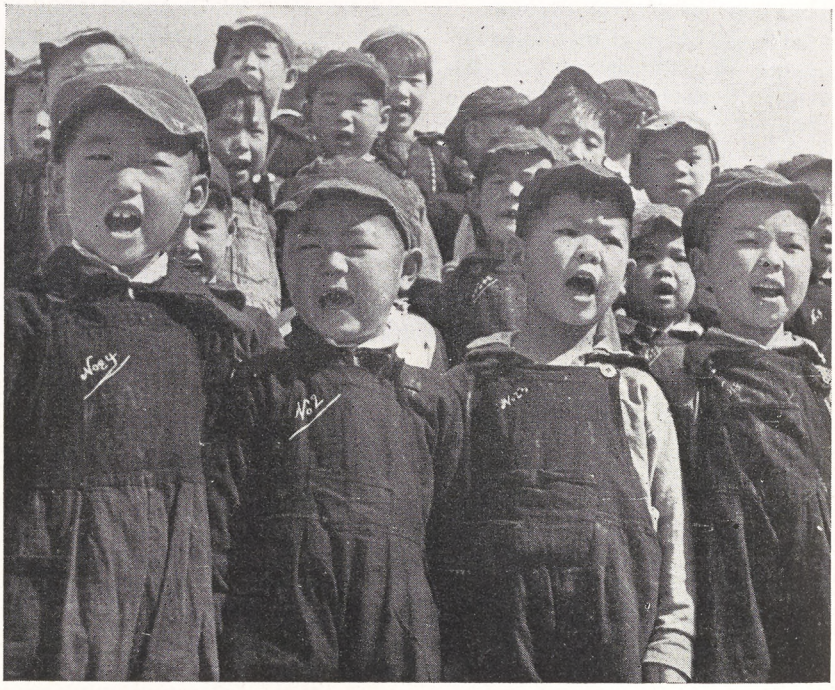

A group of little Chinese boys sing hymns and patriotic songs at the orphanage directed by the Rev. Kimber Den.

The Work of the Rev. Kimber Den

Over the years readers of THE WITNESS have contributed generously to the great work of relief being carried on in China under the direction of the Rev. Kimber Den. In the days of war everyone was fully aware of the importance of supporting an ally. But the need is no less today—in fact it is greater due to the tremendous inflation in China. It is our hope that many individuals and church societies will send in donations at once so that we may get a sizable check in the mails in time to reach China for Thanksgiving.

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Radio Commission

New York (RNS):—Formation of a Protestant Radio Commission to help American churches develop and administer a "unified religious radio ministry" was urged here following a special meeting of 50 prominent church council executives and denominational leaders.

Major functions of the proposed Commission, it was said, will be to act on behalf of Protestant churches in maintaining Christian standards of public decency and good taste in commercial programs, to represent Protestantism in interfaith broadcasts, and to speak for Protestant churches before the Federal Communications Commission.

Other functions include encouraging a wider and more adequate use of religious radio, developing intelligent radio listening on the part of church people, providing professional radio services and consultation for state and local councils of churches, and furthering cordial relations with the radio industry.

One of the first projects of the proposed Commission will be to institute a "broadly envisaged and carefully formulated research study of the field of religious radio and the church's relation thereto."

Condemn Prejudice

Durban, Natal (RNS):—A resolution condemning color prejudice and calling for more Christian attitudes toward non-Europeans was unanimously adopted by the Natal Diocesan Synod of the Anglican Church which met at Pietermaritzburg.

Declaring that "differences of race give rise to problems of a political, social and economic nature which will only be solved if approached in a spirit wholly devoid of color prejudice," the resolution warned that "the Christian way of life practiced in all our dealings with non-Europeans alone can prevent serious racial trouble in our country."

The resolution stressed "the urgent need for all Christian people of European stock to consider their behavior and attitude toward servants and employees, with a view to giving them opportunities to benefit by Christian example and teaching."

Several speakers suggested that non-European clergymen should minister to European congregations when European clergy are temporarily not available. Canon W. H.

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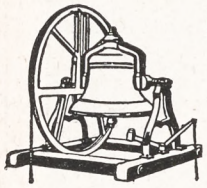
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Badham, diocesan superintendent of missions, declared that color prejudice is to be found even among churchmen and that Europeans are not the only ones guilty of it.

World Missions

Seattle, Wash.: — Unification and specialization are the two outstanding trends in missionary work today, it was indicated at the second annual World Missions Conference held at Seattle Pacific College here.

The conference, attended by 115 delegates, featured 38 booths, including a palm-thatched hut. A number of the booths represented service organizations cooperating with many missions, such as the American Mission to Lepers, which serves 24 denominations; the Wycliffe Bible Translators, who have trained missionaries of 58 societies this year; and the Child Evangelism Fellowship, which aids in a ministry to children in cooperation with societies in 67 countries.

Technological advances in mission work highlighted the conference. A 1947 station wagon marked "Africa Inland Mission, Congo Belge," was driven around the college campus by a missionary who contended that he now can cover two-thirds of his field with it. A booth sponsored by "Gospel Recordings, Inc.," showed how this agency offered missionaries records of music and messages in 109 languages.

Parochial Schools

Burlington, Vt.:—The Rev. Thomas B. Keehn, legislative secretary of the Congregational Council for Social Action, with headquarters in Washington, told the regional meeting of the Congregational-Christian Church, meeting here, that Protestants need to take an active stand on the matter of "taxing the public for parochial schools." The issue in pending legislation, he said, is whether "parochial and private schools shall ride on the coat-tails of the public treasury."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. F. K. HOWARD
Clergyman of Berkeley, Calif.

THE WITNESS editorial and the article by Howard Fast (Oct. 2) certainly rang the bell. There are many others who are not happy over the retreat by the powers-that-be from the advanced line marked out by the great president who has been gathered to his fathers. The present hysteria over communism was well rebuked in a previous WITNESS by Chaplain Kock of Manila, to whom I also send a pat on the back. The delightful portrayal of the group in the special car and the persons who patronize the Church by turning weddings into social functions also was fine.

Howard Fast demands that "all who love the Lord" no longer keep silent, but try to do something about the betrayal of freedom's heritage. Why does not our national social service department, and the diocesan departments as well, do something? If it must be done by individuals who "count not their life dear unto themselves" please let me know and I shall be glad to give such energy as I still possess to help organize out here on the Pacific slope, so that the real defenders of freedom may not find the Church shrinking in the rear when it should be in the vanguard in bringing in the Kingdom of God on earth.

* * *

LANE W. BARTON
The Bishop of Eastern Oregon

Having read the articles by the Rev. Mr. Higgins I wonder if he knows what he is doing. Presumably he is interested in the missionary work of the Church but the sort of sniping in which he indulges does untold harm to the missionary cause.

One would be utterly naive to suppose that anyone at 281 is perfect. People there make mistakes because, like the rest of us, they are human beings and subject to error. One would gather from what Mr. Higgins has to say that parish priests never err—just the secretaries and the typists at 281. There is no doubt that among the hundreds of missionaries sent out by our Church there is an occasional "Susie Q" and possibly even a "Bishop Screwball," and human nature being what it is there is a strong possibility that someone at 281 has, in a weak moment, so referred to them. Has Mr. Higgins never in his ministry spoken disrespectfully even in jest of the "Susie Q's," of whom there are a few in every parish, and has he never in an unguarded moment referred to his pet peeve in the episcopate as "Bishop Screwball?"

Undoubtedly returned missionaries have from time to time been given the brush-off by busy executives at 281, but has Mr. Higgins never been compelled during his busy periods to give the brush-off to members of his parish anxious to speak with him? Undoubtedly the secretaries and executives at 281 have made errors in judgment which might have been avoided had they listened to returned missionaries from the field, but has Mr. Higgins never made an error in judgment in the administration of his parish, or has he always had time to listen to the advice of his lay people "in the field"!

It seems to me quite unfortunate that we persist in washing our dirty linen, peeves, etc. in public. I cherish freedom of the press and rejoice that in THE WITNESS we have such freedom. I could wish however that our free press, secular as well as religious, were as responsible as it is free. These articles by Mr. Higgins are biased and unfair and do more harm than good. Having had close contact with 281 during the nine years of my ministry in Grace Church, Orange, N. J., and being one of the "hamstrung" missionary bishops to whom Mr. Higgins has referred, I know from first hand experience that the staff at 281 is doing a very good job, and I could ask for no finer support than they have given me. I know also as a Church we are unspeakably ungrateful for what these workers at 281 are doing. Their's is a thankless job. They are deserving of our loyal and encouraging support. When they make mistakes it is only fair to them to tell them, but let's not make Mr. Higgins' mistake of assuming that because one executive or typist makes a mistake that everyone at 281 makes nothing but mistakes, is a bureaucrat, and the victim of a closed mind.

Finally may I express the hope that THE WITNESS will match its freedom with a high sense of responsibility for what it publishes.

* * *

MR. BASIL FRANCIS
Layman of Stanton, California

In your issue of Sept. 4th there is a letter from a Dr. Alison that I would like to express approval of. For a long while I have thought that there is something radically wrong with the clergy pension system: instead of following Christian principles it seems to be completely a cold-blooded business proposition. Take an elderly married man with about $50 a month pension. It is hopelessly inadequate for a *single* man, yet if he is physically able to undertake regular supply work—which is mostly abominably paid—he dare not do so unless he is prepared to risk the loss of his pitiful pension.

Until the Fund is able to pay a *living* pension to every man it has no moral right to interfere with the earning possibilities of any pensioner, no matter what their "rules." If necessary those "rules" should be changed promptly. The only alternative would seem to be the very kind of thing the Fund was supposed to eliminate, viz. "relief" of some kind or other.

Another thing occurs to me. There are some clergy so deeply attached to their priesthood that their devotion to God requires them to celebrate the Holy Eucharist regularly. Which is more edifying, for such a man to celebrate privately in his own home perhaps with only his wife present, or to celebrate in some available church where his services would be appreciated?

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NOVEMBER 6, 1947
Vol. XXX No. 40

Clergy Notes

BRIELAND, D. M., formerly on the staff of the University of Minnesota, is now chaplain to Episcopal students at Grinnell College, Iowa.

BROWN, CRAWFORD W., on the staff of Washington Cathedral and former chaplain, has been appointed canon precentor at the Cathedral.

CARLTON, AINSLEY M., was ordained priest on Oct. 1 at St. John's Cathedral, Denver, by Bishop Ingley. He is vicar of St. Paul's, Lakewood, Colo., with part time work at the cathedral.

DAY, RICHARD W., formerly vicar of Holy Innocents, West Orange, N. J. is now on the faculty of Hobart College.

DRAKE, JOHN W., formerly curate at St. Paul's, Winston Salem, N. C. is now rector of Trinity, Scotland Neck, N. C.

HARRIS, EDWARD B., rector at Willoughby and Kirtland Hills, O., becomes rector of Nelson Parish, Va., November 15.

LEATHERBURY, J. R., rector of St. Luke's, Altoona, Pa., becomes rector of St. John's, Fort Worth, Texas, Dec. 1st.

McGEE, HAROLD F., was ordained priest on October 13 by Bishop Mason of Virginia at Immanuel, Old Church, Va.

MORRIS, TURNER W., formerly in charge of Christ Church, Halifax, Va., is now rector of St. Mark's, Charleston, S. C.

MUNDAY, WILFRED A., formerly on the staff of City Mission of Chicago is now vicar of St. Mark's, Crockett, Cal.

SCHIPPLING, ROY, is now vicar of St. Mark's, Maquoketa, Iowa.

THORNTON, F. PARKER, new rector of Lynnwood Parish, Pa., is to be addressed at Route 2, Box 286, Elkton, Va.

TRELEASE, RICHARD M. JR., formerly on the staff of St. Andrew's Cathedral, Honolulu, is now in charge of St. Christopher's, Kailua, and St. John's, Kaneohe, Oahu, Hawaii.

WILLIAMS, PAUL F., formerly vicar of St. Stephen's, Pearl River, N. Y. is now rector of the Holy Communion, Liberty, N. Y.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

November 6, 1947

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American Mission to Lepers Reports Great Progress

Fortieth Annual Convention Hears Reports From Leaders in All Parts of the World

By W. B. Spofford

New York:—"This year our Mission has done a larger work, and spent more money around the world than ever before in its history," Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, reported to the annual convention of the society meeting in New York.

"We work with 40 societies in 125 aided projects in 29 countries. The exhaustive studies undertaken in last year's extensive trip by Mrs. Kellersberger and myself have already resulted in the opening of at least 15 more pieces of new work and have brought about a closer cooperation among existing projects that is constantly bearing fruit.

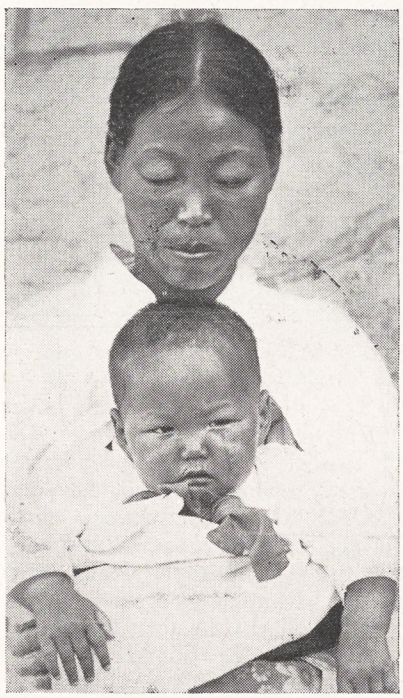
"We have told our story over 500 times in many parts of the United States by radio, by picture, by voice, by interview, and by many other ways. As a result, there is greater interest in and knowledge of leprosy than ever before. There is less ignorance and fear of the disease."

From Dr. Kellersberger's report, reports of missionaries attending the convention, and from volunteer workers in the educational program of the society came evidence of the expansion and intensification of the Christian struggle against leprosy in our country and around the world.

Most heartening was the report of Dr. R. C. Williams, assistant surgeon general, chief of the bureau of medical services, reporting successful use of sulfa drugs in the treatment of leprosy.

"For the first time in the history of mankind, we feel we can now say to the person who has leprosy, 'There is hope'," he said. Two sulfa derivatives, diasone and promin, have now been in use over a five year period with patients at the U. S. Leprosarium at Carville, La. Where from ten to twelve patients were hitherto released annually as symptom free, he reported, between 30 and 35 are now being discharged. Beneficial results in the treatment of sulfa drugs are now being confirmed in other countries, Dr. Williams reported further.

That Christian missions are benefiting from advances in medical research was revealed in the report of Dr. William Jay Schieffelin, president of the American Mission to Lepers, who reported that sulfa drugs valued at $66,405 have been sent to 53 mission stations in 21 countries, to government colonies in Greece, the Philippine Islands, Ethiopia, Congo Belge, and Brazil.



Detected early, leprosy can be arrested. So Christian leprosy missions pay particular attention to the needs of their child patients

In his report Dr. Schieffelin also announced a four point program for world-wide leprosy control. The program comprises first, the development of existing leprosy units into well-rounded social and economic units; second, wider use of modern medicines; third, greater emphasis on work with children; fourth, continued public education in leprosy.

Bishop Gilbert of New York joined members and friends of the American Mission in honoring Dr. Schieffelin for his 40 years service as president of the society. In his talk he called work among persons with leprosy as "the most Christ-like undertaking that is possible for the mind of man to conceive.

"I like to feel there's light shining through the darkness for these people," he said. "Missionaries are doing in his name what he would be doing himself in he were here."

Bishop Gilbert pointed out that besides extending a much-needed ministry to persons with leprosy, missionaries in the work are acting as emissaries of good will abroad. "When we hear of growing hatred toward our nation and our way of life, we are troubled. By this work, however, we have a chance to let people know that we're trying to be good neighbors, that we aren't the selfish, ruthless, dominating nation that others think we are."

President of Soochow University, Dr. Y. C. Yang, also had words of praise for leprosy missions "giving the light of medicine, spiritual relief, and the eternal hope of God" to victims of the disease.

"People of any country to which missionaries have gone," he said,

WAITERS SHARE TIPS WITH LEPROSY VICTIMS

***Members of the Hotel and Club Employees Union, local No. 6 (AFL) who served at the annual dinner of the American Mission to Lepers, donated half their tips to leprosy missions when they learned that the Mission recently sent 2500 Promin and 50,000 Diasone tablets to leprosy colonies in Greece, homeland of many of the local's members.

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"appreciate their work and remember it with gratitude."

"I like to think of missionaries traveling back and forth across the seas, as a shuttle on a great loom, weaving between two countries a web of Christian friendship and fellowship." He said further that the spreading of the Christian spirit was essential to realization of the golden dream of a peaceful world. "In spreading Christian ideals and teaching men how to observe the principles of Christian love," he said, "the work of missionaries has a wider significance."

Speaking out of his experience as director of one of the finest leprosy institutions of India, at Chanokhuri, Dr. H. H. Gass stressed the need for breaking down ignorance and prejudice regarding leprosy. "What mental and physical agony have been the lot of folks suffering from leprosy just because of the baseless horror associated in men's minds with this disease. We have let our emotions and prejudices rather than intelligence and understanding govern our attitude and actions. It is only in recent years that we have begun to face the issue scientifically."

"To a large extent, Dr. Gass said further, "the Mission to Lepers institutions have served the folk who exhibit the effects of extensive physical and mental injury; the cases with mutilating deformities due to inadequate care; the homeless, friendless, and ostracized. Had it not been for Christian agencies, who were the pioneers in this work in many lands, an intelligent and sympathetic approach to this disease would have been deferred for a long time."

How his institution attempts to deal with the mental healing of patients who have suffered from the disease was answered by Dr. Gass thus: "In our institution at Chanokhuri, occupational therapy plays an important role. Practically all the nursing is done by patients who have been given a three year course by our nursing superintendent. Other patients spin, weave, cultivate, learn animal husbandry, keep records, teach in our schools, tend the library. Some become lay teachers and preachers, giving comfort and instruction to shut-ins and illiterates."

Finally, Dr. Clifton E. Rash, Protestant chaplain at the U. S. Leprosarium at Carville, La. outlined the responsibilities of Christian missions in leprosy as embracing a ministry on two levels. "We must provide for them the things of life and we must get them to look beyond this life into eternity," he said. "Our ministry is and must continue to be on a physical plane," comprising medical care, physical services, and comforts otherwise denied them. "But when we do all these things and leave out the spiritual things, we are not doing well by people with leprosy."

NEW HAMPSHIRE ELECTS HALL

Concord, N. H.:—The Rev. Charles F. Hall, rector of St. Paul's Church here was elected Bishop Coadjutor of New Hampshire on October 24. He was elected on the sixth ballot. Others to receive large votes were the two clergymen who deadlocked at the previous election: the Rev. Theodore O. Wedel, warden of the College of Preachers, Washington, and the Rev. Whitney Hale, rector of the Advent, Boston.

Mr. Hall, in the thirties, was the rector of Grace Church, Medford, Mass., before coming to Concord. He has been a leader of young people's work and was on the faculty of the Wellesley Conference this year and is a member of the committee planning the 1948 conference.

DR. KELLERSBERGER STARTS TOUR

New York:—General Secretary of the American Mission to Lepers, Dr. Eugene R. Kellersberger, left New York on October 22nd for a five months' tour of leprosy stations in the Orient. The journey, to enable the American Mission to gather detailed up-to-date information on land, buildings, medical practices, administrative policies, and personnel, will take him to Hawaii, the Philippines, China, Siam, and India. Accompanying him was Mr. A. Donald Miller, secretary of the Mission to Lepers of London, and Dr. Neil Fraser, medical secretary of the two mission bodies for China.

In China their visit will lay foundations for a great extension of work of the Chinese Mission to Lepers, for greater coordination of existing leprosy missions, and increased cooperation of the Chinese government in an anti-leprosy program.

In India, between January 19th and March 9th, he will visit leprosy units at Allahabad, Fyzabad, Chandag, Ambala, Chandkhuri, Vellore, and others.

In Hawaii he will study work at the Kalaupapa Settlement in Molokai, and at Kalihi; in the Philippines, stations in Culion, Cebu, Tala, Iloilo, and others.



Occupational therapy plays an important part in the care of leprosy patients

CALLS VATICAN WARMONGER

Moscow:—Charges that Pope Pius XII and the Roman Catholic Church are "warmongers, who are trying to push humanity toward a new catastrophe," were made here by the Journal of the Moscow Patriarchate, official bulletin of the Russian Orthodox Church. The publication asserted that the Vatican is "alienating all true and sincere Christians" by a political course, which, "whether the Pope wishes it or not, serves to spread that same atheism it appears to be fighting."

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Unity Commission Has Hearing On Presbyterian Union

Different Points of View Are Presented With Laymen Urging More Church Teaching

Washington:—The first open hearing on unity with the Presbyterian Church was held here at the College of Preachers by the unity commission, as provided by General Convention. It was marked by lengthly discussion of Episcopal recognition of the equality of Presbyterian ordination vows, said by several to be the chief stumbling block to unity.

The Rev. Albert J. M. Wilson of Greenwich, Conn., declared that the times call for unity, and he expressed the opinion that there would be general agreement between members of both Churches on most beliefs, but that "it is in the doctrine of the ministry we shall find debate, discussion and difference."

The Rev. Francis J. Moore of Cincinnati told the commission that Episcopalians should be prepared to recognize the equality of Presbyterian ordination vows or "the commission should pack up and go home."

Opposing union with the Presbyterians but favoring closer cooperation with Eastern Orthodox Churches were the Rev. Francis J. Bloodgood of Milwaukee and others representing the Anglo-Catholics.

Layman Frank M. Blandon of Elkton, Maryland, asked the commission to adopt a report "the laymen can clearly understand," setting forth the present structure and practices of the Episcopal Church.

Also appearing at the hearing was the Rev. Charles D. Kean, president of the Episcopal Evangelical Fellowship, and the Rev. Gardiner M. Day, former president, who presented a statement on the subject that had the approval of the executive board of the organization. It stated that the resolution of the 1937 General Convention which declared it to be the intention of the Episcopal Church to achieve organic unity with the Presbyterians "is still the official policy of the Church" and that the representatives of our Church at the coming Lambeth Conference "should be very clear on this point." The EEF board stated that "there may be differences of opinion on ways and means" but that "the objective still stands and is not a subject for debate."

The EEF spokesmen said that "it appears to be the duty of the commission on approaches to unity to propose a scheme of intercommunion between this Church and the Presbyterian Church which can be presented to Lambeth for its opinion, which can be studied by the Church at large and which can be acted on by the next General Convention. It would also appear to be the duty of the commission to consult with the Presbyterian negotiators about this proposal for inter-communion, if possible before Lambeth, and certainly to keep them informed as to the nature of our proposals."

"In preparing such a proposed basis for intercommunion," the statement continued, "the commission should be guided by the Lambeth Quadrilateral and the resolutions on the South India Scheme. These latter documents provide unequivocal warrant for a true intercommunion with complete mutual respect for the orders and sacraments of the two negotiating Churches."

John Lord Obrian, former U. S. solicitor general, presided at the sessions of the hearing. Bishop Strider of West Virginia is the chairman of the commission and Dean Zabriskie of Virginia Seminary is the secretary.

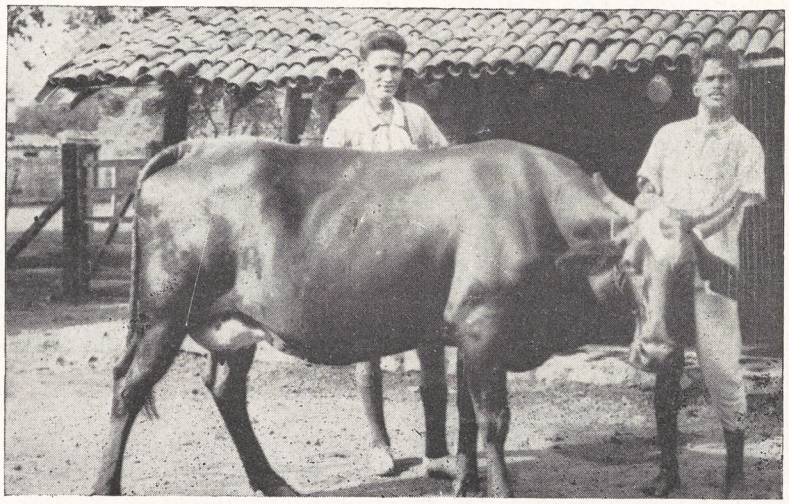
PROVINCIAL SET-UP DEALT WITH

Syracuse, N. Y.: — Affirming that the administrative duties of the province have been satisfactorily assumed by the department of the National Council, and their counterparts in the dioceses, the synod of the second province, meeting here, passed a series of resolutions designed to "enable the synod to provide in its meetings intellectual and spiritual stimuli, a greater feeling of fellowship among the clergy and laity of the various dioceses, and an opportunity for thinking and discussion on the problems facing the Church and the world."

It virtually makes the synod an inter-diocesan conference rather than a legislative and administrative body, though the new plan does provide for a provincial council whose function will be to carry on such work in the province as is committed to it by the National Council. It is expected that other provinces will follow a similar plan.

As an example of what future synods will be like, the meeting here devoted much of its time to a study of the problem of evangelism, in line with the radio-movie-advertising proposals that have been proposed by the promotion department of the National Council, and approved by the Council.

Bishop Reinheimer of Rochester was elected president of the synod, succeeding Bishop Oldham of Albany, and Dr. W. Freeman Galpin of Central New York was elected chairman of the house of deputies, succeeding Mr. Harrison Deyo of New York. Others to serve on the council are Bishop Gardner of New Jersey,



Many leprosy units are "happy villages" with enough farm lands and industries to make the villagers self supporting and psychologically fulfilled

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Bishop Barry of Albany, Bishop Ludlow of Newark, the Rev. James A. Rockwell of Central New York, the Rev. Lynde E. May of New York, the Rev. Harry J. Stretch of Long Island, Prof. Theodore T. Odell of Rochester, Mr. Theodor Oxholm of New York, Mr. Henry A. Bull of Western New York.

The president and the secretary of the Auxiliary of the province and the woman representing the province on the national committee of the Auxiliary will also serve on this provincial council.

Speaking at the dinner held in connection with the meetings were Prof. Earl L. Koos of the University of Rochester and Dean Percy Urban of the Berkeley Divinity School.

INSTALLED DEAN OF GENERAL

New York:—The Very Rev. Lawrence Rose was installed dean of the General Seminary on October 20 by Bishop Washburn of Newark, the chairman of the board of trustees. Others attending the service were Bishop Hart of Pennsylvania; Bishop Jenkins, retired bishop of Nevada; Dean Gifford of Philadelphia Divinity School; Dean Urban of Berkeley; the Rev. W. Russell Bowie, representing Virginia Seminary; the Rev. Howard H. Hassinger, representing Seabury-Western; the Rev. Ralph H. Hayden, representing the commission on theological education; the Rev. C. Rankin Barnes, representing the National Council; the Rev. Henry Pitney Van Dusen, president of Union Seminary; Dean Frank G. Lankard of Drew University; Chaplain Gordon Hutchins, representing army chaplains; Chaplain Frank R. Hamilton, representing navy chaplains; Prof. Frederick H. Pottle of Yale and Frank D. Fackenthal, acting-president of Columbia University.

Attending the service were sixteen students of the Berkeley Divinity School where Dean Rose was formerly the dean.

URGE LEADERSHIP ON RACISM

Atlantic City, N. J.:—The clericus of Philadelphia and vicinity, meeting here, unanimously adopted a resolution calling for forthright statements and actions on the part of the leadership of the Episcopal Church on racial issues. "The Presiding Bishop," the statement said, "has issued an appeal for evangelism. It is our firm belief that there is no more fertile field from which to garner souls for Christ than from the Negroes of America. However, whereas our National Council has stated certain propositions concerning the integration of the Negro into our general Church life, we find actually that the greatest stumbling block to our progress is the indecisive and timid racial attitude of too great a portion of our leadership, as contrasted with the growing liberality and positivity of the Roman Catholic program and that of other Churches, for the evangelization of the Negro."

The statement condemned an article on the subject of segregation by Bishop Barnwell of Georgia and also a statement on the subject made at a National Council meeting by Cyril E. Bentley, director of the American Church Institute for Negroes. "We cannot but contrast the Roman Catholic program of intergration with the fact that our Church, by and large, has expended, and is expending a great deal of time, energy, argument, and worst of all, plenty of money, to keep in existence a segregated seminary (The Bishop Payne Divinity School)."

BISHOP HARRIS HAS NEW LAUNCH

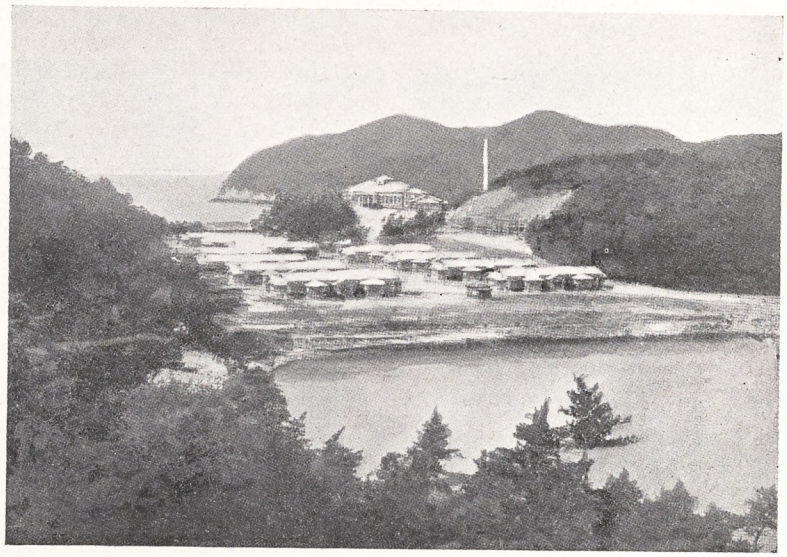
Liberia:—Bishop Harris' new launch made its maiden voyage recently, Monrovia to Cape Mount. It is an Army M. T. boat, 30 feet long, with a new Chrysler motor. The Bishop has named it the *Margretta Ridgely*, in honor of the missionary whose name is so closely associated with the development of the House of Bethany.

Bishop Harris is proceeding with his plans for reopening Cuttington College, where teachers and clergy can receive special training for the future development of the work.

DEAN JOHN DAY HONORED

Topeka, Kan.:—Dean John W. Day received high tribute from Bishop Fenner on October 19, which marked the 20th anniversary of his deanship at Grace Cathedral here. The nave was filled with friends and members of many congregations throughout the city. Bishop Fenner said: "He has given his gifts of self and spirit and never has he been called upon that he has not responded with his best. He has won the high affection and esteem of the diocese as a careful and foresighted administrator. He conceives of liberty, justice and truth as coming from God and he battles for them."

Following the service Dean and Mrs. Day were guests at a tea and reception.



A leper colony in Japan. Others, aided by the American Mission to Lepers, exist in 29 countries around the world

COOPERATION WITH SOVIET UNION

Sydney: — Church leaders "must spare no effort" to bring about understanding between the Soviet Union and the United States and Great Britain, Bishop Oldham of Albany declared here at celebrations marking the centenary of the Church of England in Australia. He stated that "although there is a strong anti-Russian feeling in America, the majority of Americans have not yet reached the stage where they believe there must be either civilization or annihilation" and went on to say that understanding with Russia "is as much for our own welfare as it is for Russia's."

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EDITORIALS

Do We Dare to Lead?

THE Archbishop of York said recently that if the Church comes to be identified with reaction then "in its hour of victory in every country the Left will treat the Church, and possibly Christianity, as its political foe."

It is a pat remark for Bishops and other Church leaders to read at this moment. The Dean of Canterbury is visiting this country this month. He is of course one of the highest ranking ecclesiastics in the Church of England. He also has the rare distinction of being a Churchman who is loved by millions of common people throughout the world. Only a few weeks ago *Life* gave several pages to pictures of him being lionized by the people of Hungary. And if we are inclined to say, "Hungary, so what?," the answer is that he has been similarly treated in other countries where people have hailed him as a champion of justice.

He will be so treated here—by the common people. St. Nicholas Arena in New York will be packed with a cheering throng to greet him. Meetings equally enthusiastic will be held in ten other cities.

Yet we have been reliably informed that a number of bishops of the Dean's own Church have refused to have anything whatever to do with these meetings, declaring that "it will split things wide open." What about (1) the honor due a visiting dignitary; (2) our boasted desire "to hear all sides of a question"; (3) our insistence that the Episcopal Church is not a "class Church" but ministers to all, irrespective of class or economic position?

Further, what about that "Iron Curtain" that we complain so much about? The Dean of Canterbury has been behind it, not once but several times, and for extended stays. And nobody has accused him of being a dishonest man who will give us a distorted picture

The answer is simple: we are a class Church, with our top leaders catering to reaction. If further evidence is needed than this treatment of the Dean of Canterbury, we can go back a few years and give you the story of another noted Britisher. George Lansbury, a devout member of the Church of England and the head of the Labor Party was to visit the United States—George Lansbury who, it is generally recognized, would have been the Prime Minister of England had he lived. A group of Episcopalians arranged to honor him as soon as he arrived in New York. Being a Churchman as well as a distinguished visitor, they asked the then Presiding Bishop to chair the meeting. He politely declined but referred the committee to the Assistant Presiding Bishop. He asked for time to think it over. He then offered the same reason for declining as we now hear in the case of the Dean of Canterbury: "It would split things wide open," a statement which he supported by bringing from his top drawer letters from two distinguished —and rich—Episcopalians who virtually ordered him to "have nothing to do with meetings where the head of the British Labor Party is to speak." Other bishops were invited. All refused except one. Bishop Robert L. Paddock presided. He was a retired bishop and he was economically independent and was therefore beyond the reach of distinguished — and rich — Episcopalians. Though we hasten to add that Bob Paddock, being first of all a man, would have presided in spite of threats and intimidations.

Here we are, crying about the "unchurched" and the "wayward," with the National Council requesting an extra million and a half with the plea that we must decide "how far the Church shall go toward affecting attitudes of the millions we are not touching in any way." Well, putting this whole thing on the lowest possible level, here is a chance to affect the attitude of millions without spending a dime. Let bishops preside at these meetings of the Dean of Canterbury. Let them cheerfully and sincerely invite him to preach in their cathedrals. Many thousands will attend these meetings; many thousands also would attend these services who seldom enter Episcopal Churches. And millions will read of these meetings in the secular press. Are we so fearful of reaction . . . has the Church so far succumbed to the anti-Russian hysteria . . . that it not only passes up this opportunity but, worse, actually snubs one of its own leading dignitaries?

If so then we repeat the solemn warning of the Archbishop of York: "If the Church comes to be identified with reaction, then in its hour of victory in every country the Left will treat the Church, and possible Christianity, as its political foe."

"QUOTES"

RESIST the temptation that comes to every bishop to follow the accustomed way in dull conformity; resist the temptation to maintain dignity at the expense of daring.

—Bishop Henry W. Hobson in a sermon at the consecration of Horace W. B. Donegan as Suffragan Bishop of New York

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American Mission to Lepers

AMONG the various ministries carried on by missionaries of the Episcopal Church is one to people who have leprosy. The best known mission of this kind was St. Barnabas at Kusatsu, Japan, which was in charge of Miss Irene M. Nettleton of the Church of England. In 1940 the institution was closed and the patients moved to a Japanese hospital, though Miss Nettleton, virtually a prisoner of war, was allowed to care for a household of children. She was a visitor in New York only last week, on her way to her home in England.

In the Canal Zone there is a leprosarium maintained by the U. S. government where the Rev. A. F. Nightengale, an Episcopal missionary, renders a quiet and effective spiritual ministry. In Liberia, on an island called Maasateen, missionaries at Cape Mount, particularly those attached to St. Timothy's Hospital, work in a colony that belongs technically to the government but actually relied on the mission for management and all services until fairly recently when the U. S. government lent a hand.

In China, among the numerous projects directed by the Rev. Kimber Den, there is the Nanchang Leprosarium, and it was to this institution that a supply of sulfa drugs was sent by the American Mission to Lepers some months ago. THE WITNESS for November 21, 1946, featured articles about this great humanitarian organization, with one of the articles written by Mr. Raymond P. Currier, its executive secretary. In it he wrote of the effective use of promin as a cure for the disease. Bishop Craighill of Anking read this with excitement since the institution's superintendent, Mr. Tong, had contracted leprosy while giving selfless devotion to the care of patients during the difficulties of Japanese occupation. The Bishop wrote THE WITNESS; we relayed the story to the American Mission to Lepers; a supply of sulfa drugs was immediately dispatched to Nanchang.

The articles this week by Mr. Currier and the president of the Mission, William Jay Schieffelin, again present the story of this great work so that there is hardly anything for us to add. But Church people should know that the funds needed to maintain these institutions are provided, not by missionary boards for the most part, but by this specialized body, the American Mission to lepers. Thus it recently voted $4,000 for the support of Dr. Den's work at Nanchang, the grant being retroactive so as to cover the costs of maintaining the work from July, 1947 to July, 1948.

That contributions, large and small, are needed to carry on such an extensive program goes without saying. That the work has the full approval of the National Council of our Church is attested by the statement of the former vice-president of the Council, the Rev. James Thayer Addison, who wrote: "The National Council is deeply indebted to the American Mission to Lepers for the constant and generous aid which they have given to our work for lepers—aid on which we rely for maintaining that work."

"Ye Are the Body of Christ"

by William Jay Schieffelin

President, American Mission to Lepers

THIS Mission has chosen, from 1907, not to be an administrative organization; to be, instead, an auxiliary of the Christian Church, always deferring to the mission boards of the Church in America and to the national leaders of the Church overseas; always aiding, never owning. We have no wish to repudiate this historically chosen place. Nevertheless, our forty years of growth have brought us to the point where we must accept responsibility for more initiative and more planning.

Well, then, what kind of planning? What plans do we now wish to initiate and to press the missionaries to carry out?

First, to develop every unit of leprosy work into a village—a "Happy Village"; a village with enough farm land and indigenous industries to make the villagers self-supporting and psychologically fulfilled; with mutual service, a communal spirit, a living church. Garkida, Nigeria, directed by the Church of the Brethren, is an example of such a village. A thousand patients from twenty tribes live on 2500 acres, with a full-time medical and a full-time agricultural superintendent. Tribal friction is circumvented by maximum diversity within maximum unity: each tribe has its own subvillage; all join in common fields, a single government, central schooling, recreation and worship. Our Mission so thoroughly approves of Garkida that it has added to an annual grant of $5000 for manitenance, $5000 a year for a five-year building and equipment program: a shop and industrial building, two schools, a water system, a surgical ward, a church to seat 1000 people, a residence for nurses, a tractor, a moving picture projector.

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A similar village is just beginning under the Sudan Interior Mission, also in Nigeria, at a place called Oyi River. It has received 3000 acres of land from the government and $18,000 from us. The same mission is negotiating with the government of Ethiopia for 400 acres each for three colonies and is asking us for $5000 for each colony, for initial buildings and one year's maintenance.

Second, to establish in every unit of leprosy work the most effective use of medicines. Today that entails accurate trials of one or more of the sulfa drugs which have been tested and brought beyond the experimental period at the United States Leprosarium. To this end we have distributed



Children with leprosy are like any other children. In Christian leprosy missions they go to school, play games, grow up into happy Christian citizens

$66,400.00 worth of these drugs to 53 mission stations in 21 countries, and to government colonies in Greece, the Philippine Islands, Ethiopia, Congo Belge and Brazil.

Third, to carry out more effective care and treatment of children. I refer not only to children already in the colonies, but those even more critically situated in the villages, where some are daily exposed to contagion in their own homes. This, as you will remember, is the object of our postwar plan, laid down in 1944, which is still in the process of maturing in the mission fields.

By the terms of this plan training centers are to be attached to certain mission hospitals and leprosy colonies in eight countries, and to these centers the local churches are to send volunteer laymen for a short period of training. Pastors, teachers, practical nurses and others are to be taught the elementary facts about leprosy: how to recognize it, how to treat it in the home, how to separate endangered children, and where to send them for protection and care. The first fund for this purpose was released to a Methodist Colony at Ganta, Liberia; the second to a British one at Yakusu, Congo Belge; the third is likely to go to Vellore Christian Medical College, India. Three universities in China have submitted, or will shortly submit, plans to qualify for the reception of such funds, and the Evangelical Alliance of Angola will do so when they have secured land for a central colony.

Fourth, to promote public education about leprosy. I am not now referring to this country, although I shall do so in a moment. I refer now to the heavily infested parts of the world, like some parts of China, where people with leprosy either hide in their homes or lurk in wretched squatter villages on public land. The kind of plan we wish to press is already being carried out in the Methodist and Anglican Missions of Fukien Province, where we have provided half the salary of a Chinese doctor, and a truck for itinerant work, and also in a Baptist mission of Kwangtung Province, where we have given $4000 for the following program: To re-establish clinics for ambulatory patients; to establish village treatment units; to cooperate with the English Presbyterian Mission and public health officials in a program of survey and control; to enlist Chinese privately practicing doctors in the survey and treatment of leprosy.

It is a strange fact that public education in leprosy is nowhere more needed than in the United States. This is not, of course, to inform leprosy patients how and where they may be treated, although, in fact, some of them have needed that information very badly, but to dispel the American superstitions about leprosy, so that American patients, both before and after they are treated, need not be desperately afraid of being feared. At present the public attitude toward them is little short of tragic. We are taking our share in dissolving that attitude, and we regard doing so as one of our main functions.

Such are the four principal plans we are initiating, and even pressing upon the missions we cooperate with. In doing so, we have found ourselves required by the logic of these plans to grow in another direction. The principal obstacle to efficiency and expansion in missionary leprosy work is personnel. A missionary doctor already taxed with the conduct of a general hospital cannot give leprosy work an adequate amount of time. We are, therefore, for the first time, accepting responsibility for supporting jointly with the Mission to Lepers of London, Dr. Neil Fraser as our medical secretary for China. We are also at different stages of agreements to support leprosy specialists in three fields: the Presbyterian Cameroun field, the American Baptist Congo field, and the British Baptist Congo field. These men will remain full members of their respective missions, though assigned to this special work.

Now let me turn to the poignantly human and spiritual meaning of these policies and plans. After my last year's report had just been written, a let-

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ter came from a China missionary telling of the butchering of six men with leprosy. These men had just gone from their mountain cave to a Home which this missionary was opening, and were awaiting his arrival from the city. Unknown assailants, presumably neighboring villagers, decoyed them into the open and hacked them to pieces. Such a terrible action alone is enough to give our Mission a reason for existence. But its unique ministry is fully seen only in the sequel. Because the Home was there as a social force and Christian focus in the county, the death of the six did not disintegrate the morale of the other leprosy victims. Instead it increased that morale. Within a few days there were 54 residents in the Home, and the local government had given the missionary legal papers of possession for the whole mountainside. At Christmas these patients wrote a touching letter of thanks to you who are the American Mission to Lepers. "We ten parts thank you," said the letter, (that is, we thank you 100%), "for the gifts. We, your brothers and sisters, extend our warmest greetings to you, and tell you we have had a very joyful Christmas. May the Lord bless your Society richly." A very simple letter! We don't even know how many of those who signed it had yet become "brothers and sisters in Christ" as well as in the human family. But we know that every one of them might now be hacked to pieces like the six pioneers if it were not for the Home, behind the Home our Mission, and behind both, the compassionate Christ.

While we grow into more organic relations to the work we aid and into more responsibility for that work, we shall never forget the highest organic responsibility in the world: "For as the body is one and hath many members . . . so also is Christ.



Children with leprosy are being cared for in most of the 125 leprosy stations aided by the American Mission to Lepers in 29 countries

. . . Now ye are the body of Christ and members in particular."

It is in this organism, this Body, that the friends in 125 places, we on the Board and staff, and you volunteers all over America are one!

Report to the 40th annual convention, American Mission to Lepers.

Churches and Leprosy

by Raymond P. Currier

Executive Secretary of the American Mission to Lepers

THE compassionate arm of the Church is extended to all kinds of people in all kinds of trouble, but nowhere in the world are there people who need the healing ministry of Christ's love more desperately than do the ten million men, women, and children who have leprosy.

Their lot is the saddest in the world. This was so in Biblical times, and in many places things have not changed much. They are still, for the most part, "without the camp," living by beggary, hungry often, homeless always.

The concern of the Churches for victims of leprosy began somewhat less than 100 years ago. It is only in the last 50 that any real strides against the disease have been made. The growing effort to wipe out leprosy—or at least to check its spread—is one of the most fascinating chapters in modern missionary history.

Take the colony at Champa carried on by the Mennonites in collaboration with the American Mission to Lepers. It was founded in 1902 when two young men came daily to the home of Rev. P. A. Penner and begged for food. After a while Mr. Penner gave them each a simple hut by the riverside and accepted responsibility for their support.

From these two huts in 1902 has grown one of the largest leprosaria in India. It is a modern village of 500 people with well laid out roads lined with shrubs and flowers. It has 55 brick buildings and a church.

There is also the leprosarium at Allahabad, also in India. In 1903 it was a pitiful place. Fifty of the most decrepid human beings ever seen were

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living among snake-infested weeds, in quarters not fit to live in. Today in Allahabad there is a hospital and church, buildings for nearly 800 people, food and grain land, fruit trees, dairy cattle, a garden for each person. Church life, music, and recreation are richly developed.

Similarly the leprosarium at Miraj, also in India, was a human rubbish heap in 1903. The twenty inmates had come there only because they were indescribably crippled and had been driven out of their homes. Today they come there to be cured and some 200 have been discharged with certificates of health.

I could give you illustration after illustration to show how Churches and their missionaries during the past 50 years have opened their doors to mankind's most forsaken and lonely people, and with increasing devotion offered them a physical and spiritual ministry.

AT THE present time there are approximately 125 hospitals, clinics, and leprosaria in 29 countries maintained by Protestant church bodies in collaboration with the American Mission to Lepers. And there will be others, for of the ten million persons with leprosy, only one per cent are being ministered to at the present time.

Let me tell you how the churches and the American Mission to Lepers are carrying on this unusual ministry, exactly how the man with leprosy is being helped.

First of all, he is welcomed. In the Christian community he is no longer an outcast, feared, despised. He is a man once again—a sick man perhaps, but still a man. He has a little cottage of his own and perhaps a garden plot. He has neighbors and friends. He is part of a community—with all its privileges and responsibilities.

Second, he is under medical care. The Christian doctor and his assistants watch over his sick body, give him injections of chaulmoogra oil or the newer sulfa drugs. He learns how important to his recovery are good food, rest, exercise, and proper hygiene.

Third, he works. This is as important, sometimes, as the chaulmoogra oil. It keeps his body vigorous, his mind free from brooding and self pity. Together with other residents of the colony he works on the community farm lands, he helps build buildings, cares for the cattle, nurtures the fruit trees. He may teach in the community school, preach in the community church, work in the hospital office, or nurse patients less fortunate than he. Or he may be a farmer in his own right on his own plot of land, and bring his produce to market just as if he were a healthy farmer in the world beyond the colony.

Finally he has the gift of Jesus Christ. Missionary colonies are Christian communities. Church life is at the center of all of them. To find the love of God through the love of man is his privilege. And the full churches in the colonies are proof beyond doubt that men with leprosy are finding life made whole again, life in God himself.

A Word With You

AL'S REAL NAME IS ISH

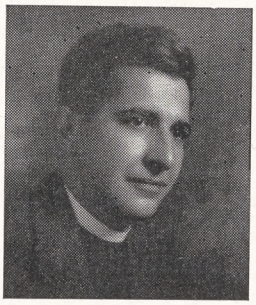
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

What To Do, Before You Call Him "Doctor"

A CORRESPONDENT has written that my remarks on the use of the title "Doctor" are not as definite and helpful as they might be. She says she has been told that it is not strictly correct to call anyone but a medical man "Doctor" except when he is definitely at his job, and that that takes care of a college professor off campus, but what does it do for a clergyman who is a Ph.D. but not a D.D.; and is a D.D. "Doctor" when shaking hands with his parishioners at the church door and plain "Mister" when he meets them on the street?



I think the best rule is to ask a man what he wants to be called and abide by that. The etiquette of calling a man "Doctor" only when he is "on the job" seems to me to be a trifle complicated as most college professors will tell you they work all their waking hours, and clergymen's wives insist that their husbands work twenty-four hours a day! Such etiquette may be all right for European countries where the rules are pretty carefully fixed and you know that you must refer to even your women acquaintances as Mrs. Second-Assistant-Postmaster-General Svenson, but these customs vary from country to country, and in our melting pot I think it is safer to go by the victim's preference rather than by any rules. In the South titles like "Doctor," "Professor" and "Colonel" are used rather gracefully to permit a dignified, but immediate, semi-intimacy with the person addressed, but in some of our port cities of the East I have known members of college faculties who did not like to be called "Perfessor" because in their minds that title had become the exclusive property of the tattoo virtuosos, phrenologists, and teachers of zither playing.

Unfortunately at present one cannot use the word "Sir" when one is in doubt as it seems to imply great age on the part of the addressee, or great humility on the part of the person speaking. What I usually do is ask the person how he prefers to be spoken of or spoken to. (Communications re-

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garding this column will be welcomed by the writer at 1393 York Avenue, New York 21. Do not bother to inform me that I ended the last sentence of this article with a preposition. I did that because I like to, and I meant to.)

Redeem the Natural Order

Fourth in the Series on Social Rebirth

By

VIDA D. SCUDDER

JESUS said abruptly to Nicodemus: "Ye must be born again." That earnest timid man, who came by night, was a hesitant seeker. He made the obvious retort. Jesus' cryptic reply summons us into a world of mystery, but it is a world where winds that we have felt are stirring. Jesus' intention was, as often, to startle. He seldom explained himself. His disciples, being simple working folk, understood him better than the intellectuals. But to others he spoke deliberately, as he frankly said, in parables. His hearers were baffled, for the implications of his teaching challenged at the base the normal processes of life in the natural order. The central fact in it is the reconciliation of opposites; no Hegelian dialectic ever used that method so boldly, and the fact so troubled one-sided dogmatists that conventional religion crucified him.

The Christian religion is not smoothly consoling. Men have tried so to treat it, as vibrating experience has hardened into acceptance of formulae; but humanistic optimism, which not long ago was posing as religion's last word, is vanishing under the shock of crisis. Reinforced as we thought by science, we have been hard put to it if we wished to discredit economic methods seemingly consonant with natural laws of life. For we inevitably encourage urgency to live, at whatever cost. And rightly, since we want to share the vital harmony manifest in beauty and abundance on our beloved home, the earth; true Christianity rejects the ascetic and false other-worldliness into which the enemy has sometimes inveigled. The task of our sacramental faith is not to reject but to redeem the natural order. But redemption comes at cost, as those who are born of the spirit discover. Today, unless the natural life is redeemed, the prospect is dark. Evolution on the old lines is hardly a success when we turn to the human story. It is the kingdom of grace where the wind of the spirit blows and where they who are born of the spirit enter. That as we have seen is the only true kingdom of freedom. But those born in it are taken aback, for they have to realize that their faith is revolutionary. It contradicts all natural laws of survival, of development, since life on our old planet first began.

At this point it may comfort us a bit to reflect that we are not very old. Man is an adolescent if not a baby. The earliest date in human history is 2283 B.C. "The first human relics biology gives us, those of the so-called Pekin man, date from about half a million years back; lower forms of organic life lead us back at least thirty million." Be careful how you deny those scientists who tell us that we can "control evolution."* History at first sight is rather discouraging, and remembering the atom bomb we may yearn to retreat into pristine ignorance; but we do better to remember the fact of a dynamic unknown to our predecessors. That man can be "born again" is assuredly the most tremendous crisis that evolution, human or other, has ever known.

How startling is St. Paul's understanding of our situation! Listen to him again in the 8th chapter of Romans:

> "If creation is full of expectancy, that is because it is waiting for the sons of God to be made known. Created nature has been condemned to frustration; not for some deliberate fault of its own, but . . . with a hope to look forward to; namely, that nature in its turn will be set free from the tyranny of corruption to share in the glorious freedom of God's sons. The whole of nature, as we know, groans in a common travail all the while. And . . . we ourselves do the same; we ourselves, although we have already begun to reap our spiritual harvest, groan in our hearts, waiting for that adoption which is the ransoming of our bodies from their slavery. . . . And if we are hoping for something yet unseen, then we need endurance to wait for it. Only, as before, the Spirit comes to the aid of our weakness."

Romans VIII, 19-26. Tr. by Monsignor R. A. Knox.

We certainly "groan in our hearts" when we see ourselves only from the natural level; and observation of the contemporary scene makes us sadly afraid that the rebirth our anguished generation craves can never occur successfully there. At best, the new social order would be stillborn. We have been talking about two of our most pressing social problems, where the contrast between what we profess and what we do tempts most to cynical discouragement: the problem of disparity between means and ends, and the yet more desperately complex problem of corporate behaviour. Let us continue our study, with Christian imagination, looking at each in turn from the high level where the wind of the spirit is blowing.

FIRST, means and ends; and the question there is comparatively simple. Unless our methods

*Haldane, *op. cit.*

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can be brought into harmony with our aims, there is small hope that those aims can be permanently reached. Again we look at Russia,—though we might just as well look at ourselves. Social forms or systems imposed by totalitarian methods are sure to be transient. They face ultimate disaster. Arnold Toynbee's *Internal Proletariat* sooner or later rises to destroy them; and more often by "the way of violence" than by "the way of gentleness." But so insidious, so irresistible, in matters large or small, personal or collective, is the impulse to use the pressure of force to get what we want that if we are to be free from the "frustration" to which created nature is condemned, we have no recourse but the aid of the spirit:

"Him, only him, the shield of Jove defends
Whose means are fair and spotless as his ends."

says Wordsworth in *Dion*. That shield is the grace of God; and we know with an assurance not to be shaken, from evidence without us and within, that we can invoke its protection.

When we come to our second question, the situation is far more intricate. The problem of corporate action at home and abroad, in issues political, racial, economic, is the most crucial and the most perplexing we face. Sober thought sees more and more clearly that the survival of our civilization depends on its solution. And first, we recognize a fact which may either cheer us or depress us, as we choose, but which we ignore at our peril: the selfless devotion put at the service of corporate action of whatever type and of whatever aim. At our peril: for recognition of purity of motive, yes, of the grace of God, present in the behaviour of our enemies, is the very best help enabling us to obey the command to love them. What pathetic idealism possessed many young Nazis! How often soldiers on what we think the wrong side fight with heroic faith and courage! Not all soldiers by any means are merely drilled automatons. How genuine, how rich in disciplinary values, the loyalty of working men to their unions! There is more restiveness in unions than we know; it is checked often by intimidation but also often by conscious self-surrender. And a sympathetic strike while very annoying offers similar suggestions. For that matter, any militant policy stubbornly pursued by manufacturers or employers depends for success on sacrificial ardor. We should be wiser men as well as better Christians if we remembered this. The fact may, as we said, feed either optimism or pessimism. The cynic may easily invoke it; for the clever devils do like to mix us up.

But more challenging by far is our recognition of the divided responsibilities in corporate bodies. What dilemmas modern statesmen face! In the patient bickerings at peace conferences, so distressing to watch, men are thinking not of themselves but of their country; and again they are caught in the tangle of means and ends. Corporate assertion to be effective demands, as we just said, tremendous self-effacement, but it is one thing to be ready to sacrifice oneself, and another to penalize one's nation! Slowly and painfully do we learn that to punish an enemy will surely be to punish ourselves. Imagination is at least perforce slowly awakening to that fact as it is goaded by experience; social consciousness is internationalized as never before. But contemporary statesmanship, whether its sympathies lean to the right or the left, is constantly confronted by that problem of divided responsibilities. Meanwhile, fiercely and irresistibly, forces inspired by mingled terror and greed surge in our national life like a rising tide. Out in the open, the demon of fear makes sanctimonious appeal, urging armaments and peacetime conscription in the name of national security. In the background, decorously concealed, we discern the more alluring if more candid devils lurking, for example, beside oil fields or deposits of uranium. How plausible are these devils! At every point, they invoke some noble if not holy formula; for it is perfectly true that corporate selfishness may be the only protection for your brother if not your neighbor, and it is easy to forget the figure of Jesus, pointing to the crowd of the unknown and saying, "*These* are my mother and my brethren." Truly a man's foes may be those of his own household. We have no space to seek examples apart from the political field. They are everywhere we look. And desperately we repeat our question: Can corporate life be reborn?

The only alternative is a humanity at odds with itself forever: perhaps an escapist philosophy which must lead the twice-born to the desert or the convent, or,—better goal . . . to the hill of Calvary. No! We will not believe that the social order, economic and political, must remain static at the core, forever actuated in all collective ways by the old motives operative on the natural level, self-protection and power. We want to see our corporate as well as our personal life increasingly controlled by forces diametrically opposed to such incentives. Is profound corporate change conceivable? Here is the question of the ages: it is in a peculiar sense the question of this historic hour.

We cannot answer it. Nor should we regret the fact. Assurance of victory robs conflict of its most rewarding qualities. Good soldiers are seldom if ever assured of the outcome of the battle, though if they are not to be automatons they must understand why they fight. For the rest, they trust their leader. And Christians know that he is . . .

"God, whose laws
Judge not the event of battle, but the cause."

Breathlessly we watch, we share, the struggle.

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Conferences of Church Workers Among Negroes Held

Bishop Goodwin Leader in Third Province and Bishop Gardner at Asbury Park Meeting

Edited by Sara Dill

Richmond, Va.:—The Conference of Church Workers among Negroes in the 3rd province held its fall meeting here at St. Philip's, with Bishop Goodwin of Virginia outlining the theme, "Integration through Christian Action" in his opening sermon. He defined integration as bringing together into an organic whole, separate parts that belong to that whole.

A few days later a similar conference was held for the 1st and 2nd provinces at Asbury Park where Bishop Gardner of New Jersey gave the opening address, and where the speakers were in a number of instances the same as those who led the Richmond conference.

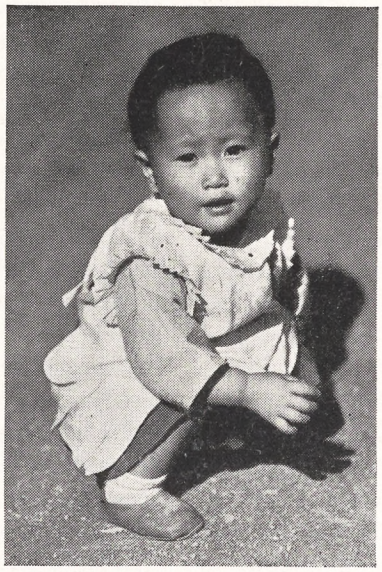
Mrs. C. Leslie Glenn, Washington, D. C., spoke on "Integration through national administration." She outlined means whereby fuller integration might be accomplished through (1) education, (2) legal means, and (3) pressure. She pointed out that there was a conflict between national standards set by the Church, especially the guiding principles designed to govern the Church's Negro work; (also the constitution and canons of the Church), and local practice in dioceses and parishes. She challenged the Negroes to be interested in all fields of endeavor in the Church with the same zeal and interest as they have for problems primarily pertaining to Negroes.

Mrs. Ethel Copper of Philadelphia spoke on "Integration through conferences," telling of the example set by the youth division of the National Council in its conferences, literature and practice.

Lt. Lawrence Oxley of the department of labor, Washington, in speaking of the responsibility of laymen in an integrated Church, emphasized the need for a greater knowledge of the Church and her ways, and fuller participation in the full program of the Church.

Others to speak were Mrs. Lewis D. Pilcher of the national board of the Auxiliary; Mrs. E. T. Wilhoit of Norfolk, Va.; Miss Lillian Clark of St. Philip's.

At Asbury Park, in addition to Mrs. Glenn and Lt. Oxley, there were addresses by Helen Turnbull of Windham House; the Rev. Shelton H. Bishop of New York; Mrs. William McKay of Camden; Mrs. George Trowbridge of Philadelphia; Mrs. George M. Plasket of Orange, N. J.



Healthy children of parents with leprosy are protected from almost certain infection in separate homes maintained by the American Mission to Lepers

Both conferences restated its purpose as follows: 1. The survey and study of the Work among Negroes of the Episcopal Church with relation to its problems and opportunities. 2. The focusing of the attention of the Church at large to the obstacles which might deter the progress of the work of evangelization of the Negro. 3. The mapping of strategy and development of techniques to take advantage of opportunities for such progress. 4. The development of ways and means of obtaining active participation of all groups dealing with Negroes or the problems facing Negroes in the work and sessions of the Conference.

New Church Center

London (RNS):—A plan for regrouping scattered offices of the Anglican diocese here in a new church center near St. Paul's Cathedral was outlined by Bishop John W. C. Wand in his presidential address to the London diocesan conference. It is also proposed to transfer the episcopal residence from Fulham Palace to the new center.

Bishop Wand announced that plans are being made for a long period of prayer and preparation during 1948 and 1949 for a diocesan mission which will be held during October, 1949.

In the course of his address, the



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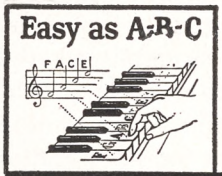

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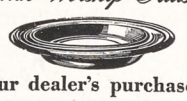
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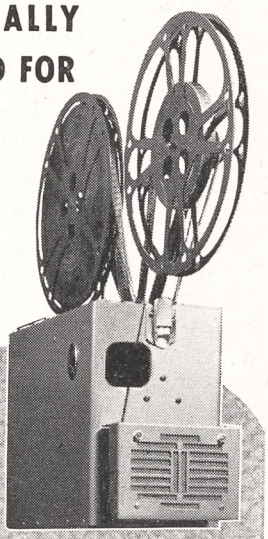

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bishop appealed for "simple hospitality and friendliness" toward prisoners of war in the London diocese. In addition, he urged that special steps be taken in regard to British soldiers in Germany to help them "meet the temptations which beset them."

"It would be logical," he said, "to extend into the armed services the principle of religious instruction and guidance which is provided in schools, and to bring the matter within the scope of the King's regulations so far as immature lads are concerned."

Has Centennial

New Orleans:—This city has many outstanding churches, among them Trinity which is now celebrating its centennial, but it is not years but accomplishment that make it noteworthy. Kingsley House was started as a day nursery and grew to such proportions that in 1904 it became interdenominational. The child's welfare association, started by the Rev. Robert S. Coupland, is one of the most effective agencies for mothers and children.

The parish also has given the Church a number of bishops: Henry N. Pierce became Bishop of Arkansas; John W. Beckwith became Bishop of Georgia; John N. Galleher became Bishop of Louisiana; Samuel S. Harris became Bishop of Michigan; Hugh Miller Thompson became Bishop of Mississippi; Thomas F. Gailor became Bishop of Tennessee, and the parish even had a bishop as rector, Bishop Leonidas Polk.

Trinity has had many outstanding laymen in its long history, but none has given greater service than the present senior warden, Warren Kearny, who will be remembered by many church people as the chairman of the committee that arranged for the General Convention held in New Orleans.

Today the parish is going forward under the able leadership of the Rev. William S. Turner, assisted by the Rev. A. S. Lawrence Jr. Rector Turner has so organized the parish that every member has a definite part in the program.

A United Church

Cleveland (RNS):—The Rev. Henry Sloane Coffin, former moderator of the Presbyterian Church, told 10,000 worshipers at the annual Protestant festival of faith service that "we must recover a united Church in order to draw together and hold in one the peoples and races of mankind." He added that the "most urgent need of our unhappy time is

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the recovery of a world community where all nations and races share a common loyalty to God in Christ and are ruled by the Christian conscience." The Protestant heritage must be maintained, he said, "if democracy and its liberties are to continue in our land."

Goes to China

Boston:—The Rev. Ralph L. Tucker, with Mrs. Tucker and their three months' old son, left here on November 2, with Changshu in Kiangsu Province their ultimate destination. They will work under Bishop William P. Roberts.

New Secretary

New York:—The Rev. Frederick A. McDonald, rector of St. David's, Portland, Ore., has been appointed associate director of laymen's work. He is the son of a judge of the supreme court in the state of Washington, and is 39 years old. He is a graduate of the University of Washington and the General Seminary.

Bishop Honored

New York:—Suffragan Bishop Horace W. B. Donegan was the guest at a dinner given by the Church Club of New York, held the evening of his consecration, October 28th. The speakers were Bishop Charles K. Gilbert, Bishop Donegan and the president of the club, Judge Robert McC. Marsh.

Non-Catholics Recognized

Warsaw:—The Polish government has given full legal status and recognition to three non-Roman Churches which in the past have either been discriminated against or had occupied minor status: Evangelical Reformed Church; the Marianiten Church; the Old Catholic Church. In pre-war Poland the country was virtually dominated by the Roman hierarchy. Leaders of that Church have so far issued no official comment on the new law, but the opinion among them appears to be that its purpose is to weaken the prestige and influence of the Roman Church by encouraging proselytizing activities by other Churches. In a recent pastoral the hierarchy of the country warned Catholics against "sectarian activities breaking up the nation. We are struck by the great audacity and obvious feeling of impunity shown by the sectarians, especially in the press."

The Marianiten Church, established at the beginning of this century by former Roman priests and nuns, was for years forbidden to carry on any activities outside Plock and a few other towns. The Old Catholics, formed by former Romanists who refused to accept the dogma of papal infallibility, likewise were persecuted in pre-war Poland.

Last year these two Churches pooled their resources under a common Church government, with each maintaining its internal organization and doctrinal teaching. Roman Catholic circles declared that the move was for the purpose of undermining respect for the Vatican and what it considers its international spiritual authority.

Urge Labor Code

Hamilton, Ont.:—Establishment of a Canadian labor code was approved by an overwhelming vote of the Canadian Council of Churches at its sessions here. The Council went on record as favoring the right of labor to organize in "democratically chosen and conducted unions," prohibition of unfair practices by both labor and industry, federal provisions to hear grievances and take effective action to prevent strikes and lockouts, and uniform procedure in all provinces for the settlement of strikes.

The Council also gave unanimous

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approval to a resolution calling upon Prime Minister Mackenzie King to set up a committee of members of Parliament which would study the cost of living in Canada. It asked the Prime Minister further to call Parliament to meet in regular session "at the earliest possible date to deal with this urgent matter."

The cost of living resolution was carried after J. R. Mutchmor, secretary of the United Church department of evangelism and social service, declared that "there is a definite threat to world peace in high prices."

A resolution calling for a federal housing program was approved by the Council as was a proposal for social security and more help for aged people.

Windham House Visitors

New York:—What amounts to a who's-who in the Church, at least as far as New York is concerned, has been lined up to celebrate once a week at Windham House, the hostel for women workers of the Church doing graduate work. Here's the list: Frederick C. Grant of Union; Dean Rose of General; Canon West of the Cathedral; Shelton Bishop, rector of St. Philip's; George Wieland of 281; Canon Green of the Cathedral; Cyril Richardson of Union; Powel M. Dawley of General; Bishop Gilbert of New York; C. K. Myers of General; Richard Harbour of Union; Shunji Nishi of Columbia; Clifford Samuelson of 281.

The Canal Zone

Ancon, Canal Zone:—Bishop Gooden of the Canal Zone has received the Rev. Antonio Ochoa, former Roman Catholic priest, who has been placed in charge of work at Barranquilla, Colombia. Mrs. Roger Greene, formerly on the staff of the children's home at Bella Vista, has been appointed director of religious education for the district. Archdeacon Jack Townsend, after 23 years of service in Cuba, has been appointed archdeacon of Columbia and has made several trips by air to visit scattered Church groups. There are 12 congregations, with several thousand British, Canadian and American groups, but no church buildings and no property whatever.

Widow Wins Suit

Olympia, Wash.: — The supreme court of Washington ruled on October 24 that Christ Church, Seattle, owed the estate of the late Rev. Paul B. James an annual salary of $3,000, less amounts already paid, from 1936 to 1942. Mrs. Grace E. James, administratrix of the estate, contended successfully that the sum of $18,566 is due.

Priests Decorated

Moscow (RNS):—Twenty-three priests and nuns of the Russian Orthodox Church were recently decorated by the Soviet government for valor during the war, according to the Journal of the Moscow Patriarchate.

Girls at General

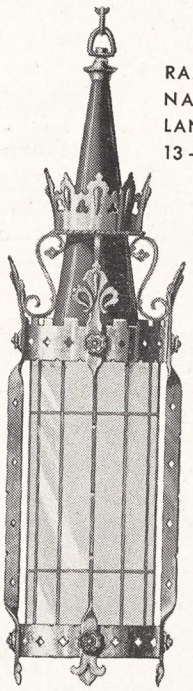
New York:—There is something new at General Seminary: the girls from Windham House, hostel for graduate students preparing for Church work, are taking courses twice a week at General Seminary. It is the first time that women have taken courses at the General. The work is supplementary to courses they take at Columbia University and Union Seminary. They are taking courses with Prof. Cuthbert A. Simpson on Old Testament; Prof. Powel M. Dawley in Church history; Prof. Norman Pittenger in doctrine.

The seminarians are said to be pleased with the arrangement, and the Windham House girls even more so.

Wants Discussion

Buffalo: — Repeating a proposal he made earlier in Charlotte, N. C., Bishop G. Bromley Oxnam of New York suggested here that Roman Catholic and Protestant leaders meet jointly to discuss the subject of religious liberty. He made the recommendation before nearly 3,000 persons attending the largest Reformation Day service ever held in this city. It was sponsored by the Council of Churches of Buffalo and Eire County. The Methodist leader deplored tension between Protestants and Catholics but declared this could not be remedied "by refusing to face the causes that produce them."

"Protestants," he said, "desire the same religious liberty for Roman Catholics and for every religious



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group that they desire for themselves. They are gravely concerned, however, over the Roman Catholic position on religious liberty, which denies that the state should treat all religions with equal favor and which affirms that where the population is overwhelmingly Roman Catholic the state may properly restrict the religious liberty of non-Roman Catholics."

Students Riot

Durban (RNS):—Police used tear gas to subdue rioting students at St. John's College, a Church of England institution for African natives located at Umtata. Two hundred and fifty of the students were subsequently brought to court on charges of creating a public disturbance, but hearings were postponed until October 30.

The Rev. J. W. Wilson, warden of the college, who has spent 35 years as a missionary in South Africa, testified he was awakened near midnight when the rioting students rang the college bell. During the disturbance, 44 windows and a wooden door were smashed.

The incident climaxed several similar outbreaks in native schools and colleges during the past few years. The last occurred at Adams Mission College near Durban when students went on strike and would not sit for an examination, as a protest against conditions at the college. The Adams College was founded by an American missionary board, but is now controlled by a local committee.

Clothing Drive

Louisville:—The diocese of Kentucky is conducting a highly successful clothing drive for relief. Church schools are gathering good used clothing, shoes, bedding, etc., in impressive quantities. G. Edgar Straeffer, chairman of the Church School Offering Division of the diocesan department of Christian education reported that one Church school alone has contributed a thousand garments. Additional clothing and toys for children will be purchased with money contributed, so that the Christmas boxes will be both useful and joyful. The boxes will go to the Mountain province in the Philippine Islands.

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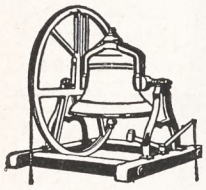
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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MR. R. H. DAVIS
Layman of Philadelphia

As a reader for many years of THE WITNESS I must speak up to say that I disagree with Mr. A. C. George on his remarks about Bishop Gilbert of New York appearing before the committee of Congress to urge the restoration of the OPA. When will the bishops of our Church and other Church leaders remember that they are the "Chosen-Men-of-God" and stop trying to interfere and set themselves up as economists.

Being the vestryman of one of the larger churches of our diocese I know from experience that I have never seen a clergyman yet who was qualified to talk about economics or business or politics, and that every time that I have ever seen them leave their Chosen Field they only make themselves look childish and silly and bring ridicule down upon our dear Church.

I have been a Republican ever since I started to vote, not because of the politics of our forebears but because I try to Think Out the problems that confront our country. But I thank God that we have a man in the Presidency now who is just a Plain Thinker.

I am a member of numerous Patriotic Societies from the Colonial Society, Founders and Patriots, etc. down to the Loyal Legion (descendants of officers of the Civil War) and I often wonder what our forefathers would think of the Present State of Thinking that is abroad in our country today—These forebears who fought for Liberty, Freedom of Speech and Freedom of Free Assembly. What would they think of our bishops and leaders fostering such a thought as a Police State, after all the misery and suffering that they went through to get us this Liberty.

No, OPA will not solve High Prices. The old Law of Supply and Demand still Rules. The American People still have the weapon in their Hands to Control High Prices.

Better Stick to your Knitting, Bishop Gilbert. Look at the Records of our Church. What a Heritage they were given and what have you done with it. Are you so Proud of the Record for Progress that our Church has made? Not such a good Job.

My advice to all our bishops and leaders is: Stay in your own Field; Think and Live the Church and I'll promise you that you will see more Progress in the future than in the past. I don't remember Bishop Johnson or your predecessor in New York ever invading the Field of Economics. No they kept in the Church and tried to administer to their Flocks and Churches. Our Bishop in Pennsylvania has just come up with a very important thought. His only thought now is Prayer and Evangelism for his Diocese and that sits well with me, a Catholic and a High Churchman.

ANSWER: Mr. Davis' letter hardly needs an answer but we do want to say: General Conventions and Pastorals of the House of Bishops have repeatedly stated that "Our discipleship relates us to the just and Christian solution of economic, social and political problems. Nothing that is of human intetrest can be foreign to us." (Pastoral, 1934). "Business and religion are intimately related; to divorce them issues confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life—make evident the lamentable inadequacy of existing economic systems. With these conditions the Church is immediately and vitally concerned." (Pastoral, 1933).

The General Convention of 1943 was so strongly of the opinion that the Church should concern itself with economic and political questions that it created the joint commission on social reconstruction, headed by Bishop William Scarlett, and the General Convention of 1946 approved the publication by this commission of *Christianity Takes A Stand* which deals with various international, political and economic problems.

Bishop Gilbert, in appearing before the committee of Congress that has been investigating the high cost of living was, in our judgment, simply carrying out the instructions of General Convention. We honor him for it and wish more Church leaders would follow his example.

* * *

MISS JANE ALLEN SAXTON
Churchwoman of New York

Neither Miss Robison nor I like to be controversial in print but we felt that we could not permit the article, Are Missionaries People? by Charles A. Higgins, to stand without comment. Both Miss Robison and I went to Liberia in 1945 under the auspices of the National Council. Dr. Addison, Father Swift and Mr. Fowler and their assistants were indefatigable in making our trip comfortable. Furthermore, after we saw the very difficult situations to be faced, we reported our problems. Not only did financial help come but personal help from all of those mentioned.

When we returned we faced the problem of illness and no stone was left unturned to see that we had every comfort. Our survey of the situation in Liberia received the closest attention during long interviews. Many of our suggestions were acted upon. As a matter of fact, we often say jokingly that going to 281 is like old home week.

Neither Miss Robison nor I are working for the National Council at present but most pleasant relations are kept up. Not only have we been treated as people but as friends, a relationship we both deeply appreciate.

Will you not let the readers of WITNESS know that we resent the implication that we were treated as nitwits and would consider it a privilege to work on an assignment with the National Council Officers.

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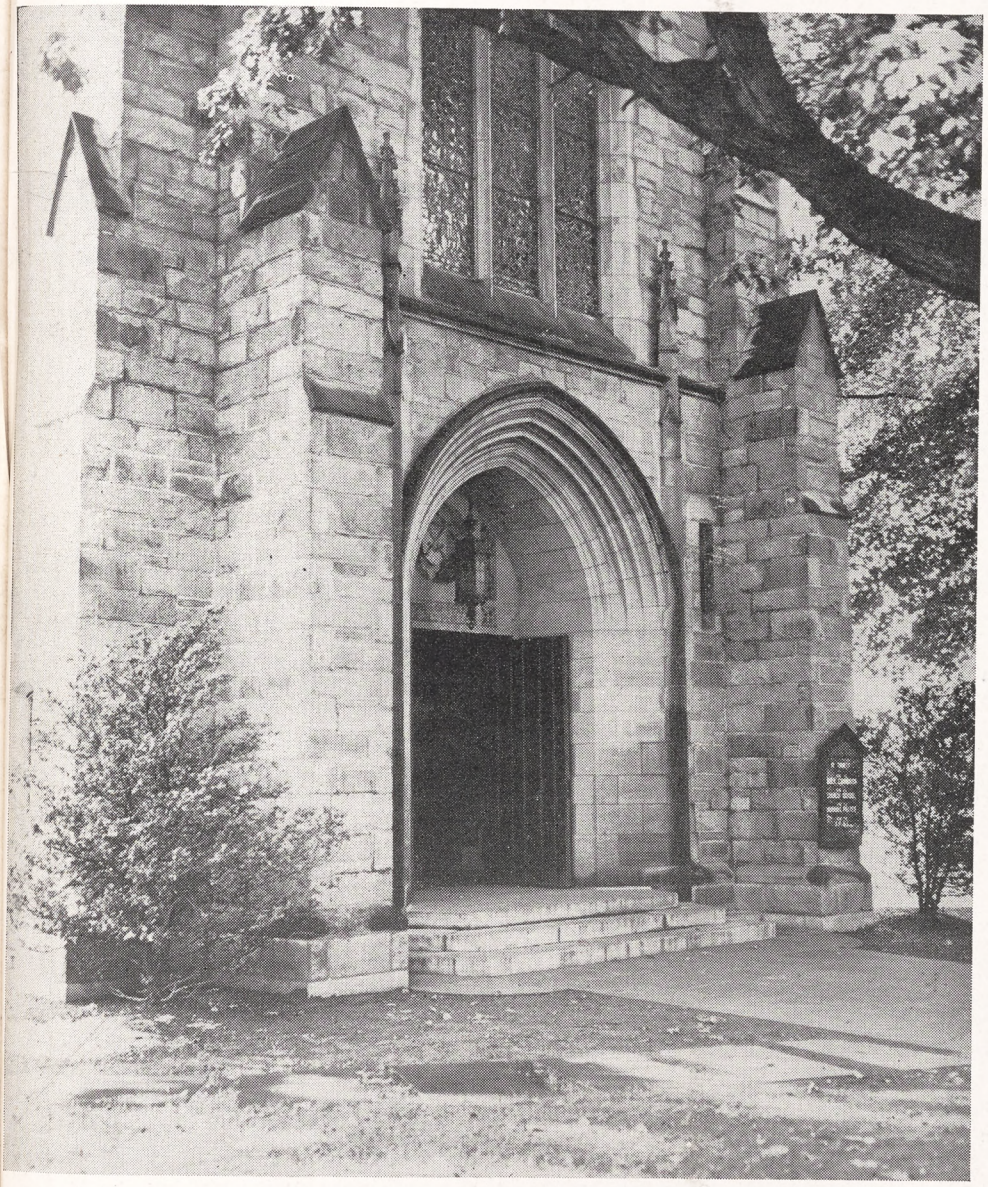

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6:00 P. M. Young People's Meetings.

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1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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NOVEMBER 13, 1947
Vol. XXX No. 41

Clergy Notes

BONACKER, RALPH D., formerly chaplain of a church hospital in Louisville, Ky., is now a chaplain for New York City Mission Society.

BRUNER, L. H., formerly assistant at St. Bartholomew's, New York, is now rector of St. Michael's, Geneseo, N.Y.

CROSS, WILLIAM, is to have charge of St. John's, Dickinson, N. C., effective December 15.

GRANT, SYDNEY E., formerly rector of the Ascension, Bloomfield, N. J., is now rector of Calvary, Bayonne, N. J.

GREER, H. ROSS, rector of Grace Church, Millbrook, N. Y., has accepted the rectorship of St. Andrew's, South Orange, effective July 1, 1948.

HANCKEL, WILLIAM, formerly rector of St. Thomas, Newark, Del., is now assistant at St. James the Less, Scarsdale, N. Y.

JOHNSON, ELMER E., formerly rector of Trinity, Litchfield, Minn., is now rector of St. Luke's, Des Moines, Iowa.

MEISEL, F. H., is now assistant at the Ascension, New York.

NORDMEIER, MARVIN A., is now assistant at the Cathedral of Our Merciful Saviour, Faribault, Minn., and in charge of Grace Church, Pine Island, Minn.

ROBINSON, DONALD B., formerly rector of the Advent, Lakewood, O., is now rector of Holy Apostles, Ellsworth, Kansas.

TRUSSELL, F. C., formerly in charge of St. John's, Sandusky, Mich., is now rector of St. Stephen's, East Haddam, Conn.

WALNE, VICTOR M., was deposed on Oct. 8th by Bishop Ingley of Colo., for causes not affecting his moral character.

WHITE, HUGH C., JR., was ordained priest on Oct. 26 by Bishop Emrich at St. Luke's, Ypsilanti, Mich., where he is assistant.

WHITNEY, JAY H., was ordained deacon by Bishop Wing on October 26, at All Saints', Lakeland, Fla., where he is assistant.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 41

The WITNESS

For Christ and His Church

November 13, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Marriage Canons Cause Debate In House of Bishops

Former Secretary of State Byrnes Addresses The Bishops on American Foreign Politics

By W. B. Spofford

Winston-Salem: — Interpretation of the marriage canons, as was expected, caused a flurry of excitement when the House of Bishops met here, November 4-7, at St. Paul's Church. Bishops are required, by the canons adopted at the last General Convention, to determine, with or without a council of advisors, whether or not a divorced churchman is to be remarried by a minister of the Church. The House of Bishops of course cannot change the laws of the Church; only General Convention can do that. However they can issue an "interpretation" for the benefit of their own members, and there were those clamoring for a more strict interpretation at this time.

The subject was brought before the Bishops when Bishop Cameron Davis of Western New York reported for the special committee set up by the 1946 General Convention, charged with the responsibility of studying the judgments of the bishops and reporting to the House annually, with any advice the committee felt called upon to give. He stated that 54 bishops had replied to a questionnaire, and that all but three declared that the present canons are workable and an improvement on the old canons. He also stated that the committee has received 75 reports of judgments from 16 dioceses.

Following this report about a dozen bishops spoke, some defending the new canons, others asking for a more conservative interpretation of them. Finally Bishop Conkling of Chicago, who is a leader of those who favor a strict interpretation, brought applause by saying that the new canons should be given a chance.

"Here in this House we represent two shades of opinion," Bishop Conkling declared. "We should represent the Church as it is. We put this law on our books with a good deal of unanimity, after many years of working on it. We have washed our dirty linen in public over the interpretation of this canon. I believe we should leave it as it is and work it out on a pastoral basis. I'd like to see us go and make a further test of these canons and make our judgments on the cases as they are brought before us in accordance with our conscience, and resolve not to go to the public press with our stories."

A resolution was then passed merely reaffirming what the canons require: that each bishop, within his own jurisdiction, decides on the basis of the canons, whether or not a divorced churchman should be remarried by the Church. The matter will, of course, come before the 1949 General Convention when the committee headed by Bishop Davis is required to report and may recommend amendments to the present canons based upon their three years' study of judgments.

James F. Byrnes, former secretary of state, addressed the bishops on November 5, appealing for tolerance toward Russia and expressing his concern for the state of near-hysteria which ascribes all of the world's ills to "our former ally." He said that aid to Europe, China and Korea is essential in order to assure "the survival of our way of life in the world." But he added that if a choice has to be made "between providing long-term economic aid to Europe and providing funds for the national defense, there must be no question that our first duty is to provide for our armed forces."

He also declared that "we cannot agree to jointly participate with the Soviets in the management of the Ruhr industries. There are many reasons but it is enough to say we have been unable to administer jointly with them any project in Germany, Austria, the Balkans or Korea. Certainly we could not successfully administer German industries when such administration would demand daily decisions as to the allocation of products of such industries and relations with employees. There would be constant disagreement and constant irritation that would endanger the peace."

It is well to remember that Mr. Byrnes spoke as an individual and was not on the agenda of the meeting of the House of Bishops. An inquiry by THE WITNESS to the Presiding Bishop brought the reply that Mr. Byrnes "was asked to speak as representing the south in a welcome to the House of Bishops. It is a hospitality feature rather than on the agenda of the House of Bishops."

The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, addressed the House on the first day, stressing the need for a greater Christian unity. He said that the World Council "gets its significance from being the best even though a partial expression of the unity that is possible now." He declared that the World Council "is not so much an attempt to create unity as to practice such unity as we already have," and he expressed gratification at the marked progress of the movement toward cooperation among the Churches, both nationally through the Federal Council, and internationally through the World Council.

SUBSCRIPTION FUND

***"After many years of reading THE WITNESS I have to ask you to stop the paper. I live on a civil service pension which was fixed in 1920 as covering bare subsistence. I cannot stretch it to cover present prices. I regret to cancel since no one else here in our little mission takes a Church paper, so without the gleanings from my WITNESS we shall know nothing of the progress of the Church. However I realize your increased costs of production so like a disciplined soldier I must bow and say of the denial 'It is the luck of war'."

It is to take care of subscriptions such as these that the Subscription Fund exists. Any who care to contribute to it should send donations to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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Presiding Bishop Sherrill presented the plan for evangelism, saying that "we must make a move to reach the great mass of people." He proposed that in Advent clergy conferences be held to consider the proposals; that in Epiphany each rector train lay people of his parish to make calls in the community; that in these visits people be urged to attend a communion service the first Sunday in Lent. He stated that the program is to be flexible, adaptable to local circumstances and needs, but expressed the opinion that the simplicity of the plan will produce results that will be invaluable in developing further plans for future programs.

As one bishop after another pledged cooperation, the House rose and joined in singing: "Praise God from whom all blessings flow."

A committee headed by Bishop Ivins of Milwaukee, after study of documents submitted by Bishop Binstead of the Philippines relative to the Filipino Independent Church, unanimously recommended that the Presiding Bishop should proceed to work out details for the conveying of valid orders to that Church, and the House so voted.

Missionary bishops were elected at an executive session held the morning of Nov. 7. The Rev. William J. Gordon Jr., of Point Hope, Alaska, was elected to succeed Bishop Bentley as Bishop of Alaska. The latter becomes vice-president of the National Council on January 1st. The Rev. James W. Hunter, rector of St. Mark's, San Antonio, Texas, was elected coadjutor of Wyoming, and the Rev. Louis C. Melcher, rector of Trinity, Columbia, S. C., was chosen to be coadjutor of Southern Brazil.

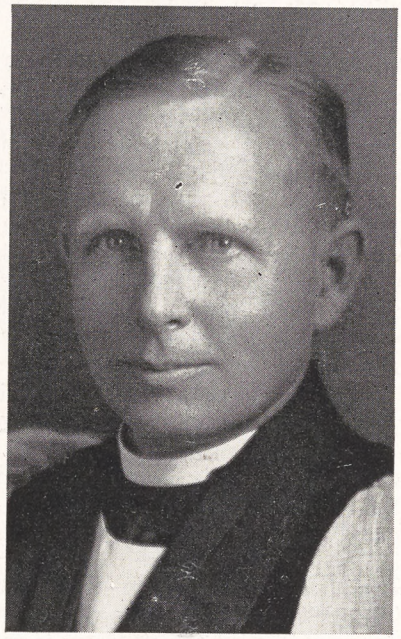
Resolutions condemning the Congressional committee on Un-American Activities, and urging "generous and adventurous leadership in helping to create a better world for all people" were unanimously passed and will be reported in detail in our November 20th number.

SYNOD MEETS IN VERMONT

Burlington, Vt.:—The synod of the first province met here at St. Paul's, October 30-31. A committee was appointed to study the needs in the rural fields of the province of New England with the possibility of appointing a full time secretary. There was also an increased appropriation for college work and also for Lenox School. Bishop Budlong of Connecticut was elected president.

ARCHBISHOP VISITS YUGOSLAVIA

Belgrade:—The Archbishop of York spent four days last week in Yugoslavia for a visit with his personal friend, British Ambassador Charles B. Peake. While it was stated to be a "purely personal and non-official" visit, Archbishop Garbett did nevertheless have a long conference with Patriarch Gavrilo, head of the Serbian Orthodox Church. Also the day of his departure by plane for England he conferred with Marshal Tito and General Vladimir Velebit, acting Yugoslav foreign minister. Neither British nor Yugoslav sources would reveal the nature of their conversations.



Bishop Penick was the host of the House of Bishops which met last week at St. Paul's, Winston-Salem

Newspapers here, commenting on the visit, recalled his official visit to Moscow in 1944 and cited British press reports which quoted the Archbishop as having recently declared that Christianity is not incompatible with communism.

RUSSIAN RECONCILIATION IS FAILURE

New York (RNS): — Influences "antagonistic to the Soviet Union" have caused a stalemate in negotiations for reconciliation between the Russian Orthodox Church in America and the Moscow Patriarchate, Metropolitan Gregory of Leningrad and Novgorod stated here. He left by boat last week after more than three months here as the personal envoy of Patriarch Alexei.

"The Patriarch is willing to grant the American Church autonomy," Metropolitan Gregory declared, "but the American bishops have laid down terms that would, in practice, sever connections with the Church in Russia, and make the American group a totally independent unit in the family of Orthdox Churches."

Metropolitan Gregory said he had submitted to Metropolitan Theophilus of San Francisco, head of the American Church, proposals which would recognize a decree of autonomy permitting the Church to appoint a ruling bishop, provided Patriarch Alexei's right to approve all Episcopal nominations was recognized and the Patriarch was accepted as the final authority in all matters of dispute.

"However," he said, "the American bishops want complete freedom in the matter of appointing bishops and also demand that their Council of Bishops should constitute a supreme tribunal. This is clearly contrary to Orthodox canons, and cannot be approved by Patriarch Alexei."

Metropolitan Gregory added, however, that he had been "courteously received" not only by Russian bishops but also by American Protestant leaders with whom he had discussed problems of church union. He said he had repeatedly sought to emphasize that the Russian Church is "absolutely free, insofar as it does not interfere in political matters."

"It has grieved me," he said, "to find some bishops in the American Russian Orthodox Church who are evidently under the influence of forces strongly antagonistic to the Soviet Union. We can only hope that false impressions regarding the liberty of the Church in Russia will in time disappear and that the Russian Church here will once more be linked in submission and loyalty to the Moscow jurisdiction."

EPISCOPAL MEN HAVE MEETING

Des Moines, Ia.:—President Clark Kuebler of Ripon College was the principal speaker at the annual meeting of the Episcopal Men of Iowa, held here October 25-26. Mr. Earl Seeger of Oskaloosa was elected president. Objectives adopted were: each layman to bring to confirmation one other man during the year; provision of 20 scholarships for mission churches to the conferences at Bishop Morrison Lodge, the diocesan conference center; support of the diocesan advancement program.

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Major Powers All Lack Policy Promoting One World

James P. Warburg Writes an Important Book About Germany and the Post-War Situation

Reviews by W. B. Spofford Jr.

Detroit:—The new book by James P. Warburg is a rational, informative and thoroughly documented book on the primary and most symbolic international problem in our contemporary world (***Germany: Bridge or Battleground by James P. Warburg. Harcourt, Brace & Co. $3.50). The author claims that all of the major powers have been guilty of loose-thinking and lack of clear policy with a One World base, "Russia by thinking almost solely of extracting reparations, France by an almost exclusive emphasis on permanent partition, Britain by preoccupation with restoring the prewar map of the world, and the United States by concern over preserving the world's prewar economic order." Mr. Warburg has a thorough understanding of the conflict of our time which, necessarily, means a full amount of solid thinking. He says: "The world in which we live is torn by two conflicting forces: the revolt of the underprivileged masses of humanity against injustice and exploitation; and the determination of the privileged few to maintain their positions of advantage. The trend towards various forms and degrees of socialism is the product of mass insecurity, mass unhappiness and mass determination to seek a better world. The counter-trend towards various forms and degrees of authoritarianism (fascism) is the product of the fear of the privileged few. If Marx had never been born, and if there were no Soviet Union, the trend toward socialism would exist just the same. And if neither Hitler nor Mussolini had ever existed—if there were no Franco and no Peron in the world today—the trend toward fascism would exist." It is well for Americans—and especially Christians—to understand which of these two conflicting forces we are backing. Mr. Warburg, in a 100 page appendix, gives a valuable summary of all the important documents and statements made about Germany since the signing of the Atlantic Charter. This should be a must book for anyone who is serious about preventing World War III.

***Missouri Compromise* by Tris Coffin. Little, Brown & Co. $3.50.

This is a book which should be read with care by all persons concerned with the fate of the world. Mr. Coffin is the head of C.B.S.'s Washington bureau and, from his intimate acquaintance with the national powers-that-be, he has a fountain of resources with which to analyze contemporary Washington and the actors on the stage. It is not a pretty drama since it portrays a frightened and morally bankrupt leadership dominated by bankers, interested only in the status quo ante, and the military, interested only in "The Enemy." Under the Truman regime, Mr. Coffin shows, these two interests are perfectly complementary. The men that come out with dignity and some kind of moral stature are, primarily, Henry Wallace, Harold Ickes, Chester Bowles and assorted atomic scientists. Mr. Truman is shown to be as great a president as Warren G. Harding, which is as devastating a compliment as one can pay to the chief executive, and his sundry appointees appear to have been chosen on the strength of their commitment to the old idea that history is static. The book is both frank and depressing and, after reading it, you will probably come to my conclusion: if there is no third party in '48, it would be better to have a true conservative like Taft than a dishonest attempt at liberalism. Which, as you can see, is a very sorry state of affairs, indeed.



A service for unions was held recently at St. Paul's Cathedral, Detroit. Taking part, l. to r. standing: Prof. Joseph G. Moore of Seabury-Western, who preached; Malcolm G. Dade; Robert D. Bohaker; W. B. Spofford Jr.; W. B. Sperry. Seated: Hoy Traylor of the AFL; G. Paul Musselman; William H. Oliver of the CIO

**All the King's Men* by Robert Penn Warren. Harcourt, Brace & Co. $3.50.

This novel, which won this year's Pulitzer Prize, deals with the court intrigue surrounding a southern demagogue who, using patronage and brutality as a twin hammer, controls the destiny of his state. The author successfully delineates the characters who, satellite fashion, revolve around the state capital but fails to adequately explain the motivating dynamics for the boss, Willie Stark. The plot of the book, which is based on the career and death of Huey Long, is certainly a theme for our day. Mr. Warren's style seems to be a strange mixture of James Cain and Thomas Wolfe and is not hard to take. This is a good novel but, if I had been voting, I would rather have given the Pulitzer Prize to something

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like *The Folded Leaf* or *The Left Hand Is The Dreamer.*

***Kaputt* by Curzio Malaparte. E.P. Dutton & Co. $3.50.

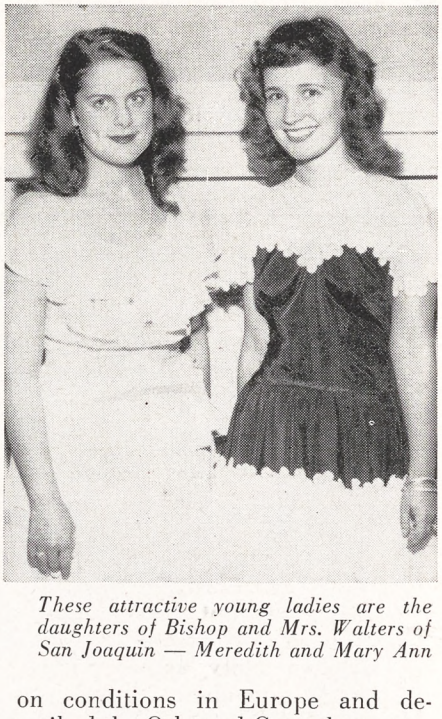
In the moral sense this work of an Italian journalist who found it expedient to work with Fascism wherever he found it is the most obscene piece of writing to come along in a good while. The author says that Kaputt, which means "broken, gone to pieces," is a horribly gay and gruesome book. It's gruesome all right, but it would appear gay only to those who have decided to share completely and willingly in the sickness of our culture. Written in a florid, saccharine style, the book should have some value as a portrait of a collaborator who, despising (he says) the horrors of Fascism, nevertheless eats roast venison at the table of Hans Frank and jokes with Himmler's Gestapo and discusses theology with Max Schmeling. "O God, how long shall the adversary do this dishonour? Shall the enemy blaspheme thy name for ever?"

***The Harder They Fall* by Budd Schulberg. Random House. $3.00.

In 1941, Budd Schulberg wrote a novel of Hollywood decadence and the social pathology that is our race problem called *What Makes Sammy Run?* This new book, written in the same tough and immoral style, deals with the decadence of America's professional sport, boxing in particular, and the multitudinous pathalogues who make and break the champions. The central plot is a little disguised analysis of the rise and fall of that fictitious champion, Primo Carnera, although here he is called El Toro Molina. It is an interesting study of one phase of contemporary American culture.

CONFERENCES ON EVANGELISM

San Francisco, Cal.:—Encouraged by a successful, well-prepared provincial conference on evangelism, active committees in most of the twelve dioceses and missionary districts in the eighth province are carrying out a series of significant experiments. Parish conferences on Christian faith, life and work at Portland, Oregon (Nov. 2-7), Boise, Idaho (Oct. 19-24), and Salt Lake City (Oct. 12-16), followed a two-day conference at San Francisco earlier in October, when thirteen priests and a visiting bishop met at the School of the Prophets, here. The Rev. Clarence H. Parlour, Glendale, Cal., is chairman, and the Rev. George Foster Pratt, Stockton, Cal., secretary of the provincial committee on evangelism, under whose auspices the conference was held. The program was arranged by the Rev. R. Ronald Merrix, National Council field officer, with the aid of two faculty members of the Church Divinity School of the Pacific, Prof. Pierson Parker and Prof. Charles F. Whiston, who gave addresses, Dr. Parker speaking on the Gospel and its demands and Pro. Whiston on our response. The Rev. Peter Boes spoke on conditions in Europe and described the Oslo and Canterbury conferences for youth and their leaders. Conferences on Christian faith, life and work at Portland, Boise, and Salt Lake City, were intended to prepare for a parish program in evangelism, while at the same time training laymen, women and young people to participate in a thorough every member canvass following this year's emphases and literature of the National Council.



These attractive young ladies are the daughters of Bishop and Mrs. Walters of San Joaquin — Meredith and Mary Ann

REFORMATION SERVICE AT CATHEDRAL

New York: — A Reformation Day service was held November 2nd at the Cathedral of St. John the Divine, at the invitation of Bishop Gilbert and under the auspices of the Protestant Council. The address was by Governor Luther W. Youngdahl of Minnesota who, before his election was a justice of the Minnesota supreme court. The Rev. John S. Bonnell, Presbyterian, gave the invocation; John Wood, a student delegate to the youth conference held this summer at Oslo, read the lesson; the Rev. Russell F. Auman, Lutheran, read the prayers and Bishop Gilbert pronounced the blessing.

Governor Youngdahl declared that "fellowship is central in the teaching of the gospel" and "the weaknesses of division do not allow for the perfect attainment of fellowship." He said that young men and women had learned to worship together in the war and that "in this profound experience the truth was brought home to them that denominational differences are not as important as the fact that all have the Christian faith and the teachings of Jesus as the center. They saw that there are more things upon which the Protestant Churches agree than upon which they disagree. They have returned to civilian life with the firm conviction that the Church can succeed only if it continues to carry out this spirit of cooperation in all activities."

CANTERBURY DEAN IS ILL

London:—It was announced here just twenty-four hours before he was to take a plane for a lecture tour in the United States that the Dean of Canterbury was compelled, because of illness, to cancel the trip. He is suffering from a severe attack of sciatica. The National Council for American-Soviet Friendship, the sponsors of the meetings for the Dean, are going ahead with plans for all meetings, with substitute speakers.

CLID NOW HAS NEW NAME

Detroit:—The Church League for Industrial Democracy is now the Episcopal League for Social Action, it was announced here by the secretary, the Rev. William B. Spofford Jr. Declaring that the new name more adequately characterized the nature and function of this unofficial Church organization, he said that a referendum on the proposed changes showed 656 favoring such a move, with but 84 opposed, within a week after the ballots had been sent out.

He also announced that a new publications committee has been set up, consisting of Dean Alden D. Kelley of Seabury-Western; Prof. Robert Dentan of Berkeley; Prof. Adelaide Case of Cambridge Seminary; Canon Richard Lief of Los Angeles and the Rev. Arthur C. Moore of New York.

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EDITORIALS

Loyal Freedom

A RECENT scientific survey of the editors of this magazine revealed the fact that none of them knew the tune of the "Internationale." One claimed he did, but he is very tone deaf, and after considerable effort the investigators concluded that what he really had in mind was The Horst Wessel song, or possibly *Lilli Marlene*. This may relieve some of the worried friends of the editors. They may not believe it, however, as this is one of the few publications in the country that has not yet declared war on Russia.

This lack of belligerency is a most suspicious sign. Take the papers that have already declared war, for example. They are dependable. Their editors know their own minds. In one, every woman who makes page three is invariably of a beauty that drives men mad. That's dependability for you. And what does she throw on when the jewel-thief, the peeper, the policeman, or her husband's attorney arrives? A black filmy thing, always. Life is shown in all its crystalline simplicity to the readers, and they see things clearly.

Another paper knows Who Is To Blame For Everything (That man who used to be in the White House). There is no confusion, no wavering, in its columns.

But THE WITNESS believes in freedom of speech. Its editors are unaware that that means something different now. It now means: Don't say anything un-American. Since that last word is hard to define, it will soon mean: Keep your mouth shut. And we will then be just like the Russia we fear so: a police state, with "thought-control." And the more we become like her, the more we will hate her; like two girls arriving at the same dance in exactly similar dresses.

It really isn't very funny. If you think so, you should read a reprint of "Who Is Loyal to America?" by Professor Commager of Columbia. Harper's Magazine will send it to you for fifteen cents. You should read it anyway. Perhaps then you can forgive the editors of THE WITNESS for allowing each other full freedom of expression, and for the occasional discord which results.

Close or Merge Them

THERE is probably not a diocese in the entire Church that does not have missions and parishes that exist only with diocesan aid. In one town we know there is a church for every hundred people in the community. The claimed membership of the Episcopal Church is sixty. It would be closed tomorrow if the diocese stopped paying the minister's salary. In another eastern diocese there are Episcopal Churches, all aided by the diocesan treasury, in six communities that are within fifteen to twenty minutes of each other by car. These six communities are also within a few minutes' drive from self-supporting parishes. It is safe to say that except for Easter and Christmas none of these churches, whether parishes or missions, have crowded congregations. Why are they not combined, with a capable clergyman on a decent salary placed in charge?

Generally it is sentimental attachment on the part of a tiny handful; "mother worshipped here"; "dad is buried in the Church yard." So they expect the diocese to chip in, supplementing what they are able to raise for self-preservation, with nothing of course going to missions since their own existence comes first. They not only do not observe the command, "Go ye," but they take funds which were actually given by others for that purpose.

Every aided parish and mission ought to face this squarely. They need to ask themselves if they are guilty of the misappropriation of missionary funds. It is impossible for the bishop to solve the problem alone. He may be well aware of the facts. But this missionary board, as likely as not, has persons on it from parasitic congregations who oppose any lopping off for fear it will be their turn next. It should be a matter of conscience for the people in those churches that receive diocesan aid.

"QUOTES"

A SUCCESSFUL parish Church does not depend upon extraordinary talents on the part of people or clergy; it depends upon the utter devotion of the talents we have to the service of God.

The service of God means all the service we render shot through with consciousness of relationship and obligation to God. Church work includes not merely the jobs we do in connection with Church worship and parish activities, but all the work that a person does for himself, his family, his community and the world, under the compulsion of doing it for glory of God rather than for his own glory or the glory of any sectarian interest.

As a man grows in a true consciousness of relationship to God he is progressively freed from sentimentalism (self-glory) and sectarianism.

—Henry Clark Smith
Rector of All Saints,
Riverside, California

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There is another strategy peculiarly Episcopalian. A few of our people move into a community where there is no Episcopal Church within walking distance. So they petition the bishop for a mission. There are usually enough churches in the community; or if they must have an Episcopal Church there doubtless is one within a few miles—certainly in our more populated dioceses. But the record looks better if the bishop can report new work started in new areas. So another tiny, subsidized mission gets underway and more often than not will be a liability for years.

In many dioceses, particularly in the east, the standard for judging the Church's work could well be reversed and a year counted successful when a number of churches were merged or closed, and none opened. It approaches a scandal the way in most dioceses money is thrown away, particularly in these days when it is so badly needed for work in vast unchurched parts of the world and for the relief of starving millions.

Corporate Life and Action

by Vida D. Scudder

THE FIFTH ARTICLE OF SERIES ON SOCIAL REBIRTH

FROM now on we shall be concerned only with Christians, and their social responsibilities; that is, with corporate life and action in that kingdom of grace where men may enjoy the "glorious freedom" of God's sons.



Jesus, when He said, "Ye must be born again," spoke to an individual. Such was his custom. His teaching, dealing profoundly with eternal principles, sharply summoned every single man to be reborn, and,—probably to the regret of Judas, — he talked little about local or temporary applications to contemporary life. He was no Zealot. Citizens of the kingdom of God are separate persons. And that kingdom is not of this world, so he assumed that they would not fight for it. The early Church, as presented in the New Testament, was so obsessed by expectation of his swift return in judgment that they naturally accepted the Roman Empire much as they found it. True, the Pauline Epistles are delightfully busy expounding the standards for individuals in their corporate life, with relentless clarity in both rebuke and praise. But St. Paul was a strong conservative, very loyal to the empire; and it is also true that the Christians of the New Testament are not occupied with the effort to discover the shape or structure, political or economic, of the kingdom of God on earth.

But let us never forget that patient evolution, speeded up now and then by swift transitions, and revolutionary crises, to which we constantly recur. It obtains just as much in the higher altitudes where grace abounds as on the level of nature. And we receive with grateful reverence the wonderful promise that the Holy Spirit shall lead us into all truth. Does not that promise sum up succinctly the real life of the Church Catholic? So the history of Christendom suggests. Today, the application of the Christian faith to secular corporate life forces itself into the foreground of all religious thinking. It has distinct primacy and importance. This may well mark one of those moments of great transition, for since the Reformation, Protestantism has largely ignored the matter, being obsessed by an individualism consonant with what was happening in the secular world; while the Roman Catholic Church, as we may say gently with all courtesy, has yielded to the temptation of confusing means and ends. Now, as democracy matures, the imperious summons to thought and action on this matter vibrates as never before through the whole Christian body: how could our holy faith control our secular and corporate behaviour? Whither will our effort to follow that summons lead us Christians? We do not know; perhaps to Calvary. But one thing we do know. As we survey the tragic spectacle presented today by Europe and Asia, and watch with quivering sympathy the futile efforts of our statesmen to bring harmony to the world, we are much in the same situation as St. Paul. Nothing can be more pertinent to our efforts for international peace in the world today than his lament.

So let us turn to noting the possible stages in a Christianized world, in a world where grace abounds. For as we have said and must never forget, gradual advance is quite as marked in that world as on the levels controlled exclusively by natural law. Evolution does not stop when man

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has made the great transition. Progress, involving ever new conflicts, ever new rewards, is inherent in the plan of God. So we must not be impatient. Let us respect his commands on whatever level they find us.

I had an interesting discussion awhile ago. I was in a cynical mood. I said I was glad the second commandment given by Jesus to the rich young man merely told me to love my neighbor as myself, not to love him any better. But I was reminded that the young man went away sorrowful; and that the summary of the law and the prophets did not exhaust Jesus' injunctions. For there was a remark at the last supper: "A new commandment, I give unto you, that ye love one another even as I have loved you." And, "Greater love hath no man than this, that a man lay down his life for his friends." . . . I have since understood that an attempt has been made in our liturgical commission to add the new commandment to the summary of the law and the prophets in our Communion Service, as an appropriate prelude to the Eucharist. But the attempt came to nothing.

David Lubin, precursor of international plans from the League of Nations on, through his Agricultural Institute, was certainly of the prophetic lineage. He liked to say that the Christian function was to achieve individual holiness, but the establishment of social righteousness was the special vocation of the Hebrew people, dispersed among the nations in order that they might serve this end. Are the amazing corporate achievements of the Jews in Palestine today perhaps to the point? Past Jewish statesmanship in sundry countries, moreover, is not to be despised. We Christians feel pretty grim when we think of our treatment of the Jews; far are we from obedience to that second commandment, to that law of equality which is the law of justice. . . . Perhaps only Christians can be expected to follow the long path leading to a certain hill, which is the way of the greater love. But how often, in our corporate behaviour, we fail to obey even the law and the prophets!

LET us consider our problem of corporate action in the light of these two codes: justice, equality; and the law of the greater love. Both codes depend on love, for that matter, since we Christians must never forget that either can prevail only through obedience to the first commandment, to love the Lord our God. Even the equality demanded by the law and the prophets results not from balancing but from loving. Now certainly the desire is astir among us as never before to shape behaviour in accord with that idea. And, at least in the political field on which our eyes are fixed, the nations mean to try. They give the principle lip-homage, more perhaps than was done even in the Roman Empire, which never invoked love as its basis. And as that principle is distinctly paradoxical, from the point of view of natural impulse, perhaps we should not be surprised at inconsistencies; at the collapse of the League of Nations and the staggering difficulties encountered by the UN. Adepts in what we may call social psychology are both fascinated and depressed, watching the precarious situation of the sundry bodies organized under that title. But what can we expect? Life always grows more difficult as it advances,—to use the old formula,—from homogeneous to heterogeneous, from simple to complex. The law and the prophets! They echo the voice of God rather than the most illumined insights of the natural man. Meanwhile, fiercely and irresistibly, forces of mingled terror and greed surge in our national consciousness like a rising tide.

So much for our efforts to attain the first level in corporate life reborn. We are cast down but not destroyed; for the stubborn will to achieve justice is reinforced even among statesmen by the imaginative sympathy which is another name for love; and the unsolved dilemma of responsibility has comforting, if disconcerting, factors in it. What shall we say now if we look at collective behaviour, other than political, from the height of the new commandment? Again, silence befits us. We retreat for comfort to the attested reality that the grace of God can transform individuals; and we point not only to saints but to the countless lives of humble folk illumined and guided more than cynicism likes to admit by selfless love. But again we recall that groups have generally been defeated in one way or another; hardening into conformity or evaporating in heresy. And what is true of adventurers in the religious field is equally true of all social adventurers, unless like More's Utopians they dwell in fantasy, justifying the title of their country, the Land of Nowhere. More, though he died a Catholic martyr, did not invoke Christianity. That the practical demand for social transformation on a scale never before contemplated should have arisen in recent times beyond the confines of the Church and in conscious opposition to her, is our disgrace and disaster; and we see with sadness but without surprise that the means employed for establishing a new social order and the corporate life of those committed to that end are far from being twice-born. For one thing we know: if corporate activity on scale large or small, in Russia or in America, is to be imbued with grace, the individuals involved must receive the message offered to Nicodemus. Never must we forget that personal transformation is the necessary root of all enduring social change and that no system imposed

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on the unconverted can endure. No! "From within, proceeds a nation's health." Even Confucius knew that. "From the emperor down to the common man," said he, "all must regard the personal life as the root or foundation. There is never an orderly shoot or superstructure when the root or foundation is disorderly."

As for the behaviour of nations, perhaps we should not expect them to aim higher than the law and the prophets. Let us quote from a beautiful article in THE WITNESS of June 26, 1947, by Shelton Hale Bishop. He takes us back to the attitude of Lubin:

> "One recognizes that it is one thing for an individual to practice in a way called extreme, the fullest measure of redemptive love, and quite another thing for a nation. But that, it seems to me, has never been an issue in Christian history. In the Hebrew tradition, it was. . . . It is a question whether the genius of a nation can be conceived of as any higher agent of God than the arbiter of justice."

But let us pursue our inquiry. Suppose enough "reborn" people in a community, or a nation, were to control corporate policy and behaviour; what, oh what, would happen then? Before we dare to say we must probe deeper into study of the dialectical opposition between the law of nature and the law of grace.

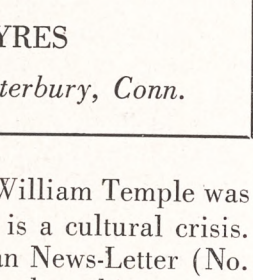
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Conn.

ONE of the great insights of William Temple was that the crisis of our time is a cultural crisis. In a supplement to the Christian News-Letter (No. 198, December 29, 1943) he has this to say: "There are two major points at which failure to recognize that man's life is rooted in nature and natural associations leads to mistaken and vain attempts to solve the problem of society. The first grave error characteristic of our time is a too exclusive occupation with politics to the neglect of other equally important spheres of human life and activity. It is assumed that the ills from which society is suffering can be cured, if only we have the will and the right aims. It is forgotten that man is not a being ruled wholly by his reason and conscious aims. His life is inextricably intertwined with nature and with the natural associations of family and livelihood, tradition and culture. When the connection with these sources from which the individual life derives nourishment and strength is broken, the whole life of society becomes enfeebled.



"Recognition of the vital importance of centres of human life and activity that underlie and precede the sphere of politics must not be made an excuse for evading the political decisions which have to be made in the near future. It is not a way of escape from political responsibility. Far-reaching decisions in the political sphere may be the only means of creating the conditions in which the non-political spheres can regain vitality and health; but the recovery of health in those spheres is in its turn an indispensable preliminary to political sanity and vigour.

"The present plight of our society arises in large part from the break-down of these natural forms of association and of a cultural pattern formed to a great extent under Christian influences. New dogmas and assumptions about the nature of reality have taken the place of the old. New rituals of various kinds are giving shape to men's emotional life. The consequence is that while their aims still remain to a large extent Christian, their souls are moulded by alien influences. The real crisis of our time is thus not primarily a moral, but a cultural crisis. In so far as this is true, the remedy is not to be found in what the Church is at present principally doing—insisting on ideals—or in efforts to intensify the will to pursue them. The cure has to be sought in the quite different direction of seeking to re-establish a unity between men's ultimate beliefs and habits and their conscious aims.

"Christians must free their minds from illusions and become aware of the impotence of moral advice and instruction when it is divorced from the social structures which by their perpetual suggestion form the soul. It must be remembered that when exhortation and suggestion are at variance, suggestion always wins. Christians must take their part in recreating a sound social and cultural life and thereby healing the modern divided consciousness, in which head and heart have become divorced and men's conscious purposes are no longer in harmony with the forces which give direction and tone to their emotional life.

"But, secondly, if Christians are to have a substantial influence on the temporal order, it is not

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only necessary that they should have a clearer and deeper understanding of the positive, character-forming function of the non-political forms of human association, but their whole approach to social and political questions needs to be much more realistic that it has commonly been in the past. The Christian social witness must be radically disassociated from the idealism which assumes men to be so free spiritually that aims alone are decisive. There is need of a much clearer recognition of the part played in human behaviour by subconscious egoisms, interests, deceptions and determinisms imposed by man's place in nature and history, by his cultural patterns and by his sinfulness."

By now, Temple's analysis has been widely accepted as a profound truth. Although he was following the lead given by Reinhold Niebuhr, his development of the theme gave the whole approach great impetus and in the last few years others have carried it still further. As far as I know, however, no one has done much work on discovering ways in which a parish may throw its weight on the right side.

Some parishes, of course, give no indication of being aware that any crisis exists let alone a cultural one. Still others (fortunately, their numbers are rapidly dwindling) pursue the old "culture vulture"—book reviews, travelogues, "understanding our fair city"—method of approach, which is far worse than nothing at all. The great majority of parishes, however, see the situation to some degree of clarity but do not know what to do or how to do it. As a result, non-Christians can only arrive at the conclusion that the Church has neither any light to throw on nor any weight to throw into the conflict.

I would appreciate word as to what a parish can do from anyone who has experimented along these lines, whether the experiment has been successful or not. I have heard of two projects which seem to me to hold promise. One is the formation of a film club (in collaboration with the film library of the Museum of Modern Art) to study the history and development of the movies and then to proceed to a study and analysis of modern films. The other project is the formation of a radio club. In this case transcriptions are made of popular radio programs and the group meets to discuss the ideas, assumptions, ends and means implicit as well as explicit in the program.

It seems to me that both of these projects approach the whole problem in a way which can be shared by any parishioner. Nevertheless, at best, they are just a beginning. Moreover, there must be other and better ways to get at those for whom lectures (when a competent lecturer is available) are too difficult. I would appreciate hearing any comments or suggestions you might have to make on this whole problem.

Let's Be Accurate

By

KATHARINE C. PIERCE

A "CONSPIRACY to defraud" is a very serious charge to bring against any person or group and one that should never be made unless one is sure of the facts. The article by Rev. Charles Higgins (Oct. 16) is carefully written and avoids making the direct charge though it is implied.

He tells of the woman who had been told (by whom?) that all of her Church School Lenten Offering would go to the Philippines. Every diocesan treasurer was sent a copy of a statement about the 1947 Offering, which I quote:

"The Church School Lenten Offering is one of the greatest missionary offerings in the Church. The yearly total is now about $475,000, and has gone as high as $550,000. For many years the fund was a 'special,' that is, is was not a part of the quota or expectation but was given over and above the expectation. Some dioceses still follow this practice. The entire offering is designated for the missionary work of the Church in all parts of the world and should be sent to the national treasurer —Lewis B. Franklin—as received by the diocesan treasurers. When quota credit is taken the division of funds can be adjusted in later payments. The Church School Lenten Offering helps maintain the general Church budget. Specific items in the budget will be assigned as educational projects upon request. Boxes, envelopes and literature are sent to each parish and mission."

The Lent 1947 number of *Forth* contains an article entitled

> "Go Forth Christian Soldier
> A message for boys and girls of
> the church school on the day the
> offering boxes are distributed."

the relevant paragraph of which says

"What does this money do? It carries help to people all over the world who need it. It sends missionaries with the gospel of Christ to China where millions of Chinese have never heard the good news of God's love and who live in fear all their lives. It sends messengers of Christ to the

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Indians and Eskimos of snowy Alaska and to the peoples of tropical Liberia. It makes possible the work of the Church in Latin America and in the Islands of the Pacific and the Atlantic." This message was also distributed to the parishes as a poster.

It is true that the special subject for study last Lent was the Philippines and in the study books there "was a list of objects for which the offering may be used in the missionary district of the Philippines": followed by the statement: "Before making public announcement of a selection from these items, be sure to obtain the approval of the National Council's finance department, 281 Fourth Avenue, New York 10, New York."

Mr. Higgins tells of another woman without giving her name who "may not write for other publications without submitting her articles to 281 for censorship." 281 far from censoring articles sent them for transmission to other publications does not even read them in order that there may be no suspicion of censorship on their part. They do from time to time rewrite articles sent them for *Forth* in the interest of readability. If anyone is interested enough in the subject the department of promotion will show them the original articles in the files and the rewritten articles. Some of the missionary bishops insist on seeing articles written by missionaries in their districts before they are submitted to anyone for publication but that is quite a different thing from censorship at 281.

Mr. Higgins also says that "the budget is so cleverly arranged that certain expenditures appear to be less than is the case"—particularly administrative expense. During my last term on the National Council, from 1940 to 1943, I served in the department of finance and am therefore familiar with the way the budget is made up. But in case my memory was faulty I went to the department and looked over the budgets of the missionary districts as anyone can do who wishes to see them. They are prepared in great detail and there are no items hidden or otherwise for administration at 281.

Mr. Higgins was mistaken in his article "Swivel Chair Dictator" about the action taken in regard to the cemetery property. The Rev. A. E. Swift of the overseas department presented the matter to the National Council saying in effect: The Church of the Good Shephard, San Jose, Costa Rica, is an independent congregation, served by an Episcopal priest at the invitation of Bishop Gooden, of Panama. He wants it to become a part of his jurisdiction.

It was then referred to the finance department as all matters must be that involve appropriations. The department recommended the endowment to the National Council which approved the recommendation with the following action taken April 25, 1947:

> "Resolved that the sum of $5,000 be appropriated to buy the properties, with the understanding that the sum will be used to set up a trust fund for the perpetual endowment of the two cemeteries now owned by the congregation, and with the understanding that this appropriation will release the National Council from any further responsibility for the cemeteries."

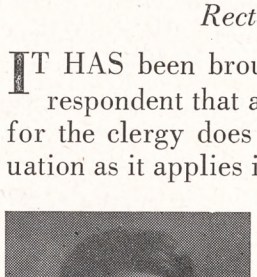
281 has become a name which means the Presiding Bishop, the members of the National Council and the entire staff at Church Missions House, none of whom are either knaves or fools and all of whom are high minded men and women who are serving the Church with ability and devotion.

A Word With You

"Fadda" versus "Revener"

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

IT HAS been brought to my attention by a correspondent that an appeal to the history of titles for the clergy does not give due weight to the situation as it applies in the various parts of the country. Many clergy in the East are conditioned against the use of the word Father, because it is so often applied to them by people who take them for Roman Catholics. On the other hand, west of the Appalachians there are many people who insist on calling the clergy Reverend "out of respect" and cannot bring themselves to call a clergyman Mister. In some places these people feel that the Episcopal Church is just the same as the Roman Catholic Church (by which they mean just as awful), and it is as easy to teach them to say Father as it is to say Mister.



My correspondent suggests the word "Pastor" which we have left to the Lutherans. Well, historically they are entitled to it, and while it is a wonderful word, I think it would be very difficult to put across to our people. Please address all correspondence concerning this column to the writer at The Church of the Epiphany, York Avenue and 74th Street, New York 21.

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Charges Misuse of Religion In Anti-Soviet Drive

Church Council Condemns Undemocratic Acts Whether in United States or Soviet Union

Edited by Sara Dill

Westfield, Mass. (RNS): — The Council of Churches here adopted a statement calling for "Christian action to remove the things that are wrong" in American policy towards Russia, and to foster better understanding between the two nations on the basis of Christian objectives. Condemning "all non-Christian and undemocratic acts and attitudes of Russia and of the United States," the statement asserted it sought "to present a constructive approach to the entire situation, particularly as regards American policy toward the Soviet Union."

It said the first step "should be to examine American policy in the light of Christian insight. This must be our first step because we are America, and Christian insight seems to us to reveal our current policy towards Russia at fault on these three scores: (1) it is self-righteous; (2) it misuses religion; (3) it violates Christian liberty." The statement declared the inevitable end of American policy would "lead us forward on the road to war."

In place of the present policy, the Church council offered the following suggestions: (1) American relief abroad should be "for all who are in need. Let us feed the hungry and clothe the naked without regard for their political opinions." (2) American policy at home and abroad should "uphold the Bill of Rights and the civil liberties guaranteed in the Bill of Rights." (3) The American government should take positive action now to solve the problems "that are really a threat to the democratic way of life." Among these problems, it said, were: the housing shortage, race tensions, disabilities suffered by some minority groups, bad labor conditions among such groups as migrant workers, and the high cost of living. (4) Americans should "loyally support and strenghten the United Nations."

Asserting that anti-Soviet propaganda often charges that Russia is godless and atheistic, the Council declared such an accusation "is a misuse of religion."

"We are not impressed," it continued, "by the godliness or religion of many who make this charge. On the contrary, often they are people who both in their personal lives and in their occupations ignore God, religion and the moral law. When they complain of Communist atheism, the pot is calling the kettle black; we feel that they are not genuinely concerned about the religious values at stake; they are using religion for their own purposes, and that is a misuse. It is a prostitution of Christianity and we protest against it. Against the misuse of our religion we call all Christians to be on guard. We must not be taken in by those who would use religion for their own purposes. Admittedly, Marxist atheism is a cause of concern to Christians. But the Christian way of dealing with this is the way of love which seeks to convert the Communist, not the way of hate which simply denounces him. Christians have no ground religiously to fear Communism, for the Church is not a human institution dependent upon the favor of men but a divine organism instituted by God and secure in his protection."

The statement declared that Christians who fear Communist atheism "are failing to put their trust in God . . . and when Christians are without confidence in God, they approach in themselves the very atheism which they profess to fear."

The Council stated that American-Soviet relations "need the steadying, calming influence of Christian understanding, not the tension-raising, war-breeding stimulus of religious prejudice. We therefore call upon all Christians," the statement said, "to repudiate the approach of hate and fear and to accept the way of confidence and trust in God."

Hudson to Lecture

Philadelphia: — Canon Cyril E. Hudson of St. Alban's, England, is to give a series of lectures on the Christian doctrine of man between January 20 and April 12 at the Philadelphia Divinity School. He is also to give lectures at Berkeley; Trinity Church, New York; General; Cambridge Seminary and the College of Preachers, Washington. His preaching engagements include Holy Trinity, Philadelphia; Cathedral of St. John the Divine, New York; Trinity, New York; St. John's, Norristown, Pa., and Washington Cathedral.

Children's Offering

Savannah, Ga.: — The children's Advent offering for the diocese of Georgia is to go toward the building fund of St. Matthew's Church, Negro parish of this city. The executive council of the diocese also voted that if there should be an increase in the pledges made in the every member canvass that the total increase should go for this purpose. St. Matthew's is planning to build a new church and has priority over all other diocesan projects.

Summer School

Sewanee, Tenn.: — The summer graduate school of theology will continue next year, according to an announcement made by Dean Gibson of the Sewanee Seminary. Prof. Boyer Stewart of General Seminary will be the director.

The present enrollment at the seminary is 45 students, and it is expected to reach 60 in another year. Additions to the faculty, besides the new dean, are the Rev. D. A. McGregor and the Rev. E. H. Merriman. It was also announced that a new professorship is to be established with Dean Gibson now looking for the best possible man for the position.

Large Enrollment

Philadelphia:—There are 55 students this year at the Philadelphia Divinity School. Also two full time members have been added to the faculty: the Rev. Nelson W. Rightmyer in history and liturgics and Maude Cutler in religious education. St. Mary's House has been opened for the department of women, with Miss Cutler as director, and the degree of master of religious education will be given to college graduates who complete a two year course at the divinity school and the University of Pennsylvania.

Parish Clinic

Owensboro, Ky.:—A parish clinic was held here at Trinity on October 20th, conducted by Dean Norville Wicker, Rev. Thomas Rodda, Rev. Thomas Hastings and Mr. Jack Rogers, all of Louisville. Following supper they split into four groups and held two hour conferences on men's work, the choir, the Sunday school and youth work, each led by one of the above who are specialists in these

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fields. Those attending told Rector Ben W. Tinsley following the sessions that the clinic had been not only instructive but constructive in that branch of church work in which they were particularly interested.

New Diocesan Office

Des Moines, Ia.:—The diocese of Iowa has moved its offices from Davenport to 208 Flynn Building in this city. A residence for the bishop has been leased for one year at 545 39th Street. What disposition will be made of the bishop's house and the diocesan house in Davenport has not yet been determined. The last convention ruled that they could be leased by the trustees but not sold at this time. The cathedral remains in Davenport.

General Matriculation

New York: — Bishop Stephen Clark of Utah preached at the matriculation service held at General Seminary on October 31st. Forty-one new students signed the matriculation book, promising loyal adherence to the rules governing the life and work of the seminary and pledging themselves to strive for the attainment of dedicated lives.

Visits Honolulu

Honolulu: — Bishop and Mrs. G. Ashton Oldham had a three day visit here on their way to Australia where he is representing the Episcopal Church at the centennial celebration of the Anglican Church. The time of his visit here coincided with the 25th anniversary of his consecration so that he and Mrs. Oldham were the guests at breakfast of the Rev. and Mrs. E. Tanner Brown. Also present were Dr. and Mrs. Wasdell (of *The Story of Dr. Wasdell* movie fame) who were on their way to the Orient where they are to serve as missionaries. All of the clergy of the city and their wives were present.

Urge Cooperation

Swampscott, Mass.: — A conference on the church and economic life, convened by the Massachusetts Council of Churches, declared that the sphere of economic democracy and general social justice provides an excellent opportunity for joint action by all religions. Attention was called to several instances of interfaith cooperation in labor-management relations in Massachusetts as illustrative of further possible united religious efforts.

It was pointed out that since workers in New England industries are drawn from many religious backgrounds it is necessary that both labor-management groups and religious institutions adopt programs with a broad interfaith approach.

The conference expressed its concern over the need to accelerate improvement of the economic relations of all social groups. While it was stressed that much has been accomplished recently in overcoming discrimination and segregation, it was held imperative that the Church make a better demonstration in its own life and practices on the issue.

In the field of economic power, the conference reviewed with alarm the growth of great concentrations of power both on the part of labor and management. It called for church support of the need to examine diffusion of economic power together with greater participation of the people in industrial decisions involving the public welfare.

Local groups of businessmen, workers and clergy were urged to carry on a continuing series of conferences to the end that mutual faith and good will "will be encouraged in these days of mounting tension and misunderstanding."

The conference went on record favoring extension of social security benefits to all lay workers in religious, charitable, and other philanthropic organizations.

Opposition was expressed to the provision requiring officers of unions to declare they are not Communists. "We believe it unwise and undemocratic to try to suppress minority groups instead of meeting them in open discussion and settling issues by majority vote," the group declared.

Bishop Honored

Charlotte, N. C.:—Bishop and Mrs. Edwin A. Penick were honored at a reception held here at St. Peter's on October 24, marking the 25th anniversary of his consecration. Laymen of the diocese presented them with a silver service and tray and a check for the Bishop's discretionary fund.

Monkey Stories

Budapest:—In a speech before the Hungarian parliament Margit Schlachtas, Roman Catholic deputy from the Democratic People's Party, criticized the teaching of Marxist ideology in Hungary's state schools. Miss Schlachtas, head of a Catholic

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social service organization in Budapest, demanded that the government order removal from the schools of a textbook on Darwinism, which, she said, "imbues juvenile minds with monkey stories."

Nationalism Develops

Sydney (RNS):—A four-year plan for expansion of Anglican missionary work among Australian aboriginals and in new territories of the Southern Pacific was outlined here by Bishop G. H. Cranswick at a meeting of the Australian board of missions. The board is the authorized missionary organization of the Church of England in Australia. Projects call for the establishment of community centers, technical educational courses, and religious facilities, Bishop Cranswick, who is chairman of the board, disclosed.

"The aboriginals," he said, "must be prevented from becoming parasites and must be encouraged to work for wages. Missionaries, on the other hand, should adopt practical methods designed to better the natives' health, economic welfare, education and faith."

The bishop chided the board for not having attained the standards of other denominations in the majority of their mission stations and said "we must abandon a number of these stations if we don't improve the situation by providing staffs and suitable and adequate services."

Discussing problems in the South West Pacific, Bishop Cranswick warned that the challenge of national consciousness among the colored races calls for a readjustment of "our whole interracial outlook, otherwise our apparent unwillingness to re-interpret the White Australia policy will be regarded by these people with suspicion."

He also urged "there is no time to lose if we are going to answer the tremendous challenge of the literacy movement in the East."

Hit Warmongering

Washington (RNS): — "Public utterances in any nation which give the people a sense of insecurity and which even suggest war" were deplored in a statement issued here by 12 Protestant Church leaders.

They called upon church people in this country "to maintain a calm faith, and to refuse to be disturbed by statements tending to foment hatred and to create an atmosphere of militarism."

The 12 leaders, representing different denominations, urged support of the United Nations. Postwar tensions and misunderstandings, they added, are to be expected, but they can be relieved "as Christian insights are brought to bear upon the problems confronting the nations."

"This can be done with patience and forbearance," the statement said, "without surrendering any of the principles vital to a Christian democracy."

Declaring that the world needs "food, healing and faith," the group declared it was necessary "to be reasonably prepared against possible emergencies in a chaotic world, but it is quite another thing to incite fear and hatred."

They said utterances in any nation which tend to foster militarism "should be discouraged."

Presiding Bishop Henry K. Sherrill was one of those to sign the statement, which was released here by Wilbur La Roe, Jr., moderator of the Presbyterian Church.

Rector Is Honored

Flushing, N. Y.:—The Rev. Douglas L. MacLean, rector of St. George's here, was honored last Sun-

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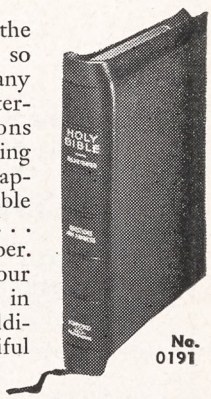

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day on the 5th anniversary of his ordination as priest. He was given a purse of $1,000 and the first volume of The Church Fathers, a new publication. There are to be 72 volumes in the set and he is to be given each one as they are published—enough reading for quite a spell.

Church Acts

Hamilton, Ont.:—An attitude of "don't ask the government, let's do it ourselves," prevailed here when the Canadian Council of Churches rejected a recommendation urging the Federal government to arrange a national clothing drive for needy war-sufferers in Europe.

The Council decided to launch a church-sponsored campaign after Dean G. H. Luxon, Anglican, of London, Ontario, asked: "Why should we call on the government to do this? Why not have the churches themselves do it?"

"This is not the way they did it in the time of the early Church," Dean Luxton chided. "We don't read about the Apostles putting it up to the government. Let us go out into the highways and the byways and gather the clothing—from the people who don't come to church as well as those who do."

The Council announced it will also appeal to the people of Canada to save goods so that more material can be sent overseas. Donations of money for food to Britain, it was stated, will be accepted by churches throughout the country.

It was agreed to call on the government for a generous immigration policy in regard to European refugees and displaced persons, "not so much on economic and industrial grounds as for moral and humanitarian reasons." In addition, the Council urged that the government adopt measures to meet the social, educational, and other needs of refugees when they arrive in Canada.

Marriage Clinics

Durban (RNS):—A proposal that the Anglican Church cooperate with the Free Churches in conducting marriage guidance clinics was made by Bishop A. H. Howe Browne, in his address to the Anglican synod in Bloemfontein. He said that clinics are now being established in various South African cities and "have great possibilities."

"The question is bound to arise," Bishop Browne declared, "whether we of the Church, and, especially its ordained ministers, are doing all we can to try to prevent young people entering marriage with distorted and inadequate ideas about the sacredness of the marriage bond."

Asserting that "all too many people today marry with one eye on the marriage officer and one on the divorce court judge," the bishop asserted that "to start life with such a pronounced squint is not likely to bring out the best in either party. It is, in fact, a trial trip, which can be abandoned at any time, even by mutual agreement."

Segregation Charged

Washington:—Bishop W. J. Walls, of the African Methodist Episcopal Zion Church, declared in a report to secretary of the army Kenneth Royall, released here, that there is

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increasing segregation of white and colored troops in Germany.

Bishop Walls toured Europe under war department auspices last summer as a member of a commission of fourteen clergymen.

His report generally praised top army personnel overseas and their handling of morale and racial problems, but criticized several instances of "discrimination" against Negro troops:

1. White and Negro troops must use the swimming pool at Andrew Barracks in Berlin on separate days. The pool is drained after being used by the colored troops before the white soldiers will swim.

2. An enlisted man's club in front of American headquarters is "Jim-Crowed by permitting all enlisted men except Negroes." This is a departure, the Bishop said, from wartime days and during the first year of peace, when the clubs were interracial.

3. Negro units have been concentrated in separate billets in Berlin, Frankfurt, Giesen, Grafenwehr and Manheim, by moving most of the colored units to different stations. This has meant setting up separate recreation facilities.

4. There are no Negroes in the constabulary, and most of the 8,000 colored soldiers in Germany, Austria and Italy are engaged in driving and maintaining trucks and in "other menial work."

Racket Letters

New York (RNS):—Church World Service announced here that it is warning Protestant leaders in this country against heeding "begging" letters sent to Americans by writers in war-stricken European areas.

Such letters, the relief agency said, are a "racket" to get food and clothing parcels from generous individuals in the U.S.

"Unless the recipient of the letter knows the writer," Church World Service cautioned, "the appeal should be turned over to one of the regular relief agencies for investigation."

The agency said it had referred to it "many identical letters, 13 in one instance from the same writer. Obviously, if even a fraction of the letters bring returns, the writer will be disproportionately helped, or perhaps even set up with a stock of goods for black market operations."

Protestant leaders were informed that church relief distributions in every country "are on the basis of need in the light of careful observation on the spot, and if the writers are found to be worthy and not otherwise supplied, they will be cared for to the extent of available allocations."

Rationing Urged

Elmira, N. Y. (RNS):—The synod of New York, Presbyterian Church in the U.S.A., at its annual meeting here called upon Congress to resist private pressure groups and to reinstate rationing. The synod also reaffirmed its opposition to compulsory military training, urged more serious action on the housing shortage.

In asking for the return of rationing the Synod urged Congress "to present more courageous resistance to private pressure groups and to give serious consideration to the reinstatement of domestic controls designed to keep down the cost of living; to raise the level of production and to increase the quantities of food and other materials for overseas relief."

The synod expressed its opposition to peacetime military training because "the greatness and safety of the nation lies not in its industrial and military power, but in its readiness to 'do justly, love kindness, and walk humbly with God'."

Another resolution asserted that "one of the serious dangers that threatens Christian home life is the shortage of suitable houses. Overcrowding robs of privacy, delays marriages, imposes unwholesome birth controls, stimulates illicit intimacies and fosters illegitimacy."

Theatre Group Formed

New York (RNS):—Formation of the Protestant Actors Theatre, to bring more professional dramatics to churches, has been announced here by a group of church members. The organization will also contact actors with a view to interesting them in church activities. Operating on a non-profit basis, P.A.T. (as it will be called) will present plays to raise funds for charitable organizations. Besides acting in churches, the group will perform in hospitals. Free dra-

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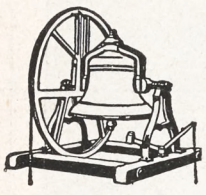
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matic classes will be instituted for clergymen "who desire more personal self-expression," and an audition service will be inaugurated for those seeking advice on their dramatic abilities. P.A.T. will also operate a registry-clearing house to place young actors and dramatic students, coming to New York, in Protestant homes.

Director of the theatre is Harrison Lewis, veteran New York actor. Mr. Lewis is a Quaker, educated at the Quaker academy affiliated with William Penn College, at Oklaloosa, Iowa. His parents, before settling in the Middle West, were members of the Society of Friends in England.

"In a great city like New York, the center of theatrical activities," Mr. Lewis said, "fine work can be accomplished for the church and people of the entertainment world by bringing the two together for their mutual benefit."

During his acting career of 25 years, says Mr. Lewis, he has never relinquished his interest in religion. Among the plays in which he has appeared are Three's a Family, Women Go On Forever, The Front Page, All God's Chillun Got Wings, and Old Fashioned Girl.

For the last 15 years he has conducted an acting school in this city. Recently a youth group at Marble Collegiate church here invited Mr. Lewis' students to put on a series of plays motivated for young people. So enthusiastically were the plays received by church people that Mr. Lewis saw his chance for realizing a repertory theatre.

"After the theatre has actually produced some plays," he said, "we will seek specific church sponsorship. We hope to make P.A.T. the Protestant counterpart of the Catholic Actors' Guild, although persons of all faiths may participate in its activities," he added. "Too many groups in this country are using the drama to spread undemocratic and anti-religious ideologies. The Protestant Actors' Theatre will make an entertaining, wholesome appeal to youth. We hope to make it a significant force in attracting young people to the church."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. H. M. RICHARDSON
Rector of Epiphany, Baltimore

Obviously Spofford Jr. is the fair haired boy of the social action section of our Church. Obviously too he is well educated and can sling a mean pen when he is so inclined. But why in the name of all that he is seeking to accomplish does he lambaste one of the few books of our present day which makes understandable why it is impossible for a Christian to stand still in our culture?

Certainly Chad Walsh's *Stop Looking and Listen* is no thick theological tome but it says it is a book for laymen, and it is supremely so. If the reviewer thinks that most congregations can read, mark, learn and inwardly digest Temple, Bell, Niebuhr and Chesterton, he had better begin doing his parish calling in that new church of his.

* * *

THE REV. MASSEY H. SHEPHERD JR.
Prof. at Episcopal Theological Seminary

Benjamin Minifie's letter to Backfire (WITNESS, October 23rd), expresses so simply and charitably what I have felt needed to be said about the unhappy controversy raging over our administration of the new Marriage Canon—not yet given even a full year's trial so that its imperfections might be reviewed candidly and soberly in the light of what must be a most difficult and heart-breaking problem for our bishops.

Despite my high regard for the opinion of the twelve priests petitioning the House of Bishops, I cannot but view their principle of a double standard of morality for clergy and laity as contrary to the teaching of Scripture and the doctrine of the Church as our Church has received it. What is wrong for a layman is wrong for a clergyman, and *vice versa*. On this principle Anglicanism has stood consistently against both Romanism and Protestantism in its teaching and practice.

* * *

THE REV. JOHN H. OWENS
of the United Israel Fellowship

I am a lay member of the Episcopal Church, and a regular reader of THE WITNESS. First permit me to sincerely commend you for the quality of the material appearing in the paper. Much of it is liberal; all of the material is quite scholarly and informative without obscurantism.

The article which I consider particularly outstanding in the issue for Oct. 9th, is reported by writer W. B. Spofford concerning Bishop G. Bromley Oxnam's speech on our attitude toward the Soviet Union. As the good Bishop points out perhaps a more thorough and honest attempt to solve our own pressing domestic problems might be a more profitable substitute for drumming up a holy crusade against Russia and might prove less costly and painful in the long run and more beneficial to American citizenry.

Perhaps by inculcating increased faith in the ability of the United Nations to prevent aggressive war and to commit no official act which would smack of either bypassing the U.N. or lacking faith in our ability to "get what we want through this organization," the United States would need less war hysteria anyway. If the average American citizen feels that he has the best system of equity and justice and national morality under our present form of government, this is our most potent weapon against the encroachments of communism or any other foreign ism.

* * *

THE REV. JOHN S. HIGGINS
Rector of Gethsemane, Minneapolis

In Bishop Barton's letter in Backfire (Oct. 30) there is no identification of the particular Higgins who criticized the National Council. It might incorrectly be assumed that I am the author of the articles, and as a member of the National Council I regret the fact that Bishop Barton's letter contains no specific identification of the author and no explanatory footnote by the editor. Does THE WITNESS ever "back-track" as well as "backfire"?

ANSWER: Author was the Rev. Charles A. Higgins of Waco, Texas.

* * *

MISS L. R. FLEMING
Churchwoman of Boston

THE WITNESS is to be congratulated for running the articles by Miss Scudder. Everything she writes of course is fine but these on Social Rebirth are particularly stimulating and scholarly. I hope that they are being widely used in discussion groups.

* * *

THE REV. V. L. LIVINGSTON
Rector at Toledo and Newport, Ore.

Your editorial that "UN Must Not Fail" (WITNESS, Oct. 16) was read with interest. Our church in Newport is sponsoring a "Friends of United Nations" organization which meets in the city hall. We have found that a good many people are interested in promoting world government. Anyone interested in a similar organization can write me.

* * *

THE REV. WARWICK AIKEN
Rector of Christ Church, Vicksburg, Miss.

Talking It Over for September 18 was a delight. The "thesis," the "salary" and the "sermon" are jewels. Save things like these and share them later with us.

* * *

THE REV. GEORG ALMO
Columbus, Ohio

I wish to commend you for the fine articles in THE WITNESS. This is a magazine which we clergy and lay-people cannot be without. There is meat in your editorials. More power to you.

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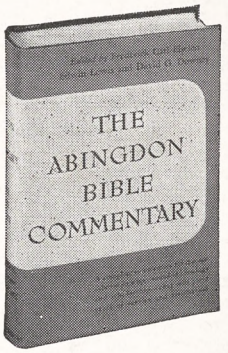

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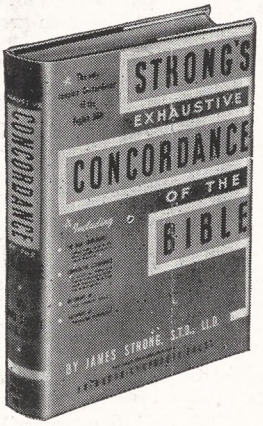

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The WITNESS

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NOVEMBER 20, 1947

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ST. MARY'S HALL, SAN ANTONIO, HAS BEAUTIFUL CAMPUS

The Bishops Warn of Hysteria

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.

This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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NOVEMBER 20, 1947
Vol. XXX No. 42

Clergy Notes

BECKWITH, JOHN Q., formerly rector of St. Timothy's, Wilson, N. C. is now rector of St. Luke's, Charleston, S. C.

BREWSTER, HAROLD S., formerly rector of St. James, San Francisco, has retired and is now living at Carmel, Calif.

BRUNER, L. H., formerly curate at St. Bartholomew's, New York, is now at the Advent, Indianapolis, Ind.

GOLDSMITH, SIDNEY W., JR., was ordained deacon on October 26 at St. John's, Williamstown, Mass., by Bishop Lawrence of W. Mass. He is a student at Virginia Seminary.

HARRIS, GEORGE H., rector at Bennettsville and Dillon, S. C. becomes rector of Trinity, Winchester, Tenn., December 1.

KENNEDY, DANA F., formerly assistant at St. Stephen's, Lynn, Mass., becomes rector of St. Barnabas, Springfield, Mass., December 14th.

MANN, LAURENCE S., formerly of Canada, is now rector of Emmanuel, Lancaster, Wis.

MASON, JOSEPH C., rector of St. Luke's, Dixon, Ill., has accepted the rectorship of Grace Church, Cortland, N. Y., December 1.

MORRIS, TURNER W., in charge of Christ Church, Halifax, Va., has accepted the rectorship of St. Mark's, Charleston, S. C.

OLSTON, formerly assistant at St. James, South Bend, Ind., is now vicar of St. Peter's, West Allis, Wis.

PENBERTHY, NEWTON, of the diocese of Oregon has been deposed by Bishop Dagwell at his own request.

PERRY, DeWOLF, rector of St. John's, Newtonville, Mass., becomes rector of St. Michael's, Charleston, S. C., November 30.

SEABROOK, J. ALLAN, formerly of South Dakota, is now assisting at St. Andrew's, Hartsdale, N. Y.

WAGNER, HAROLD E., formerly in charge of St. Peter's, West Allis, Wis., is now rector of St. Mark's, South Milwaukee, Wis.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
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Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
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Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 42

The WITNESS

For Christ and His Church

November 20, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Bishops Warn of Hysteria On Communism Issue

Resolution Assails Inquisitorial Inquiry Into Men's Personal Beliefs As Offensive

By W. B. Spofford

Winston-Salem, N. C.:—As reported in THE WITNESS last week, the House of Bishops at their final session here unanimously adopted a resolution declaring that "an inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience." They also warned against "an hysterical fear of Communism" that would "lead us to fight that danger with weapons destructive of the treasures we seek to guard." This resolution, introduced by Bishop Angus Dun of Washington, and one on the Marshall Plan introduced by Bishop Scarlett of Missouri, which also passed unanimously, constituted the only pronouncements coming from the meeting on national and international issues. Ordinarily these matters are set forth in a Pastoral Letter, which is required to be read in all the churches, but no Pastoral was forthcoming from this session.

The resolution introduced by Bishop Dun did not name the Congressional Committee on Un-American Activities but it was clearly a vigorous slap at the committee headed by Congressman Parnell Thomas of New Jersey. The full text was as follows:

"Resolved, As bishops in the Church of God we call upon the people of our churches to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard. The surest way to fight Communism is to work unceasingly at home and abroad for a society in which justice and the dignity of free men are in truth guaranteed to men of every race and condition.

"An inquisitorial investigation of men's personal beliefs is a threat to freedom of conscience. The casting of public suspicion on fellow citizens under the protection of Congressional immunity can readily become an offense against God's commandment: Thou shall not bear false witness against thy neighbor.

"We have no defense for those who, while sharing the privileges of our imperfectly democratic society, seek to undermine its fabric. But we hold it to be the duty of every Christian citizen to guard for others the freedom of conscience we treasure for oureslves."

Meanwhile a group of sixteen Church leaders, including Bishop Charles K. Gilbert of New York, issued a statement expressing concern at "the shocking amount of suspicion, hatred and hysteria which has arisen between the U.S. and the U.S.S.R." and calling upon all Christians to join in "a great spiritual crusade" for peaceful cooperation between the two countries.

"We maintain that war is not inevitable," the statement declares. "Despite wide differences of opinion, attitudes, habits and philosophies between the cultures of the U.S.A. and the U.S.S.R., peaceful cooperation between the two countries is possible. The peoples of the United States and the Soviet Union want peace. The governments of the United States and the Soviet Union have officially voiced their desires for peace and their abhorrence of war. The participation of the U.S. and the U.S.S.R. as leading and vital powers in the United Nations is an accepted fact by the people of the world and their governments. We must recognize that the United Nations is our only present instrument for implementing the desires of the nations to live together in peace. Criticism of the present organization of the UN should not destroy the faith and hope which the peoples of the world have placed in it. Let us do our part to increase the prestige and power of this international organization."

Others to sign the statement were the Rev. Louie D. Newton, president of the Southern Baptists; the Rev. W. E. Lampe, secretary of the Evangelical and Reformed Church; Mrs. Ruth M. Worrell, executive secretary of the United Council of Church Women; the Rev. Samuel G. Trexler, former president of the United Lutheran Synod of New York; the Rev. G. P. Warfield, head of overseas relief of the Methodist Church; the Rev. Robert W. Searle of the human relations commission of the New York Protestant Council; the Rev. Beverley M. Boyd of the Federal Council; the Rev. Ralph Sockman, prominent Methodist pastor.

The resolution expressing the hope that Congress will immediately act that "this great nation give generous and adventurous leadership in helping to create a better world for all peoples," was introduced in the House of Bishops by Bishop Scarlett who is the chairman of the joint commission of General Convention on social reconstruction. The text:

"Our nation is now called upon to make decisions which, we believe, will be recorded as among the most momentous in the history of its people.

"As we sacrificed for war, so now an unparalleled opportunity is ours to contribute magnificently to the cause of peace.

"That Europe desperately needs our assistance is, as the Secretary of State has said, no longer a matter of debate. The economics of the nations devastated by war must be rebuilt if deeper descent into misery and chaos is to be prevented.

"This nation alone has the power and wealth adequately to meet this situation.

"Before God, we bear a heavy responsibility to do all in our power to build a stable, prosperous, peaceful world.

"To live up to the full level of our present opportunity will also lessen the possibility of an infinitely greater cost to us in the future.

"Therefore, be it resolved that the House of Bishops of the Protestant Episcopal Church expresses the

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earnest hope that Congress will act swiftly and affirmatively on the Marshall plan;

"And further, that we urge our people to make known at once to their elected representatives their determination that this great nation give generous and adventurous leadership in helping to create a better world for all peoples."

CHURCH CONFERENCE ON ECONOMICS

New York:—Speakers at the first conference to be held in this city on the Church and economic life declared that the Church has the responsibility of establishing better human relations in industry and in judging economic activity according to moral law. The meeting was sponsored by the human relations commission of the Protestant Council of which Bishop Charles K. Gilbert is chairman and the sessions were held, at his invitation, in the synod house of the diocese of New York.

Bishop G. Bromley Oxnam of the Methodist Church said the Church envisions a social order "in which the sacredness of every personality is recognized and everyone finds opportunity for the fullest expression of which he is capable."

Charles P. Taft, Episcopal layman, urged that local groups holding similar conferences come to grips with issues and decide, for instance, "whether they support the free enterprise system, or whether we should have production for use rather than for profit."

Kermit Eby, a minister in the Church of the Brethren and director of research and education for the CIO, asserted that the Church must develop "sensitivity of attitude" in awakening people to human needs, the significance of wages to the people receiving them, and the effect of modern "gadgets" on the people making them.

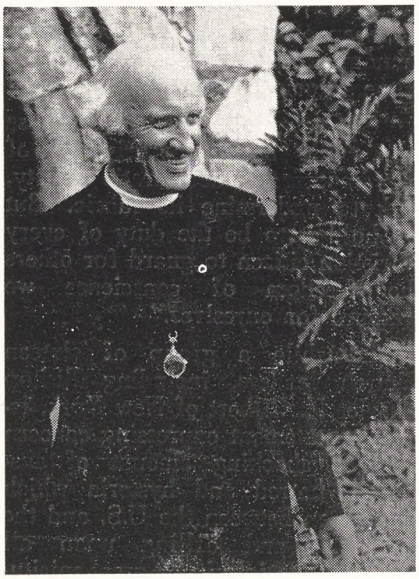
William L. Munger, executive secretary of the United Hatters, Cap and Millinery Workers International Union, said the Church "has shied away from a willingness to come to grips with the basic struggle."

"For that reason," he added, "the great movements that we have seen developed in the world for the past decade or two have been basically negative in spiritual values, partly because of the shortcomings of their philosophies and of the churches."

Other speakers included Dr. F. Ernest Johnson, director of the department of research and education of the Federal Council; the Rev. Leland B. Henry, director of Christian social relations of the diocese of New York; Halford E. Luccock of Yale Divinity School; and Frank W. Herriott of Union Theological Seminary.

ARCHBISHOP PRAISES SOVIET UNION

London:—The Archbishop of York, addressing a luncheon here on Armistice Day, gave his impressions of a recent visit to the Soviet Union and Germany. "I came away more convinced than ever that we in this country ought to take no part or give any support to those appeals which are sometimes made to us from the other side of the Atlantic by lining up against Russia and against Communism," Archbishop Garbett declared. He said that he hoped that British statesmen would do their utmost to prevent a split between the east and the west. "If there is a real gulf between east and west we are making preparations for another war in the future," he warned.



Dean Hewlett Johnson of Canterbury whose new book on the Soviet Union is reviewed this week in Talking It Over

TEN NOMINATED FOR LOS ANGELES

Los Angeles:—A special committee of this diocese has suggested the names of ten clergymen who have the unanimous approval as possible successors to the late Bishop Stevens. The report, signed by a committee of six clergymen and five laymen, headed by the Rev. John F. Scott of Pasadena, stresses that they are a committee on information and not a nominating committee. Also they present only the names of men outside the diocese since "clergy of the diocese who might be nominated are already sufficiently well known." The men named are: the Rev. John S. Higgins of Minneapolis; the Rev. Clarence H. Horner of Providence; the Rev. Girault M. Jones of New Orleans; the Rev. E. Victor Kennan of Baltimore; Dean Arthur C. Lichtenberger of Newark; the Rev. Robert A. Magill of Lynchburg; the Rev. Charles S. Martin of Burlington, Vt.; the Rev. Louis C. Melcher of Columbia, S. C. (who was elected a missionary bishop at the recent meeting of the House of Bishops); the Rev. Thorne Sparkman of Chattanooga; Dean Anson Phelps Stokes of Honolulu.

BISHOP SHERRILL VISITS SOUTH

Atlanta, Ga.:—Presiding Bishop Henry K. Sherrill made his first visit to this city on November 10th, the first of a number of Southern cities he visited following the meeting of the House of Bishops in Atlanta. He celebrated at St. Luke's, following which he addressed the Auxiliary. He held a conference with the clergy of the diocese in the afternoon and in the evening preached at the Cathedral of St. Philip.

SEGREGATION MUST END

Nashville, Tenn. (RNS):—"If Southern Protestantism tries to hold to its position of segregation, they will be so outflanked that moral initiative will be taken away from this hemisphere for the next 100 years." Such was the prediction of President Mordecai W. Johnson of Howard University, Washington, D. C., in a principal address at inauguration ceremonies for Dr. Charles S. Johnson, first Negro president of Fisk University.

Dr. Johnson predicted that racial segregation in universities of the South will be breached "in principle and in fact" within the next 10 years as Negro students "knock on the door of all the professional schools of the South maintained by public funds."

"Southern Protestantism is already outflanked," he asserted. "Outflanked on the right by the Roman Catholic Church and on the left by Communism, both of which have crossed the line to establish brotherhood—Communism, the brotherhood of labor and the flesh, and the Roman Catholic Church, the brotherhood of the spirit."

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Arguments For Return to Faith Offered in New Books

Four Two-Starred Books Are Particularly Suitable for Laymen Seeking Foundations

Reviews by Sydney A. Temple Jr.

Four new books offer for lay readers the current arguments for a return to faith. It makes one think of Alec Templeton playing the same tune as it would have been produced by four different composers. Whatever may be the particular "sin of our age" certainly the "sign of our age" is this grasping for a lost foundation for the spiritual life. Each of these is well done from its particular point of view.

***The Sin of Our Age* by D. R. Davies, Macmillan, $2.00. The author of *Down Peacock's Feathers* continues to write interestingly and convincingly of the need for the orthodox faith. Characterizing science as short-term magic and decrying the loss of the concept of the person in modern doctrines of man in the mass, he contends that, "western civilized man is reproducing primitive mentality on a higher level."

While many will agree with his thesis that Compte and the Positivists have been responsible for much of the loss of faith in the western world, some will find his conclusions weak. The answer must be something better than a return to Medievalism, which Davies seems to revere and to a "prerational ideal." It smacks a bit too much of what a prominent American philosopher has called "lack of nerve."

***Preface to Ethical Living* by Robert E. Fitch, Associated Press, $1.25. Haddom House Books, of which this is the fourth are published in an attempt to provide readable religious literature for students and employed young people. In this case the experiment is a success for the simple straightforward style should appeal to young people. The short sections keep the going from becoming heavy and provide a basis for group discussion.

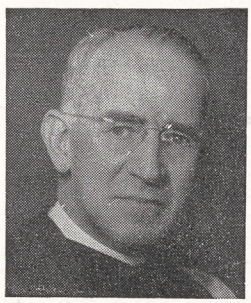
Like the first book reviewed, the author fears the prevailing mode of relativism in morals as well as in science. Nihilism and the philosophy of Nietzshe are the particular targets for attack. Unlike Davies, however, Dr. Fitch does not depart from the rational approach nor deride science. "Our belief in the existence of the moral law," he holds, "is a question of evidence, like our belief in the existence of any other law. It is coherent with the teachings of science." This approach, following the Lockian tradition, is more compatible with the approach of American Protestantism. It runs the danger however of landing in Deism because it may neglect the person of God in its emphasis upon the moral law.

***The Invisible Encounter* by Igor I. Sikorsky. Chas. Scribner's Sons. $2.00. Of the four, Sikorsky's short book is by far the most readable. The encounter from which the book takes its title is the meeting of our Lord and Satan in the temptation. Satan speaks again. The early chapters consist of long imagined quotes from the arguments propounded by Beelzebub in the three temptations. As usual the devil's words are interesting, even intriguing.

A deep inner dislocation of the moral and spiritual sphere of existence is cited as the main cause of the impending doom of our faustian civilization. While the problem is more interestingly presented than in the other two books included in this series of reviews, the solution is proportionately more vague. The book opens with a condemnation of the total wars we have known but concludes with nothing more definite than a general appeal for the return of something religious. Or perhaps the conclusion is that this return will not come until a more total darkness descends on the world.

***Whereon to Stand* by John G. Brunini. Harper & Brothers. $3.00. If you're looking for something definite, here it is. This book for the Roman Catholic laymen is intended to be a modern parallel to *Faith of Our Fathers*. It begins with the assumption of an accepted faith and expounds the various phases of that faith.

Written in response to a request by a major on an army post for a book about the Roman Catholic Church, it will doubtless serve a useful purpose in that communion. There will probably be few readers of THE WITNESS who will want to have this book for circulation among their parishioners. However if any laymen are considering conversion to that communion the volume may be helpful.







CHURCHMEN IN THE NEWS: Bishop Gilbert of New York is one of sixteen Churchmen to urge better US-USSR relations; the Rev. Rollin J. Fairbanks of Boston is honored by the National Committee for Mental Hygiene; the Rev. W. P. Witsell is to retire as rector of Christ Church, Little Rock, Arkansas, after a most successful rectorship

IGNORANCE OF FARMER IS ASSAILED

Rochester, N. Y. (RNS):—Ignorance of the American farmer on international issues will lead the U. S. into world war three, Prof. William G. Mather of Pennsylvania State College told the 700 delegates attending the convention on the Church in town and country, meeting here. Farmers, he declared, "constitute the poorest informed group on international issues of any group in this country. The farmer has amazingly little concern for what happens to people beyond the local parish, and he is developing a strongly self-centered and self-satisfied point of view."

Quoting reports of the national opinion research center, Mather said that "a larger minority of the farmers than any other occupational group believe that our disputes with Russia warrant war."

The farmer's attitude, he said, compares most closely with those "of the

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poor, the less-than-eighth-grade-education group, and domestic and personal service employees."

The farmer is "unconcerned or negative" over the welfare of other American groups, Mather added. He quoted research center figures showing only 32 per cent of them favored a rise in pay for civil service employees, and only 25 per cent were for a law against discrimination in employment on grounds of race or religion.

"Those attitudes of the American farmer," he said, "give us considerable pause to think when we learn that in Germany the strongest support for the Nazi movement came from the Protestant, middle-class rural people—in other words from the German equivalent of the American farmer. If the farmer merely increases his traditional suspicion of the stranger and enlarges his unwillingness to take the time and trouble to understand, he will find himself and this country wallowing in the germ-ridden, radio active slaughter of the third world war. This time it may not leave his fields and his barns untouched. This time it may not bring him the false and fleeting prosperity it did twice before."

Emergence of the businessman-farmer has resulted in the adoption of the urban code of ethics in rural life, Mather said, adding: "The rural church must bestir itself or it will shortly be like King Canute, in the old legend, frantically and uselessly trying to sweep back a rising tide of immorality with a broom."

Mather said he doubted the validity of the assumption that the rural church is the farmer's church. There are more non-farmers attending rural churches than farmers, he said, adding: "The rural church just doesn't contain enough farmers. It has not reached the people it was established to reach."

He said the rural church is also missing "the growing number of people moving out from the city to the villages and open country of the suburban fringe."

Current change in the social and economic status of farmers had added an additional complication to the matter of the rural church as an all-inclusive fellowship, he added.

The rural church, he concluded, "must dare to say that God sent His Son to die for the Russian, and the Jew, and the member of the C.I.O. as well as for the Patron of Husbandry."

At the closing session of the conference the delegates approved a petition calling for the establishment of an agency with a large and diversified staff to strengthen the work of the rural church on a nationwide and interdenominational basis. Problems named for study were: overchurching and local church competition; the need for the reconstruction of rural parishes on an efficient basis in thousands of communities; the recruiting of adequate ministerial and lay leadership. Also listed were the provision of adequate salaries for ministers; the promotion of public relations with secular forces which are concerned with the development of rural life, such as agricultural colleges, agricultural extension services and farm organizations.



Ruth Bassett of St. George's, Center Falls, Rhode Island, represents the province of New England on the National Youth Commission

COOPERATION IS URGED

Boston:—Bishop Norman Nash, in a series of dinner-conferences with laymen at various cities of the diocese, has hailed the establishment of local and state councils of churches as a fine achievement. He declared that it is high time for strong churchmen of all denominations to work together in the present day of attempts to found nations based on ideals other than Christian.

"The role of the Church of Christ is worldwide," he said, "knowing no bar for color, race or language, and it is the most nearly universal peace society in the world today. Today's problems are too tremendous and the perils too awful to be met by any nominal profession of faith. We must have one world or none; one world that is God's world and in which all men are brothers."

In Church life the laymen were urged to play high part in the spiritual life of the Church, as well as on the business side. With regard to the current Church year's campaign of evangelism, Bishop Nash cited the co-operation of laymen with their rectors as essential for success: they it will be who can point out the focal points within the parish, reach the men who have lost touch with the church and win them back. "The Church must make known to a world in despair, what it is to live in confidence within the love of God as a 'colony of heaven'."

The annual autumn series of dinner conferences which bring the bishop into intimate, inspiring relationship with his laymen, is always sponsored by the men's division of the diocesan Church Service League.

INTER-SEMINARY CONFERENCE

Webster Groves, Mo.:—The ecumenical movement at the seminary level has been steadily gaining momentum in the central region during the past year. This fact was particularly evident at the annual fall regional conference of the Interseminary Movement, held here at Eden Seminary, October 30 and 31. The conference brought together some ninety students from nine seminaries of as many communions in Ohio, Indiana, and Missouri. Bexley Hall, where an active interseminary group meets bi-weekly, was represented by four students and a member of its faculty. Harry W. Vere, senior student at Bexley, who as president of the Interseminary Movement in this region has been instrumental in promoting its current growth, was continued in office until the spring meeting. Professor Joseph Haroutunian, McCormick Seminary, Chicago, the principal speaker at the conference, gave addresses on each of the three subjects under discussion. Additional papers were given on the nature of the Church by Prof. Oscar J. F. Seitz of Bexley; on the function of the Church in world order, by Prof. Carl E. Schneider of Eden Seminary, and on the function of the Church in the local community, by the Rev. Ervine P. Inglis, president of the Metropolitan Church Federation of St. Louis. Each of the three panels was followed by frank and vigorous discussion by the seminarians who probed into the underlying theological differences and areas of agreement among the groups represented at the conference.

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EDITORIALS

Advent Season

THE Christian Church year, endeavoring to teach timeless subjects begins with a season which is to focus the attention of the faithful on the awful inevitability of a day when things as they now are will disappear and the reign of Jesus Christ will begin. Such a prospect seems at first hand to be just what everybody is ordering — no more worrying, peace at last, all carried away by that mystical feeling of "Christmas spirit."

But the Advent season does not strike the note of joy for many of us. It is rather a tragic spectacle of thousands about to be caught unaware with no darkness to cover their nakedness, and their armour of light dimmed by worldly short circuits. Suddenly "important" pastimes are useless. The tycoon is unable to buy and sell a thing; the busy matron has no one to pick apart at her bridge game; the "thriving" parish has no one to whom they can sell a raffle ticket; the nations have no more plans to be sold by diplomacy; the expanding business has no more people and foreign resources to exploit; the "Christian" has no more Jews, Negroes, and "communists" to bait. This just will not be enjoyed.

Advent is tragic because we Church people prepare for Christmas in the department stores. In worship or in social action we are not remembering the time in this mortal life "in which—Jesus Christ came to visit us in great humility." Actually the possibility of the Kingdom of God is so far from our ken that the Advent heralding of it is most like the sound of a bus horn through the window of a tenth floor toy department.

This "Christian New Year" requires some Christian resolutions. Men in their national Advent Communion might make such resolutions with the possibility of the Kingdom of God in mind.

"QUOTES"

THE evils which increasingly hold sway are spiritual in character. Probably fear is the strongest. We fear and mistrust Russia. The Russians undoubtedly are motivated by the same fear and mistrust of us. They do not understand us, nor we them. They do not trust us, nor we them. They believe we are strengthening ourselves by Pacific bases, oil pipe lines and atomic weapons—all because we intend to dominate the world, including them. Our creed of them is much the same. How can such powerful spiritual evils be fought and overcome? Certainly not by building up more and more upon them. Only by the spiritual forces of good can we achieve the defeat of such fear, mistrust and self righteousness. We must, in prayer, come to see more clearly our own fault in the sorry mess. We must not only pray for self illumination but for the increase in those virtues that may make it possible for others to believe in us, to trust us, nay even to love us. We must pray also for the Russian leaders and people that they, with us, may be instruments of God's good purposes.

Wallace E. Conkling
The Bishop of Chicago

John Gilbert Winant

BISHOP Dallas of New Hampshire thanked God for "our neighbor and friend" at the funeral service for John G. Winant. He also in the same prayer gave gratitude to God for Winant's "great heartedness and for his broken heartedness," and added that "we praise thee that one so near to us has shown us the depth of the needs of the world." Winant's despair has caused much comment. Howard K. Smith, in a radio broadcast from London, wove the whole of the news from Europe around Mr. Winant's act. He said that many liberals, in that most liberal of all countries, shared in the frustration of the former ambassador. They, with him, were seeing all their stupendous efforts to achieve a world at unity with itself coming to naught. It had almost reached the point where even to suggest that the great powers get along amicably was just short of criminal.

Mr. Winant in his last public speech stated that "the amassing of profits by the few, and the soaring prices for the many, is the greatest threat to our domestic private enterprise system and the peace of the world."

In a sense John Winant dramatized the awful predicament of our world. He was an Episcopalian, filled with Christian idealism, and yet he beheld that idealism betrayed all along the line. One is sorry that the dreariness of disappointment so completely unnerved a man so needed in public affairs. But if his brokenheartedness can arouse a clearer vision of the issues of our day then his death will not have been without value. We thank God for his life and may he "go from strength to strength in the life of perfect service."

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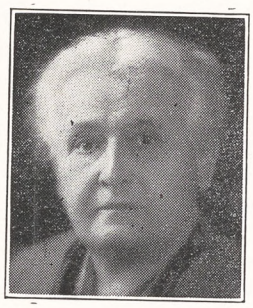
Life Comes From Within

by Vida D. Scudder

Sixth Article of a Series on Social Rebirth

THE law and the prophets must precede the gospel; we are ruefully assured that corporate life does not obey either yet, and our conviction deepens that only the grace of God can ever enable it to do so. Meanwhile, let us pay our respects to law on whatever level, for are not the principles controlling natural life before man appeared and persistent through history also ordained of God? Surely. Christians have a right to rejoice in the glories and harmony of nature; men need not be labeled Pantheists because they feel a divine spirit from elsewhere quivering through every manifestation of created life . . . only they should not call it the Holy Spirit.



It is hard not to be annoyed by what happened in Eden; do we not sometimes recall with regret the refreshing innocence of our predatory cats? But Newman said something to the effect that animals are as much a mystery to us as archangels, and I'd rather be a man, because man has freedom, while they have not. Of course man has abused his freedom. So sin has entered the world. . . . As a child I used to be resentfully puzzled by the judgment on Eve. For it wasn't greed that betrayed her and made her eat that apple, — the serpent was too clever to offer so gross a temptation. No, it was her wish for knowledge of good and evil; and isn't knowledge of any kind a good thing? I didn't see, and don't to this day, why it should be a sin. But as time went on I realized what the gist of the temptation was; not knowledge, but its use as power. "Ye shall be as gods, knowing good and evil." That was the lure to which she and Adam succumbed; not knowledge, but the way it is used. Power is a snare and knowledge is therefore dangerous, as the history of our poor race shows. Nobody noting how we have used knowledge down the ages can escape the word, sin.

Freedom had come; but man had misused it. For he allowed it to imply desire not only to express himself but to dominate other people. Knowledge and freedom both have their points, but we are brought up short, we are scared, in these days of the atom bomb. We will not sneer at either. But shall we not say that they need to be baptized?

And so do all the dynamic forces in the natural world. Let us never deny that they are God-given, though the moment freedom appears they can be abused. The upspringing tree, defying gravitation, the impulse of a man or nation for complete self-fulfilment,—what about them? In man such impulse has caused sin, but is it in itself sinful? Yes, says false asceticism, eastern or western. No, says our sacramental faith. Ours, as we said, is not to reject but to redeem the natural order. Christianity from early days has too often betrayed its votaries by inviting them into the false way of rejection. It is easier in a sense, it is certainly less complicated, if not less demanding, to reject than to redeem. The Catholic faith in its purity, with its profound and unique insights, has never succumbed to that temptation. Every Eucharist refutes it.

But redemption is a solemn word, in life individual or corporate. Individual salvation, yes; it can be, it is. Corporate? We question. Wheat, grape—the Bread, the Wine. The wheat must be ground, the grape crushed, before they nourish and quicken us. And if the natural order is to enter into the control of grace, it must be marked like every baby with the sign of the Cross. Only so can it escape the serpent's lure, only so expiate the arrogance which avidly ate the apple, desiring knowledge, yes, but knowledge to the end of power. For power belongs only to God; and with what self control, what acceptance of apparent defeat, he often refrains from using it!

As for freedom, it certainly needs to be baptized; under the control of grace, it no longer insists on acting defiantly after the natural law of doing precisely what one likes, but sings with exultation, "I will walk the way of thy commandments when thou hast set my heart at liberty." But no word is more cheaply and casually used than freedom today, and never were we in more need of semantics. The word has hardened into a slogan, a hard little bullet with which to pelt our opponents. If we wish to realize the predicament into which our carelessness has betrayed us, we cannot do better than to quote from Ian Crombie in *The Christian News Letter* of March 1947; for we seek current applications of what we say even when we've been talking about the Garden of Eden:

"The gravest danger to social health and harmony comes from the belief of the workers that

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opposition to their demands is clothed in sanctimonious phrases about freedom. No matter how you protest the sincerity of your belief in freedom, you will not be believed until those who profess moral standards preach the necessity of a more equal distribution of wealth at least as fervently as they preach liberty. . . . You will never convince the bulk of the population of the importance of liberty . . . until you convince them, by espousing their claim for equity, that you are not using 'liberty' as a catch-word for reaction."

"Liberty requires new definitions"; was it Burke who said that? We cannot read the newspapers or listen to the radio without echoing the statement: "The preaching of individual liberty is at the moment bound to be misunderstood by most people in this country," continues Ian Crombie. But never shall we urge or countenance the return of man into that kingdom of necessity which, as Engels said, preceded his advent. And we know how Eve's blunder can be retrieved:

> "Dare I trust you, Freedom?
> Hearten me with a sign.
> 'Dare you make the Sign of the Cross
> On your heart, and mine?' "[1]

AS FOR corporate action, we have seen how hard put to it the nations are to obey even law and prophets. We watch our own country forced, by sheer terrified apprehension, to such illogical pressure for increase in armaments and military preparation as weakens faith in our national common-sense. We certainly might as well shrug our shoulders at any idea of its listening to Gandhi; or indeed at its possible heeding of a new commandment, which demands chivalric abandonment of self-protecting fear. But wait! Obedience to that commandment is conceivably our only hope: for history tells those who have ears to hear or sight to see that without redeeming love, pure justice can never be secure. Slowly, very slowly, that relentless and interesting fact dawns on thinking minds. It might form an excellent theme for exposition in a Ph.D. thesis. But stern and as yet unmet is the challenge to discover how love can be translated into deeds.

We are in suspense. But while we wait, and seek, let us not be cast down. "Mixed, man's existence," and we have a right to dwell on some elements of comfort in our situation. Eagerly we note once more the selfless personal attitude which must sustain every vital corporate enterprise. To achieve mass pressure, not to mention mass revolt, or to carry out any constructive work, as we have said, men must learn self-effacement. Intelligent working men, chafing as they often do against the tyranny or even the disciplines of their unions, have to find that out, as do members of the Communist party. And how often they illustrate in their sacrificial zeal, often so touching, our reiterated theme . . . that life comes from within! For we were not sorry to notice that leaders who content themselves by enforcing disciplines always defeat themselves in the long run. Selfless aims, moreover, often govern self-regarding movements. Proletarians, summoned to unite that they may lose their chains, are assured that the world's future for all men depends on that abolition of class for which they fight and die. What pathos, what tragedy, are here! What themes for the dramatist of the future! And surely, even if the Communist and proletarian aim be pure illusion, the fact that it is entertained holds cheer for all lovers of their fellow-men.

There comes a crisis in any birth-hour. We are in one now. We must question, as men have never questioned yet, the possible advance in corporate life from control by justice . . . which we haven't by any means reached . . . to control by love. Can the life of nations, like all life in the natural order, be not only accepted, but redeemed? Frankly, we repeat, we do not know. Still we "groan and travail," waiting for our redemption. Turn optimist or pessimist as you will.

Let us be bold. . . . You have to "be bold" in order to say "Thy Kingdom come on earth." Only a Christian nation, a nation of men and women "born from within" can achieve social rebirth. No change imposed from without, by totalitarian methods, can produce more than temporary travesty of our ideals. But unless rebirth coming from within reach out to control social as well as personal conduct, civilization is doomed. Listen to General McArthur speaking at the surrender ceremonies in Japan:

> "Men since the beginning of time have sought peace . . . but the mechanics of an instrumentality of larger international scope have never been successful. . . . Balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door.
>
> "The problem basically is theological and involves a spiritual recrudescence. . . . It must be of the spirit if we are to save the flesh."

Basically theological! What an amazing, what a reassuring statement from a military leader! He knows what spiritual democracy means. We Americans have a right to think that we know a good deal about democracy as it functions in the

1. Florence Converse: *Efficiency Expert.*

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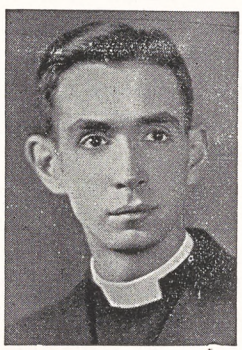
political sphere; cooperatives *et al* help us realize how it could apply in the economic. But neither political nor economic democracy is worth much unless it spring from some deep source. It depends on persons; it finds its true being only in the Christian conception of personality. A Christian nation is one where this conception governs the majority of citizens; and of course, as we repeat, there is no such thing as a Christian nation today. So perhaps we should not be in too much of a hurry, as we remember that the new commandment of the greater love was given at the last supper only to the avowed followers of Jesus.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Offertory Procession I

IN THE early days of the Church it was customary for each individual communicant to bring to the Eucharist his own offering of bread and wine. At the beginning of the Offertory, after the catechumens had been dismissed, the faithful came up, one by one, to the Holy Table to give their oblations to the deacons, who in turn presented the offerings all together to the celebrant. The ceremony was quite similar in many ways to the custom of 'taking a collection' in Negro churches down South today. Instead of a collection plate being passed from pew to pew, the offering is received at the communion table by each member of the congregation coming up individually to deposit his own gift in the presence of all the worshippers.



In the latter part of the fourth century the old custom of the people bringing up their gifts began to disappear rather generally throughout the Church. People made their communions less frequently, so there was no good reason why the congregation should bring to the Eucharist their individual oblations if there was no intention of receiving them back in holy communion. The Eastern Churches substituted for the ancient offering by the people themselves a ceremonial procession of the gifts, which has come to be known as the Great Entrance. The bread and the wine are prepared for consecration before the liturgy begins, and at the time of the Offertory the prepared paten and chalice are brought in solemn procession from the sacristy through the body of the church to the altar by the officiating clergy. The Great Entrance was adopted also by the Gallican (i.e., non-Roman) Churches of the West, and survived in many of them during the Middle Ages, even after the Roman rite had superceded the local Gallican rites. Ceremonies die harder than ritual texts. The Roman form of the liturgy might be accepted, but older accompanying ceremonies linger on.

From France the Offertory procession or Great Entrance was taken to England, after the Norman Conquest, and became a feature of the usages of the church of Sarum (Salisbury), whence it spread to many dioceses of medieval England and Scotland. The Offertory rubrics of the Prayer Book made no clear-cut alteration in the medieval ceremonies, as they said nothing about when or where the elements were to be prepared, but only that they were to be placed upon the Holy Table just before the Prayer for the Church. The Sarum usage of a Great Entrance is therefore still perfectly legal in Anglican churches, and not a few parishes retain this beautiful and impressive ceremony. The details of it can be readily studied in Dearmer's well-known *The Parson's Handbook*.

The Roman Church with characteristic conservatism resisted the innovation of a Great Entrance, and kept the preparation of the oblations in its original, logical place, at the Offertory itself, even after the people ceased to bring with them their oblations. But the Offertory action came to be confined entirely to the sanctuary—the bread and wine being brought to the celebrant by his assistants from a credence table placed only a short distance from the altar. It is the Roman custom which is to be found in most Anglican parishes, and it is, like the Sarum usage, perfectly permissible under our Prayer Book rubrics. The difficulty with it, however, is that it has virtually eliminated the people from any direct and conscious participation in what is, after all, *their* offering. Of course, we know that the server or assistant to the celebrant in the sanctuary represents the people. But this is not always obvious, as the people are more often than not engrossed in private devotions or edified by the choir instead of being attentive to the essential Offertory action. In some parishes where I have had the privilege of being celebrant I have actually been served by acolytes who have not been confirmed—strange representatives surely of faithful communicants!

The modern Liturgical Movement, with its strong emphasis upon the importance of the Offertory, has attempted to develop an Offertory ceremonial

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which combines the salient features of both Eastern and Western traditions. These are: 1) the preparation of the Holy Table should be the essential action of the Offertory itself, and not anticipated by preparing the paten and chalice before the liturgy begins; 2) the congregation who offers the oblations should be actively involved in the bringing of the gifts to the Holy Table, if not by the offering of each one severally, at least through appropriate representatives of their own body.

(To be continued)

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

"A Rose By Any Other Name"

I HAVE received a letter from the Reverend A. W. Farnum which brings up two practical matters with regard to the use of the word *Father*.



"In my last two parishes (I am now retired) it was the practice to use the term Father. So far as adults are concerned I noticed no appreciable difference, but with the children I felt that there was a decided gain. My influence over them was far greater; it surprised me to what an extent they looked up to me as their guide and friend, and how infinitely more approachable they were. I despise ecclesiasticism and professionalism of any sort and would have resented anything of an artificial nature. On the contrary, the fact that they addressed me as Father seemed to make for wholesomeness, kindliness, and courtesy.

"The following is for what it may be worth. Since my retirement I have been living temporarily in a rural neighborhood overwhelmingly Baptist, which is the only place of worship in this valley. I came fully prepared to be addressed as "Preacher" and not to resent it. To my surprise, practically everyone calls me Father and does it in such a way that my reaction is that they feel honored to have not Farnum, but a clergyman of the Episcopal Church, as their friend and neighbor.

"The point that I have tried to make is that the term Father, when divorced from bumptiousness and pride, makes for wholesomeness and the right sort of respect, and is for practical purposes better than any other."

It seems to me that Father Farnum himself proves his point; since he is a "friend and neighbor" to the sturdy, courteous people in his vicinity they will naturally call him by the title they feel does him the most honor. But if he despied them simply because they were Baptists—if he referred to their meeting house as a "conventicle," they would not use the word Father in this friendly way. As I walk around the streets of New York I am greeted as "Father" by many little Roman Catholic children; sometimes with joy, in which case I know that their priest is indeed a Father; sometimes with an awe that is unwholesomely close to fear, in which case I know that their pastor has surrounded himself with too much pomp and authority.

Please address any communications regarding this column to the writer at 1393 York Avenue, New York 21.

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

COMPARISON of two recent pictures clearly shows the different principles of motion picture art employed by European and American producers. Both films, in their own way, are first-rate, although the European picture is much more significant. It is the Italian film, *Shoe-Shine*, which has been hailed by all critics as the best picture of the year. It deals with two gamins of Rome's street who, desirous of owning a horse, get trapped in a black-market operation and are sent to the reformatory. There, one is tricked into betraying the confidence of his confederates and becomes an outcast. In a tragic ending, one of the gamins is murdered by the other in a fit of rage while their choicest possession, the horse, wanders off into the night.



Like *The Open City*, this picture is acted by amateurs and directed against the bleak exteriors and interiors of post-war Rome. As a result the whole chaotic pattern that is Europe today is set forth with real understanding and sensitivity. Without dealing with philosophies or faiths, the picture boldly portrays the morally degenerate culture in which the people, largely against their wishes, are trapped. Thus, we find the reformatory guards

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acting with brutality and accepting bribes not because they are sadistic or crooked by nature but for the pragmatic reason that, only thus, can they earn a living and get their supply of cigarettes.

A word should be said for the acting in the film because, by and large, it is the best that you will see in any film this year. Undoubtedly most of the performers are re-living some parts of their own lives in recent years and, thus, they don't have to make-believe. Like its predecessor, *Shoe-Shine* is very grim but its honest impact, while not providing entertainment, certainly is educational.

The American film is of another sort—polished, rich and glittering. It is the comedy, *The Secret Life of Walter Mitty*, starring Danny Kaye and based on James Thurber's classic. As an admirer of Mr. Thurber's writing and satirical ability, I am sorry that Hollywood saw fit to change the script but, nevertheless, the result is enjoyable. Danny Kaye seems to be our only contemporary comedian in the old-line of good comics like Buster Keaton, Harold Lloyd and Charlie Chaplin and, like his pictorial forebears, he knows how to "mugg" without being obnoxious.

The precision of the directing, the acting and the production of this picture compare with those of *Shoe-Shine* as a new Cadillac compares with a Model T. Both, however, show motion pictures at their best, although for different reasons.

Talking It Over

By
W. B. SPOFFORD

ON JUNE 30, 1941, eight days after the Nazis invaded Russia, Hewlett Johnson, the Dean of Canterbury, wrote this to an American friend: "Final victory can never be in doubt. I do not believe that the Nazi military machine, despite all the ruthless efficiency and perfection it has shown, will sweep away the Red Army as the French and British, Polish, Dutch, Yugo-Slav and Greek armies were swept away. Arms and equipment are more nearly equal. I believe eventually it will be the Nazi army that will be sent reeling back, broken and defeated, to Germany."

He made that prediction at a time when ninety percent of the American people believed Hitler would crush the Soviet Union in six weeks. But the Dean had spend a good deal of time in Russia and his confidence was based upon what he had seen. He visited that country again recently. His findings are now presented in another book, *Soviet Russia Since the War* (Boni & Gaer, $3). It also is a report of what he has seen and he reffirms what he said earlier that "Russia stands for all that is progressive; for justice and equality between classes and races; for the ending of exploitation of man by man; for a juster and nobler economic order." Many Americans—perhaps most—will not like that conclusion. Unceasingly it is being drummed into us by press, radio, speeches, sermons, that Russia is to be feared and hated. And the campaign has been so successful that many hurl "traitor" at a man who says, "Not so," even when he marshals evidence that cannot be disputed. So we do well to recall the Dean's prediction of 1941. He was so right then that the chances are that such a keen observer is also correct in his appraisal of post-war Russia.

The book is based upon three months of long journeys; meetings with innumerable people, from Stalin and Molotov to the humblest peasant. "I traveled where I wished, saw what I wished, met whom I wished," he writes. And I believe he did, because when I was in the Soviet Union ten years ago I also traveled where I wished, saw what I wished, talked with whom I wished. The only time I was stopped from going where I wished was one day in Leningrad when I started unwittingly to walk into a mint. But no matter what evidence I presented to American audiences when I returned someone inevitably came up with the statement: "You saw only what they wanted you to see." These same people will say the same thing of this book by the Dean of Canterbury. They hate Russia for the same reason that Hitler hated her, and attacked her—because, as he says, there "freedom" means "primarily the right to food, to work, to education, to medical assistance and to a direct and responsible voice in the organization of daily industrial productive life and the conduct of local and social affairs."

However the millions who do not hate; who are persuaded that cooperation between our country and the Soviet Union is essential for survival, will find in this book the answers to the many questions being honestly raised. Is she recovering from the war? Is its economy socialism, communism or state capitalism? What progress is being made in science, education, culture? Is there religious freedom? What is her attitude toward her neighbors and toward us? Can we live in the same world with Russia?

Here are the answers, based upon first hand information, of any honest Christian man who believes "it is Russia's responsibility to understand us; it is our responsibility to understand Russia." No better beginning can be made in meeting our part of the responsibility than the reading of this vitally important book.

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The Church-State Issue Starts Various Controversies

The Church Council of Syracuse Hits Back At Francis Cardinal Spellman of New York

Edited by Sara Dill

New York:—The Rev. F. Earnest Johnson, director of research of the Federal Council of Churches; Dean Luther Weigle of Yale Divinity School, and Tom Keehn of the Congregational social action council, have called upon Protestants to make a "fresh and sober" approach to the question of separation of Church and state. In articles which appeared in a Congregational magazine they deal also with such related subjects as U. S. representation at the Vatican and aid to parochial schools from public funds. Mr. Johnson, in dealing with the former controversy, said the important question was whether "it is deemed important in the new world situation that the U. S. should have sustained contact with the Vatican," and on tax-fund aid to parochial schools he declared that "the primary question concerns the adequacy of the secular public school program as an instrumentality of general education." He asserted that it was "unreasonable and harshly discriminatory" to carry the idea of Church-state separation to the point of denying free bus transportation to Roman Catholic school children.

Mr. Johnson also appealed to the Roman Catholic hierarchy to make "an explicit and convincing disavowal of any intention to alter the structure of religious freedom embedded in the constitution." He said such a statement would "enormously improve" a situation which saw non-Catholics "suspicious and fearful" of the Church's assertion of supremacy in the moral sphere and its insistence on the existence of but "one true Church."

Dean Weigle and Mr. Keehn took similar positions, the former declaring that "the separation of Church and state is not in itself enough. Experience has shown that a high degree of religious freedom can be secured without the separation of Church and state, as in Great Britain; and, on the other hand, that the separation of Church and state does not of itself ensure the full religious freedom of citizens or churches, as in Russia."

Meanwhile from Madrid, Religious News Service sent a report that a group of Roman Catholics in Spain have protested the opening of 34 Protestant chapels, denouncing the inauguration of the non-Catholic worship centers as "a violation of the constitution." The protest, copies of which were sent to all members of the Spanish hierarchy, asserted that while the Spanish constitution guarantees that nobody will be persecuted for his religious beliefs, "it prohibits proselytizing by non-Catholic religions, so that the religious unity of Spain may be preserved."

Also the same service released a report from Syracuse, N. Y. where Cardinal Spellman of New York denounced Protestant leaders by making reference to "the inferno of hatreds and bigotries of peace fomented by men in the clothing of shepherds," describing them as seeming "to have one principal dogma—discrimination against Catholic children, depriving them of public welfare services made available to other American children."

The address by the Cardinal prompted the Council of Churches of Syracuse to issue a public statement declaring that "we are not aware of such fomenters of hatred and bigotry of any faith in our friendly city. There are respected Protestant leaders who are opposed to use of public tax funds for private and sectarian purposes, including bus transportation for thousands of private and sectarian schools. The Cardinal's words inevitably could not fail to be construed as an attack on these men. The Cardinal appears to call men 'bigots' whom we know to be men of good will.

"Our forefathers sacrificed much that any child, no matter what his faith, might have the right to an education. To that end they devoted themselves to the establisment of the free public school system. Multitudes of the earth's oppressed have come to America; and their children, through the advantages of the public school, have been enabled to rise to the highest positions open to free Americans. If, then, Protestant leaders oppose the use of public funds for sectarian and private school purposes, it is because they believe that our American democracy and national unity would be impaired by any weakening of the public school."



NAVE WINDOW
St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

•

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Memorial Service

New York:—A memorial service for Dr. John W. Wood, for more than forty years an officer of the Church, and for twenty-two years the head of foreign missions, was held November 16th at Trinity Church. The preacher was Bishop Binsted of the Philippines, and taking part in the service were the Rev. Arthur Sherman, former missionary to China, and the Rev. Artley B. Parson, who was for many years a secretary of the foreign missions department.

Memorial Window

Nutley, N. J.:—A stained glass window, which is a memorial to Maude Sergeant Bouvier, was dedicated at Grace Church here on November 2 by the rector of the parish, the Rev. L. Harold Hinrichs. It is the first of a series being made by Len R. Howard of Kent, Conn., all of which are to be completed by October, 1948, when the parish will celebrate its 75th anniversary.

The window depicts four American churchmen: Bishop Samuel Seabury of Connecticut; Bishop William White of Pennsylvania; Bishop John H. Hobart of New York, and the Rev. John Talbot, who was sent to New Jersey as a missionary in 1645 by the Society for the Propagation of the Gospel.

Clergy Honored

New York (RNS):—Two Episcopal clergymen were among nine persons honored for outstanding contributions to the cause of mental health by election to membership in the National Committee for Mental Hygiene here. The churchmen were the Rev. Otis R. Rice, chaplain and director of religion at St. Luke's Hospital, New York; and the Rev. Rollin J. Fairbanks, executive director of the Institute for Pastoral Care, Massachusetts General Hospital, Boston.

Warren Kearny Dies

New Orleans: — Warren Kearny, an outstanding layman of the Church, died here on November 8th. He was a vestryman of Trinity for 42 years and senior warden for 27; was chairman of the standing committee of the diocese of Louisiana for 26 years; and for 36 years was a member of the board of missions. He was the chairman of the committee on arrangements of the General Convention which met here in 1925.

Mr. Kearny was also active in social welfare in this city, serving on the boards of many agencies. He also was a member of the WITNESS

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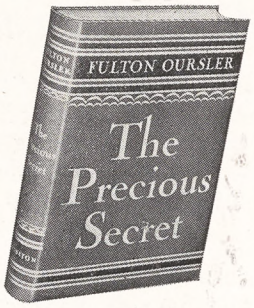

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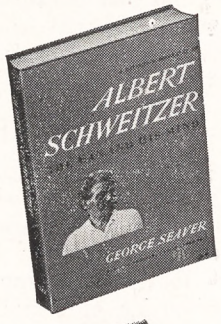

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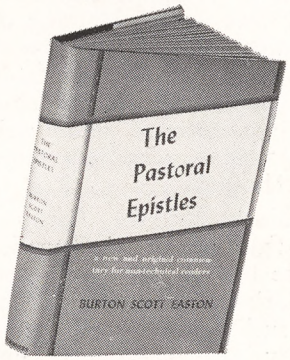

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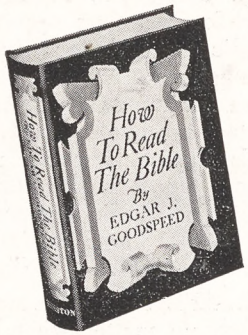

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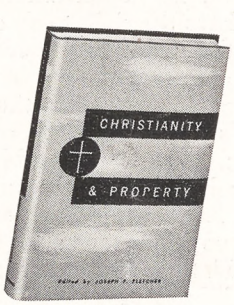

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Advisory Board and was always an enthusiastic supporter of the magazine.

Service for Colleges

Washington: — Four Church related colleges, Hobart, Kenyon, Sewanee and Trinity are to hold a service at Washington Cathedral on November 30. The sermon is to be by Dean Robert M. Hatch of Wilmington, and the presidents of the four institutions are to have parts of the service.

New Professor

New Haven, Conn.:—The Rev. Elmer Jay Cook of the Hartford Theological Seminary has been elected professor of New Testament at the Berkeley Divinity School and will take up residence here July 1. The announcement was made last week by Dean Percy L. Urban. Prof. Cook has been a member of the Hartford Seminary faculty since 1936. Since his ordination to the ministry of the Episcopal Church he has served on the staff of Christ Church Cathedral, Hartford, and more recently as assistant at St. John's, West Hartford.

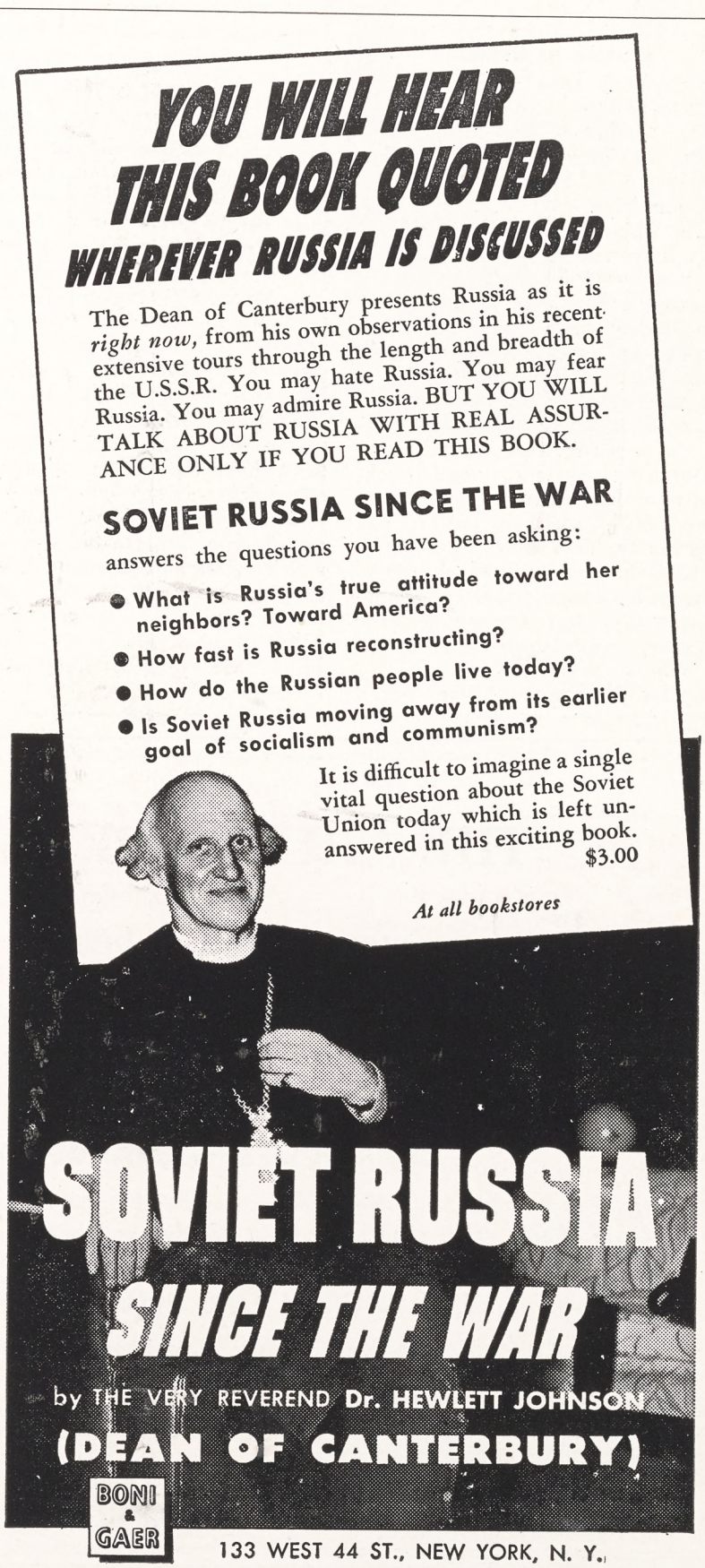
Hails Our Action

Manila: — The Philippine Independent Church is "determined to follow the more dynamic American standards of religion," Supreme Bishop Isabelo de los Reyes declared here in a statement hailing the vote of the House of Bishops approving Episcopal consecration for bishops of the denomination. Bishop de los Reyes admitted that his Church, also known as the Aglipayan Church, had been "stagnant and decadent," and said he expected that the decision of the Episcopal bishops would "bring a new era." The Aglipayan Church was founded 45 years ago by a dissident Roman Catholic priest, and is said to embrace 2,000,000 members.

Parish Celebrates

Yorktown, Va.: — The congregation of Grace Church here commemorated the 250th anniversary of the present church building on October 19th, when the vicar, the Rev. R. S. S. Whitman presented a class to Bishop William E. Brown for confirmation. The parish dates from 1630, with the present church erected in 1697. It is said to be one of the oldest, if not the oldest, Episcopal church buildings in the country. The church has been desecrated by use for many other purposes than that for which it was built. During the Revolution, Lord Cornwallis used it as a powder magazine; during the war of 1812 the British used it as a stable; and in the Civil War ("War Between the States" to local people) the belfry was used as a lookout tower while the building proper became a hospital.

According to the records of Bishop Meade, it appears that Bishop Madison held the first confirmation



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service in the United States in this church.

It is now a part of Bruton Parish Church, Williamsburg, Va., where the Rev. Francis H. Craighill Jr. is rector.

Guests in Harlem

New York (RNS):—Eight Negro families in Harlem played host to 14 white youngsters and four white adults who came here for a two-day week-end visit in a reversal of the Vermont Plan.

The white visitors, all from Newport, Barre and St. Albans, Vermont, attended services conducted at the Abyssinian Baptist church in Harlem during their stay which saw them living "normally" together with their hosts.

During the church services the white visitors, who have been hosts for the past four summers to Negro children from New York and Brooklyn, were thanked by the Rev. Daniel N. Licorish, assistant pastor. He said the kindness shown by the Vermonters had made a deep impression on his congregation by demonstrating that large numbers of white persons were willing to give true meaning to democracy.

Under the Vermont Plan, begun three years ago by the Rev. A. Ritchie Low, now associate director of the committee on church and race of the Congregational Christian Churches here, white Vermont families act as hosts to children from Harlem during the summer. The plan has since been adopted in several other states.

Bowie Hits Back

New York:—The Rev. Willard Johnson, program director of the National Conference of Christians and Jews, who refused to sign a statement calling for a fair hearing of a report planned by the seven Protestant clergymen who recently toured Yugoslavia, was scored here for attempting to "discredit" the report. Johnson, a Protestant minister, was rebuked by the Rev. W. Russell Bowie of Union Theological Seminary, New York, member of a committee that is requesting ministers throughout the nation to sign the statement.

In a letter to Johnson, Bowie declared "you fall into the same error which others have committed, namely, you are trying to judge a report before it is presented and to discredit it in advance because of opinions which you yourself have already formed."

Johnson had earlier declared the planned report to be "wrong in principle and deserves no support." He had also stated that the report "cannot possibly be objective" since the background of some members of the delegation, the nature of their trip, and the way in which they issued

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NEW YORK

statements, "guarantee its partisan nature."

Dr. Bowie asserting that "I do not at all know how far the report will be convincing, and neither I nor other signers of a recent statement are giving advance endorsement to its conclusions." He added his committee contends "that these men certainly have as much right to be heard as those Roman Catholic spokesmen who have rushed into print with vehement and sometimes almost slanderous personal denunciations."

Students to Meet

Lawrence, Kan. (RNS): — More than 2,500 students and faculty members from U. S. and Canadian colleges are expected to attend the student conference on Christian frontiers at the University of Kansas here, Dec. 27 to Jan. 1. Several hundred mission leaders from 60 foreign countries and staff representatives of foreign and home mission boards will also attend the sessions, according to Winburn T. Thomas, general secretary of the Student Volunteer Movement here. The conference is planned as "the most representative gathering of Christian youth since the war."

Conference delegates will evaluate the program of the Church and attempt to find an effective answer to the growing challenge of secularism and cynicism in the world today, Thomas said. Church leaders will explain the opportunities for Christian youth to serve as evangelists, teachers and technicians in many fields and as clerical workers in mission projects.

Speakers will include John R. Mott, Nobel prize winner; the Rev. Roswell Barnes of the Federal Council; Malcolm Adiseshiah of the International Student Service at Geneva, Switzerland; Prof. Kenneth S. Latourette of Yale; Ellis Marshburn of the Home Missions Council. Congressman Walter H. Judd of Minnesota, a former missionary to China, and a militant crusader against the so-called Communists of that country, will be the conference chairman.

Pamphlet on Migrants

New York:—Well meaning efforts of charitably inclined persons who, when confronted with needy individuals in transit, merely help them to go on their way to some other place, are "socially destructive," according to a report called *Service to Migrants*, now being issued by the casework council of national agencies. The report is endorsed by the national board of directors of Episcopal Service for Youth (Church Mission of Help) and may be ob-



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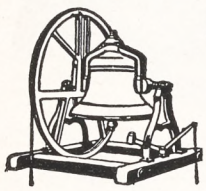
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tained free from the E.S.Y. office, 118 East 22nd St., New York 10, N.Y. *Service to Migrants* refers to three groups, the board explains in its statement commending the report. "It refers to (1) those who become stranded or ill in a community en route to a planned destination, (2) those who arrive in a community with a job or other expected resources but need temporary help, and (3) those who arrive after a period of wandering or are in danger of establishing a pattern of wandering. "The importance of free movement as basic to the agricultural and industrial economy of the United States is affirmed by the report, which also recognizes the desire of the moving person to better his condition. It stresses the fact that many are in need of help and counsel, and urges skilled counseling and consideration of each individual's problems and plans."

Russian Church

Damascus, Syria (RNS):—A plea for closer relations between the Russian Orthodox Church and other Greek Orthodox Churches was made here by Patriarch Alexandros Tahan, supreme leader of the Syrian-Antiochan Orthodox Church, in an interview. The patriarch exercises jurisdiction over 250,000 Syrian Orthodox in Syria and Lebanon and another 300,000 in North and South America.

Patriarch Alexandros said he was strongly in favor of all Orthodox patriarchates sending representatives to the meeting of Orthodox leaders scheduled to be held in Moscow next spring. The Moscow meeeting was originally planned for this fall but was postponed.

He himself had accepted an invitation from Patriarch Alexei of the Russian Church to attend the meeting, Patriarch Alexandros disclosed, but pointed out that the patriarchates of Istanbul and Alexandria have declined invitations, while other patriarchates so far have not replied.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

DEAN ROBERT F. GIBSON
The Seminary, Sewanee, Tenn.

I am late in replying to the Higgins articles on 281 and therefore also guilty of our common human weakness which it seems to me has been spotlighted unfairly and unwisely in our national offices.

Since 1921 I have been in and out of the doors there; in 1928 officially, when I was prepared and sent to the Philippine Islands; and, more recently over the last two years, when I have had the most intimate and intricate relationship on my missionary appointment to Mexico. In all this time I have seen a steady improvement in a tremendously difficult task by men and women devoted to the highest of Christian responsibility. There have been errors and failures and human weaknesses, of course, and at 281 they would be the first to admit that such criticisms are not groundless. But my total experience has been almost the exact opposite of the impression given in the Higgins articles. Christian charity and humility are there in abundance, and money is not being wasted.

Finally, it is my earnest prayer that anyone tempted by the recent exposé to withhold his missionary dollar will note that I, at least, believe that nowhere in this needy world will a dollar given render a higher percentage of Christian good than at 281.

* * *

THE REV. CHARLES A. HIGGINS
Rector of St. Alban's, Waco, Texas

Bishop Barton's answer to my articles in THE WITNESS leaves me unmoved and unrepentant. But my articles are certainly at fault in leaving him with the impression that my criticisms refer to isolated instances such as those which frequently appeared in print before the National Council began holding so many "executive sessions." I trust that most of my readers realized my intent to criticize policy.

Perhaps you will agree that it is policy to deny to overseas bishops and missionaries the right to make judgments about the expenditure of monies which have already been allotted to them by action of the National Council. It is likewise policy to conceal from churchmen at home the budgets of overseas districts. Among other things, this conceals from us the true amounts spent for administration. It is also policy to restrain our missionaries from working in districts where missionaries of the Church of England are also at work.

I believe such policies as these are wrong and that, as a loyal Churchman, I have the right to express my opinions in speech and in print. I deplore the attitude that our overseas program is so complex that only a few experts are qualified to express an opinion. I am sorry that we cannot have at least one Church journal in loyal opposition to the policies and attitudes of our national Church administration.

I shall be deeply sorry if anything I say or write brings injury to the missionary work of the Church. But for the past twenty years the administrative policies I criticize have done incalculable damage to this program. I hope to be forgiven if my sniping should help to bring about a reexamination of these policies under the leadership of Bishop Bentley.

* * *

JOHN F. RUSSELL
J. F. SLEE
Students at Berkeley Divinity School

It was an excellent editorial on the Dean of Canterbury (WITNESS, Nov. 6). But you are too easy on our Church. It is not just a politic move to bow gracefully occasionally to the "left." Rome does that "just in case." The real argument is deep and a matter of belief at the center of the meaning of Christianity. We either believe the Church has a radical attack on the world or not. There is no reason to apologize to our conservatives for our taking the correct view. They are in the wrong Church.

* * *

THE REV. ERIC TASMAN
Rector of Holy Communion, South Orange, N. J.

The editorial *Do We Dare to Lead?* (Nov. 6) is splendid. I say a loud amen to all of it. Why our bishops and clergy are so timid in a simple matter of free speech is a mystery to me. Let's have more of these straight-forward editorials. We need them.

* * *

THE REV. ROLLIN J. FAIRBANKS
Director Institute of Pastoral Care, Boston

Bill Spofford's rebuke to the young couple desiring to be married (WITNESS, Oct. 2) is an unfortunate demonstration of how the desire to "tell people off" can effectively block an excellent opportunity for genuine pastoral care. Marriage is an opportunity to enlist, not dismiss, potential members of the Christian fellowship, to lay the foundation for a Christian family, and to consecrate a new home. It may have been satisfying at the time but it is a sad reflection of the deep compassion your sclerotic heart really contains. As penance I prescribe Matthew 5:46-47.

* * *

MR. D. C. JOHNSON
Layman of Chicago

I am grateful for the article by Mr. Spofford in the October 30 number devoted to the witch hunt. It is time certainly for the people of this country to wake up to the fact that they are losing their freedom with all of this nonsense in Washington and elsewhere. It would be a very timely thing if our Bishops would speak out on this whole matter when they meet in Winston-Salem, but perhaps that is too much to hope for.

ANSWER: See news story, this issue.

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The WITNESS

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NOVEMBER 27, 1947

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Appraisal of the Marshall Plan

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
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Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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NOVEMBER 27, 1947
Vol. XXX No. 43

Clergy Notes

AUTEN, RALPH, formerly in charge of St. John's, Donora, Pa., is now in charge of All Saints, Rosedale, Pa.

CROSS, WILFORD O., formerly rector of St. Paul's, Kittanning, Pa., became rector of Trinity, Washington, Pa., on Nov. 15th.

ECKER, AUSTIN J. T. formerly rector of Trinity, Washington, Pa., is now on the staff of Detroit City Mission.

FORTUNE, FRANK VAN D., rector of Christ Church, Blacksburg, Va., has accepted the rectorship of the Holy Comforter, Sumter, S. C. effective January 1.

HOMER, W. O., formerly assistant at the Incarnation, Detroit, is now in charge of the Church of the Holy Spirit, Detroit, and St. Margaret's, Hazel Park.

JENKINS, INNIS, resigned as rector of All Faith, Huntersville, Md., on Nov. 1 to do graduate work with a view to teaching.

MUNDAY, WILFRED A., former army chaplain, is now acting vicar of St. Mark's, Crockett, Calif.

PENNELL, JOHN B., formerly of Seattle, Wash., is now in charge of St. Alban's, Brentwood, Calif.

READ, ROBERT R., is retiring as rector of Christ Church, Eureka, Cal. on January 1.

SHREVE, CHARLES A., canon of Grace Cathedral, San Francisco, becomes rector of St. Edmund's, San Marino, Calif., Dec. 1st.

STERRETT, H. H. D., has resigned as rector of All Souls, Washington, D. C. effective January 31, 1948, to retire from the active ministry.

VANDERBURGH E. D., was ordained priest Nov. 12 at Philmont, N. Y. by Bishop Barry. Formerly a Presbyterian minister, Mr. Vanderburgh is in charge of churches at Philmont and Copake Falls.

WALKER, J. BENTHAM, rector of the Holy Comforter, Sumter, S. C. is to retire from the active ministry after a rectorship of 32 years.

WILLIAMSON, HAROLD C., formerly rector of St. Peter's, Paris, Ky., becomes rector of St. John's, Hollywood, Fla. on Dec. 14th.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10;
Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

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Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
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Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 43

The WITNESS

For Christ and His Church

November 27, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Federal Council Reaffirms Stand On Conscription

Accelerating Economic and Social Recovery Is Best Way to Avoid War Committee Affirms

New York (RNS):—Reaffirming its opposition to compulsory universal military training, the Federal Council of Churches declared here that "the fear of war can best be allayed and the risk of war can best be diminished by accelerating the economic and social recovery of Europe and Asia."

"The European recovery program now before Congress," said a resolution adopted by the council's executive committee here, "offers the United States an unexcelled opportunity to strengthen the foundations of democracy in the west and to improve the economic and social well-being of the western world."

The vote on the resolution was 24 to 18.

"We believe that substantial and adequate aid to Asia is a necessary corollary to aid to Europe," the committee added. "We are convinced, therefore, that the European recovery program and the implementing of a like program for Asia constitute a priority in American foreign policy. The resources and energies of our nation should not now be diverted from this primary task of reconstruction."

The committee pointed out that ten national religious assemblies have taken action opposing compulsory military training, and that no constituent communions of the Federal Council have supported the proposed program. Despite differences of opinion "both within the churches and among ourselves," and despite "our full recognition of the need for adequate military defense," the committee warned that "any effort to establish now a system of compulsory universal military training will meet with widespread opposition both within our churches and among a majority of the members of the Federal Council's executive committee for religious and moral reasons and on deep-seated grounds of Americanism."

The committee said constituent bodies of the Federal Council which have opposed compulsory universal military training "deplore the determination of this issue as a gesture of military power in the midst of the present tensions in international relations."

"It is believed," the statement said, "that to depart from traditional American policy by inaugurating at this time a system of compulsory universal military training would contribute to the further deterioration of the present situation."

The committee stated further that there is opposition among the churches to "the government assuming responsibility for indoctrination and discipline in the matter of citizenship since it has been the genius of our democracy to rely upon the home, the church and the school for such training."

It said there are also "grave doubts with regard to the moral consequences of taking immature youths from their normal relationships in family, church and community and putting them into an abnormal community."

The statement concluded with the reminder that the Federal Council at its biennial meeting in Seattle last December supported "the announced purpose of our government to work for a comprehensive system of disarmament."

"Little, if any progress has been achieved in implementing the provisions of the General Assembly's resolution on principles governing the general regulation and reduction of armaments," the committee observed. "We wish to foster no illusions regarding the early likelihood of accomplishing the ends embodied in this resolution. We believe, however, that if our nation were now to reverse the military policy to which, in peace time, it has adhered from the days of its foundation in favor of a system of compulsory universal military training, the effect would be further to jeopardize the possibility of regulating and reducing armaments by international agreement."

The committee also called upon Congress to give "quick and generous response" to emergency relief needs in the war-devastated and drought-ridden areas of the world. "Christian precept, humanitarian impulse, and sound public policy all call for prompt and generous assistance by the United States to the peoples in great need."

It said first-hand reports from churchmen who have visited or worked abroad testify to the urgent necessity of providing food, clothing, and coal this winter to the peoples of war-torn countries. The committee noted that the longer-range recovery program "requires careful consideration by the Congress and our people, if it is to be most effective," but stressed that "any unnecessary delay or timidity in the arrangement of emergency aid might permit hunger, cold, disease and despair so to ravage the peoples in peril as to foreclose the possibilities of an effective reconstruction program."

CONSCRIPTION OPPOSED

Fitchburg, Mass.: — Representatives of 2,000 churches attending the annual meeting here of the Massachusetts Council of Churches adopted resolutions opposing universal mili-

FOR CHRISTMAS

***On the back cover there is a form for the ordering of Christmas gift subscriptions. We will greatly appreciate any gift subscriptions sent to us. We are sorry that we cannot, as in former years, allow a special subscription price but conditions make it impossible. We do want you to know however that a gift to a friend of a year of THE WITNESS is also a gift to us. Also in order that your friends may receive the Christmas number we urge that you send your list at once.

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tary training in peacetime and all public grants in aid of private schools.

In other resolutions, the Council favored. 1. Recognition of the public school as "indispensible to the maintenance and strengthening of our democratic form of government and to the preservation of that basic constitutional principle of separation of Church and state," and adequate support for public schools at all governmental levels; 2. Passage of the Taft-Ellender-Wagner Housing bill as well as a state law empowering local communities to undertake housing projects of their own; 3. Planned parenthood; 4. Admission of displaced persons to the U. S.; and 5. Support of European relief projects, specifically CARE and Church World Service.

The need for Church unity was stressed by Bishop Norman B. Nash of Massachusetts; Bishop Lewis O. Hartman of Boston, head of the Methodist Church in the New England area; and the Rev. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention and newly-elected president of the Council.

At the meeting of the Rhode Island Council of Churches, meeting in Providence, the vote on military training resulted in a 42-42 vote. The matter was therefore referred back to a committee for more study.

ANGLICAN CHAPEL ATTACKED

Madrid:—A mob raided an Anglican chapel in this city recently, smashing furniture and scribbling on the walls warnings against Protestant activities. Representatives of Roman Catholic organizations have denied that members of their groups were implicated.

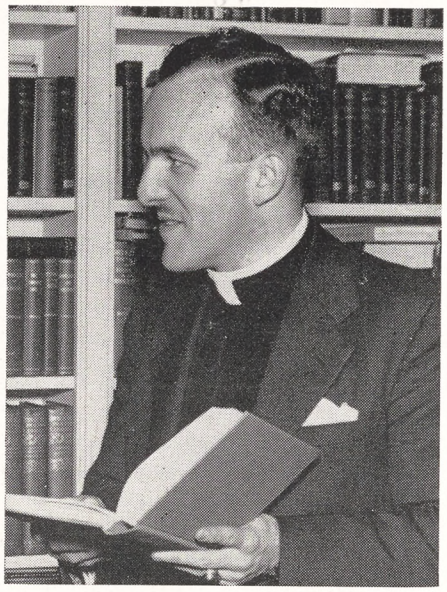
RELIGION'S PART IN PEACE

Boston:—Religion's part in achieving peace was stressed at the annual meeting here of the Church Peace Union. Canon W. W. Judd, head of social service in the Church of England in Canada and president of the Canadian Council of the World Alliance, said that social justice was dependent on the recognition of human rights, which in turn were dependent on "our acceptance of the concept of man as the child of God."

"Human rights and dignities," he continued, "spring ultimately from the religious conception of man. Our conception of them therefore should be more basic than political, class, racial or narrowly interpreted religious sanctions ever seem to warrant.

"Indeed, the denial of basic human rights to individuals or groups springs from racial, national, religious and economic discriminations and this on the national level in all countries and certainly on the international level."

Canon Judd said dominant groups must strive to improve social conditions and must help the economically underprivileged so they "may recognize their own rights and prove worthy of them."



The Rev. H. F. Wienbauer is the director of pastoral counseling of the Institute of Pastoral Care in Boston, with headquarters at St. Paul's Cathedral

Elizabeth A. Dexter, who recently returned to this country after spending 18 months abroad as representative of the Church Peace Union, told the meeting: "Everywhere I went in Europe I met leaders to whom the hope of a peace based on the principles of religion has been and still is a shining light in the midst of the darkness around them."

Mrs. Ruth Cranston of New York urged the religions of the world to get "solidly behind" the United Nations, because the UN expresses "the ideal human unity and cooperation taught by our religious masters. It is that or annihilation."

Canadian Senator Cairine R. Wilson of Ottawa advocated that more attention be paid to building a good-neighbor policy among nations.

"In the golden rule," she said, "the basic principle of many of the great religious faiths, we have the solution of the problem of human rights and the assurance of social justice, for if we follow this precept we shall do injustice to none."

Asserting that it is now more important than ever to be good-neighbors, she said: "Religions have crossed national boundaries and thus established a strong bond between people of different countries and races. As we set an example of mutual tolerance in our own community, we may form a living relationship with other communities and through this move closer to that world where men may dwell in peace."

A NOTABLE GIFT

St. Louis:—Christ Church Cathedral stands in the minds of residents of the metropolis as a "house of prayer for all people" rising above distinctions of race and language and creed. Its ministry of friendship has been recognized before by gifts from people of other faiths. Recently Dean Sidney E. Sweet received a letter from one of his parishioners enclosing a check for $1500 given by an anonymous donor of Jewish faith.

Dean Sweet released the letter as follows: "I am deeply moved by the generosity and splendid civic, ethical and religious spirit demonstrated by this gift. The donor, who, incidentally, is of the Jewish faith, has indicated to me that he was motivated in making this gift by the knowledge that the Bishop Tuttle Memorial Building (the cathedral parish house) is used by many charitable, religious and civic organizations, dedicated to the administration of aid to the sick and needy, to the bringing of intellectual and cultural opportunity to the underprivileged, and to the creation of understanding and good relations between men of all races and creeds. He also knows and is grateful for the tremendous religious, civic and charitable contribution that you and Bishop Scarlett have made to this community and to the nation, and the splendid work which each of you has done to bring about good will and understanding among all races and creeds. It is for these reasons that this gift has been made."

Christ Church Cathedral, the first Episcopal parish west of the Mississippi, observed its 128th anniversary on All Saints' Day. It is today the furthest downtown of all the Protestant churches in St. Louis.

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A Southern Clergyman Writes Of His Many Troubles

His Latest Difficulty Is Getting a Chapel Bought From the War Assets Administration

By C. B. Lucas
Rector of St. Timothy's, Atlanta

Atlanta, Ga.:—During the war the section of this city which we serve, Kirkwood, grew tremendously and since the war ended large areas of new housing have sprung up in this section.

Methodists, Baptists and Presbyterians and other groups have built to take care of the growth and reaped the harvest. St. Timothy's is still worshipping in a little frame chapel erected by the diocese 46 years ago. In winter it is a real air-conditioned building and on a cold day the congregation never gets warm.

St. Timothy's drew plans for a new church but they raised only about $3,000. At least that was the building fund when I took charge May 1946.

In August 1946 a Lutheran Church, most of whose members lived in Decatur, Ga., purchased property there and offered to sell their Kirkwood property to us, for $10,000. Our people were enthusiastic and promptly agreed to purchase the property. The bishop gave us $3,000. And we soon had enough promised to pay in full. But in the meantime another congregation offered the Lutherans $15,000. We raised our bid to $15,150 and were told we could take possession in September 1946. In September the Decatur zoning board refused to zone the Lutheran property for church purposes and the Lutherans refused to deliver their property to us. In January 1947 the Decatur zoning board finally zoned the Lutheran property for church purposes. But the Church which previously bid against us raised their offer to $20,000 and they got the property. So St. Timothy's lost a great opportunity for expansion.

For fourteen years our children have attended a community Sunday school in the East Lake public school. It is true we use the Prayer Book and our members run the Sunday School but it is 1½ miles from our church. One Sunday in September 1947 I had the entire Sunday School in the church and was told this was the first time the entire Sunday school were ever in church together.

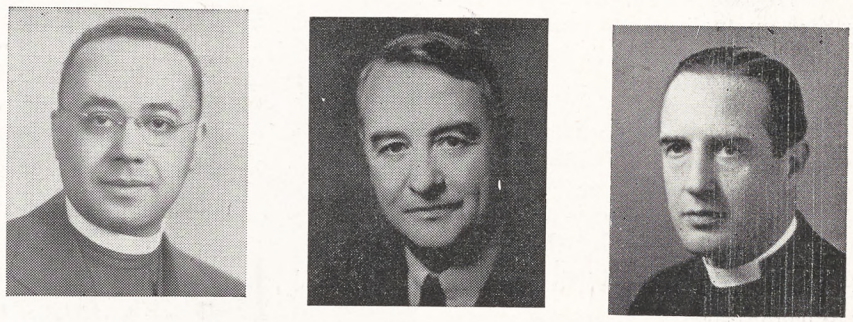
At present children who should and would attend our Sunday school if we had one at the church are going to Baptist, Methodist, and Presbyterian churches. Our present chapel seats only 60. It is impossible to have a graded Sunday school in the chapel. It is impossible to provide a nursery school so young mothers can attend church. It is impossible to have anything for the youth of our church during the week.

Anxious to correct this situation our vestry went ahead to build a basement but building costs were too high and nothing was done. In July, 1947, the WAA advertised 11 army chapels which had been declared "surplus." We immediately filed application for one of these. Our application was in due course approved by the chief of chaplains of the army as required by law and he awarded a chapel located at Spence Field, near Moultrie, Ga. to St. Timothy's Church. We promptly paid the price set by the WAA and were authorized to take possession. When our contractor went to move it to Atlanta he was stopped by officers of the law who said the chapel belonged to Moultrie and they would not let any one move it.

The WAA said it did not belong to Moultrie, that it did belong to us and told our contractor to go ahead. He was again stopped by officers of the law. And again St. Timothy's opportunity to grow is defeated—this time by a controversy between the WAA and Moultrie. The WAA then referred the matter to Washington and they have ruled that Moultrie has no legal claim that the chapel does belong to us. However, in the meantime, St. Timothy's is suffering and put to additional expense.

In September the city school at East Lake asked us to vacate due to their very, very crowded condition. As the SS has been there for 14 years we ought by all means to get out—but we have no place to go.

St. Timothy's is an aided parish. Our income does not support a minister full time. With adequate facilities I think we soon would be able to support ourselves for the people are here. "The fields are white unto the harvest"—but we cannot, at present, gather in the sheaves due to lack of facilities. I have tried diligently to do so—but without success. The diocese pays over half my salary so I can give full time to building up St. Timothy's but until we get a larger church I cannot accomplish a great deal. I can get adults—but it's the youth I need to have better facilities for.



CHURCHMEN IN THE NEWS: The Rev. John Burgess, chaplain at Howard University, discusses shortage of Negro clergy with fellow churchmen; Dean Sidney Sweet of St. Louis announces an unusual gift; the Rev. Clemens Kolb, chaplain at University of Pennsylvania, also attends the meeting to discuss increasing the number of Negro clergy

SUPPORT FREE SPEECH FIGHT

Newark, N. J.:—At a meeting of the board of Christian social relations of the diocese of Newark held November 17, the following resolution was passed following a discussion of the Action of the Civil Liberties Union concerning recent attempts to break up public meetings in New Jersey: "In accordance with the spirit of the resolution passed by the House of Bishops of the Protestant Episcopal Church at its

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recent meeting in Winston-Salem, N. C., in which they declared 'it to be the duty of every Christian citizen to guard for others the freedom of conscience we treasure for ourselves,' Therefore, be it resolved that the board of Christian social relations of the diocese of Newark commends the action of the Civil Liberties Union in arranging for the meeting at the Mosque Theater on Thursday evening, November 20, 1947, under the auspices of the Union as a protest against the violation of the constitutional right of free assembly as represented by the denial of a place of meeting to the American Veterans' Committee and other similar occurrences throughout the state."

GIRLS FRIENDLY HAS RURAL WORKER

New York:—The appointment of Miss Virginia Gesner as rural field worker on the national staff of the Girls' Friendly Society emphasizes the cooperation of the GFS with the increased concern of the Church for the rural field. Miss Gesner will live in the GFS Friendly Trailer and so become the "Trailer Lady" to GFS girls all over the country who have a proprietary concern for the trailer purchased and maintained through their mission gifts.

By means of the trailer, the GFS makes a unique contribution to the domestic missionary work of the Church. The trailer is sent where it can best serve, at the recommendation of the division of domestic missions. Miss Gesner and the trailer are now stationed in West Missouri as part of the Church's national town and country institute. The trailer will be used both as living quarters and as a mobile base of activity and training ground for rural church workers. Miss Virginia Gesner comes to the GFS with a rich and varied background of religious experience.

ORTHODOX BISHOPS REJECT MOSCOW TIE

San Francisco (RNS):—The Council of Bishops of the Russian Orthodox Church in America announced here it has rejected proposals by Patriarch Alexei of Moscow aimed at bringing the American body under the spiritual jurisdiction of the Moscow Patriarchate. The decision was made public following an all-day session presided over by Metropolitan Theophilus of San Francisco, leader of the autonomous American Church, who declared that "under present conditions, it is not probable that we will be able to meet the terms of the Mother Church in Moscow."

The bishops' verdict came twelve days after Metropolitan Gregory of Leningrad and Novgorod had left New York for the Soviet Union after having spent more than three months in the United States as the personal envoy of Patriarch Alexei. He had been empowered to effect a reconciliation with the American Church provided agreement could be reached on the crucial question of autonomy.

According to the bishop's council here, Patriarch Alexei is not prepared to accept the degree of autonomy demanded by the American Church. It was said the Patriarch seeks not only the Church's spiritual allegiance, but control over the appointment of its metropolitan, or ruling bishop, and over its material possessions.



Bishop Norman B. Nash of Massachusetts urged great Church unity at the annual meeting of the Massachusetts Council of Churches

Meeting with Archbishop Leonty of Chicago, Bishop John of Sitka, Alaska, Bishop John of Brooklyn, N. Y., and Bishop Nikon of South Canaan, Pa., Metropolitan Theophilus asserted that "the Mother Church wants too much authority, and we must do nothing to jeopardize the American citizenship of our people."

The metropolitan made it clear that what might appear to be essentially an ecclesiastical problem was "complicated by delicate overtones of international relations." He said he and his fellow prelates "fear that the influence of the Communist Party dominates the Moscow Patriarchate."

Speaking to reporters after the bishops' meeting, Metropolitan Theophilus, who is 74 and is recuperating from a serious illness, recalled that the Russian Orthodox Church, which first came to America in 1763, broke away from the Church in Russia after the Revolution of 1917.

"Since 1932, however, when American public opinion toward Russia began to soften," he said, "the hope of returning to the fold has flared again and again, but we are still unable to reunite under the terms offered us."

BUS BILLS PASSED IN MARYLAND

Annapolis, Md. (RNS):—A bill permitting transportation on public school busses of children attending parochial schools in Anne Arundel County, Md., was passed at a special session of the Maryland legislature here. The bill, introduced in the General Assembly by the Anne Arundel county delegation as an emergency measure, did not refer to parochial schools as such, but simply as "non-profit schools." It was passed by a three-fifths majority of the two houses and promptly signed by Governor William Preston Lane, Jr.

The bill authorized the county commissioners to levy and appropriate annually sufficient funds to defray the costs incurred by carrying into effect its provisions and for establishing new bus routes if, in their discretion, they were deemed desirable, and for the purchase of additional busses if needed.

PRESBYTERIANS ALSO HIT HYSTERIA

Washington: — The Washington City Presbytery, in a resolution passed unanimously in its annual meeting here, warned the American people "to be on their guard lest an hysterical fear of Communism shall lead us to fight that danger with weapons destructive of the treasures we seek to guard."

The resolution, obviously aimed at the House Committee on Un-American Activities, which has been conducting hearings here, was adopted at the same time the presbytery supported a similar pronouncement recently made by the Episcopal House of Bishops.

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Appraisal of the Marshall Plan

by Paul M. Sweezy

Formerly of the Department of Economics at Harvard

I AM no expert on the Marshall Plan. In fact, I am so far from being an expert on the subject that I am not even sure what the Marshall Plan is. I do know that the secretary of state made a speech here at Harvard last June in which he suggested that it would be a good idea if the countries of Europe would get together and see what they could do for each other and then calculate how much help they would need from the U. S. That was a suggestion, but it can hardly be called a 'plan.'

Following the Harvard speech a series of events took place during the summer with which we are all more or less familiar. I will only remind you of some of the highlights. The Soviet Union refused to participate in a conference designed to follow up the Marshall suggestion; so also did the countries of eastern Europe, acting under Soviet advice and in some cases Soviet pressure. The countries of western Europe, including the Scandinavian countries, then proceeded to get together in Paris and to work out some sort of prospectus of what they hoped they could do for themselves over the next four years and how much they would require from the U. S. The exact figure of needed dollar assistance varies somewhat according as certain items are included or excluded, but the whole I believe is of the order of twenty billion dollars, or an average of around five billion dollars *per annum*. While this was going on, the U. S. made clear that in its view a substantial recovery of German industry would be essential to European recovery. Hence the German level-of-industry figures were revised upward by the U. S. and Britain, and at the same time the U. S., presumably for supposed reasons of industrial efficiency, vetoed the British intention to nationalize the heavy industries of the Ruhr.

If we take this background into account, what is now discussed as the Marshall Plan would seem to amount to a policy on the part of the U. S. administration—which may or may not receive the necessary backing of Congress—to provide substantial economic assistance to western Europe, including the western zones of Germany, over the period of the next few years. In short, whatever the original intention, the Marshall Plan now seems to be the policy of building up through economic assistance of a western European bloc which will include western Germany.

The Marshall Plan in this sense can be discussed from several points of view. For example, we can ask the following questions: (*a*) if the USSR and the eastern European countries had participated in the Paris conference, might the whole thing have turned out differently? (*b*) what are the chances of building a viable western bloc? (*c*) what are the likely consequences of the Marshall Plan, assuming that Congress grants the necessary funds? (*d*) what alternative line of policy might the U. S. pursue? I should like to comment briefly on each of these questions. I do not pretend to have final answers; all I want to do is raise certain issues for discussion.

If the USSR and the eastern European countries had participated in the Paris conference, might things have turned out differently? Many people, of course, are saying that they would have; but we may wonder, especially since they seem to be the very people who have all along been strongest for a western-bloc policy. Personally, I doubt it very much; my reasons are briefly as follows. If the intention of the U. S. government had really been to help all of Europe economically, as is usually maintained, it is hard to see why UNRRA was discontinued last year; why the recommendations of the UN special technical committee on relief needs after the termination of UNRRA were disregarded so far as they concerned the eastern countries: why the machinery of UNESCO's economic commission for Europe, representing countries of both halves of the continent, was not pressed into service. It seems to me that a valuable precedent of general economic aid had already been established and that machinery for carrying it on and developing it existed. I can only assume that the U. S. and Britain, by the way one put forward and the other took up the Marshall suggestion, were indicating that they did not want to continue along this line but wanted to start out on a new line. Secondly, reliable American newspapermen reported at the very time of the initial Anglo-French-Soviet meeting in Paris that the British and French were convinced that if any aid were to be forthcoming the Russians would have

The following is the substance of a talk given before a forum of the Harvard United Nations Council in Cambridge, Massachusetts, October 16, 1947. Prof. Sweezy is the author of *The Theory of Capitalist Development.*

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to be forced out. Here is what Frederick Kuh, a very well-connected correspondent wrote from London:

> "According to top-flight American, French, and British authorities in Europe, Bevin and Bidault knew that the American Congress would refuse money to finance any European recovery program in which Russia played a major part. Therefore, the same officials said, Bevin and Bidault had to await the best opportunity Molotov offered them to exclude Russia and go ahead without her. We are all assembled here."

That sounds quite genuine and realistic to me, and it fits in with everything else I know about international affairs in the last couple of years. It may be said, of course, that the Russians made it very easy for Bevin and Bidault. That is certainly so. Personally, I wish they had not. I think they could have put not only Bevin and Bidault but perhaps also some people in this country into a very uncomfortable position, and I would have been more than glad to see them do it. But that is altogether different from arguing that things would have turned out differently, or from blaming everything that has happened since on the Russians.

What are the chances of building a viable western bloc? Very small, I think. The countries of western Europe are mostly industrial countries. They have to export heavily in order to secure their food and raw materials, or else they have to have credits from the U. S. If they are not integrated with eastern Europe, they will have to get their imports from overseas and export to the same markets. Their exports will be competitive with those of the U. S., and I do not believe they can meet the competition or that the U. S. will help them to. In short, it seems to me that a western bloc can live only on a more or less permanent dole from the U. S. If we are preparing for war, that might make sense. But if we are preparing for peace it certainly does not. From this, I am inclined to conclude that the western bloc-ers are either criminally ignorant in their prescription for American policy or else that they are deliberately preparing for war under a smokescreen of talk about peace and economic rehabilitation.

What are the likely consequences of the Marshall Plan, assuming that Congress grants the necessary funds? What I think about this has already been hinted in the answer to the previous question. I think we will build up an unstable and unnatural western European combination which will only be held together as long as large-scale American funds are forthcoming. It will be a repetition, only on a larger scale, of what happened in the so-called *cordon sanitaire* region after the first world war. The area will stagnate both economically and morally; blackmailing the U. S. will become the standard occupation of statesmen; eventually, the whole thing will blow up in a series of civil wars, or the region will be the battleground of an American-Soviet conflict.

WHAT alternative line of policy might the U. S. pursue? The answer, I think, is simple; return to the line which was abandoned when UNRRA was scrapped. Use the machinery of the UN to work out an overall program of economic assistance for Europe as a whole, including the eastern countries and the USSR. As Oscar Lange told the Economic and Financial Committee of the General Assembly on 27, September,

> "We are all assembled here. We all participate in the organs of our organization. No special invitations are needed. There is no problem as to whether or not a country should be invited nor is there the problem for any country whether or not on such other political grounds it should accept an invitation."

Some people say that such an approach would not work. Well, the answer is that UNRRA worked reasonably well, and that since UNRRA was scrapped by the U. S. it has not been tried. I think the people who argue this way do not really want to see economic rehabilitation generally and regardless of the political orientation of the states concerned. They want to see only capitalist states rebuilt; and the UN, because it is not by any means an exclusively capitalist organization, does not suit their purposes very well. That brings me to the last point I want to make; it is, I think, the central point which underlies this whole problem and which it would be well to get out into the open more frequently and more forcefully.

If I am right, the overriding aim of American policy at the present time is to restore the world as far as possible to the *status quo ante*. The motto of American policy ought to be Professor Schuman's little ditty:

> Come weal, come woe,
> My status is quo.

But you may ask, '*Ante* what?' Here American policy-makers seem to have several demands ranging from a minimum to a maximum. The maximum, I suppose, would be *ante* 1914—a veritable golden age in the eyes of our harassed rulers. A medium demand would be *ante* 1929—before the depression and before Hitler. And the minimum seems to be just *ante* world war II, with an accompanying calculation that next time we would be able to use Hitler & Co. for our own purposes. Or, to put it otherwise, our government would like it best if all countries would become capitalist democracies; but, since that is patently impossible, it will take capitalism anyway whether it happens to be democratic, dictatorial, or outright fascist. You may say that this is not so, and I hope you are right. But for my part I can not interpret the *facts* of American policy in any other way—the Truman Doctrine, Greece, Turkey, China, etc.

The Marshall Plan, of course, is a part of this

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status-quo-ante policy. If it were not, our leaders would be much greater fools than I am prepared to believe. That is the real meaning of the Marshall Plan. The Marshall Plan has become the leading weapon in the U.S. "arsenal of capitalism" just as lend-lease was once the leading weapon in the "arsenal of democracy."

There are probably liberals, and perhaps even socialists among you who will say that the Marshall Plan is not designed to protect capitalism but only to defend democracy and civil liberties. You have certainly been told that enough times, and if you are determined to believe it in spite of perfectly obvious and overwhelming evidence to the contrary I am afraid there is little I can do to disillusion you.

Others will say, "Certainly. We have capitalism in this country, and a capitalist U. S. needs a capitalist world to live in." That makes good sense; it does not fly in the face of the plain facts of the case. It is at least an intellectually honest and defensible position. But there is one thing I should like to say about it tonight before opening the meeting for general discussion. The world has been capitalist for quite a long time now, and in our own generation capitalism must bear the full responsibility for two world wars, for a devastating economic depression, for fascism and fascist crimes as revolting and senseless as any that history records. When you set out on a crusade with Mr. Marshall to preserve this system, please at any rate remember what it is you are fighting for.

Editor's Note:—It is our conviction that there is no issue before the world as important as the Marshall Plan. We have therefore invited a Bishop and a Professor at one of our theological seminaries, both of whom champion the Plan, to contribute to this discussion. We hope both will accept in which case their articles will follow. Brief letters to *Backfire* will also be welcomed and will be printed as far as limited space permits.

The Growing Demand for Change

by Vida D. Scudder

Seventh Article of a Series on Social Rebirth

SHALL we pause and seek a little reassurance? Let us look briefly at certain electric vibrations quivering along the nerves of the world; hints barely discernible of that new dynamic dialectically opposed to the natural order, clearly potent in the kingdom of grace, which we would fain see not only in private but in corporate life. We may appreciate anything we find the more as we reflect how tiny, how all but beyond mortal power to apprehend, are the mysterious hints of unguessed power discovered by our scientists today, for our joy or our undoing. One thing is clear; from whatever angle we explore this earth-home of ours which we take so casually, whether we move within nature or beyond it, there is nothing we can take for granted. It behooves us to live in perpetual excitement, in expectation of discoveries yet to be. How dull we are, what earthy clods, what adventure we perpetually miss, and shrink from when offered!



The adventure to which we are summoned by the grace of God is the most thrilling man can know. So let us ask what traces of it civilization presents in its collective functioning.

We have been seeking for evidence of motives other-regarding, in corporate life. And certainly if we look not at special groups but at the general situation, evidence of change is widespread. Speaking of democracy, we might pause for a minute over the evolution of manners. Isn't the type of courtesy we now effect a good instance of reversal of old standards and assumptions? The history of manners is a fascinating topic; it shows the haughty self-assertion decorously marking the etiquette of courts, the etiquette based on precedence and rank so anxiously worked out in feudal times, yielding to gracious self-subordination, which insists that good breeding always takes the lower seat and that greedy little boys must be trained never to take the best piece on the plate. A paradoxical change! An amusing magazine illustration lately displayed the older code in perfection; it showed a high-rank Brahmin scornfully dropping wages into the outstretched palms of humbly kneeling Untouchables. There is only apparent difference between such Brahmin dignity, polished and suave, and the impudent manners of street-boys; we perceive more and more clearly the inherent vulgarity in all forms of domination and all claims to precedence. . . . Are we saying that everybody with good manners is reborn and moves in obedience to the motives inspired by grace? Hardly; though it might be claimed that democracy has gone further in the field of manners than of morals. But life controlled by grace is really so exquisite, so lovely, that influences from that sphere steal abroad and effect changes not to be denied though fraught with danger in many

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ranges of outward behaviour; and courtesy is a pale reflection of profound realities. Are animals ever courteous? Can they be trained to good manners, other than forms of mimesis and docility? We could write a nice little essay on that subject, but we refrain. The foregoing paragraphs are a parenthesis in our treatment of social rebirth. We turn to more important matters. We must search more deeply.

For, in truth, evidence abounds of the continuous struggle of the law of love to control corporate as well as personal life. Looking at Christian history, at the small recurrent groups from the first communal experiment in Jerusalem who have sought to obey it, we have to be sure noted their recurrent defeat. . . . But why not? Is not the greater love in action always marked with the sign of the cross? Have we not said that the natural order, marked by urgency for self-realization, must be redeemed, even though it be of divine ordaining? Christianity alone surely among world religions, finds the triumphant fulfilment of life in life's defeat; its consummation on the cross. Must not a Christian group, like a man, be crucified? . . . But beyond the cross there was a garden where an awesome fact was met. No creedal affirmation, unless it be the Virgin birth, excites such scepticism today as the resurrection of the body; but surely that difficult article of the creed is our supreme assertion of faith in the redemption of the natural order. We have here no result of speculation, but the record of encountered reality. Like all triumphant dogma of the Church, it has deeper application than we know. It is relevant to our social theme.

Are we yielding to mystical broodings? Let us return to historic fact,—though the garden too is historic,—and realize several things. First, the indomitable recurrent effort to escape control by selfish motivation in communal life; then, the amazing increase of groups with that objective in our own day, or, we may say if we want a date, from the time of Fourier. Whether avowedly religious or not, such groups are inspired by defiant protest against civilization as it is. We mentioned awhile ago sundry significant ones reported by Mr. Orton; in The Commonweal (July 25, '47) comes a stirring account of another—the "Workers' Community" called Boimondau, in France, the Dauphiné. Founded by Marcel Barbu, who served a term in Buchenwald, it comprises Catholics, Communists, Protestants, united in a common ideal which "cuts across ownership" and has most interesting features. Not only in England, in Europe, in our own country, too, such groups abound, increase. Outstanding among them are those inspired by the Distributist ideal of return to the land, or, still more wide-spread and significant, the varied forms of the cooperative movement. Surely we should mention the Houses of Hospitality and Farm Communes directed by Dorothy Day and Peter Maurin, which report their moving vicissitudes in that valiant little organ, *The Catholic Worker*. All over the world are such silently developed centers, from Sweden and Denmark to Japan, to China. They hold their own often against secret stubborn opposition, their constructive power feeds not on ideological vagaries but practical wisdom born of experience continuous from the old days of the Rochdale pioneers. It is heartening as it is unusual to note that the Methodist Church has recently decided to put much of its business affairs under cooperative control.

But apart from practical movements, how wide the diversity among radical groups! Pacifist centers, educational colonies, Christian (or Buddhist) Ashrams, what you will. They agree, through all their contrasts, in revolt, direct or indirect, against accredited economic dynamics. Will the more fantastic among them, like all their numerous predecessors, fade and disappear?

PROBABLY. But in the slow cyclical movement of racial experience, faith may discern spiral ascent into the upper air. Already we feel a change in the very atmosphere in which we live. Silent, invisible, the advance in corporate life from the still inoperative law of justice to the waiting control by love. And far more important than these conceivably prophetic though often cranky adventures is the growing demand rising to the surface all over the world for fundamental change in the basis of our economic life. Noteworthy above all is the diffusion of demand for the social application of Christianity. Such demand has never been wholly absent; but it has been exceptional, sporadic, thwarted, ever since the industrial age began. Now it is universal and reaches us from the most unexpected quarters; a manifesto, for instance, comes from a distinguished secular group in Greece; one is romantically pleased that this group should have met in Athens.

"The series of failures and disappointments which is typical of modern times has made it clear that the urgent demand for complete social and economic reconstruction . . . can achieve realization only when the life of individuals and the life of society is saturated with the faith whereon Christianity is built."

What shall that "social application" be? Ah, there we enter a region of passionate controversy. To some of us the horizontal divisions in the Churches, left-wing, right-wing, center, with innumerable daring special flights of men or groups,

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seem as noteworthy and perhaps as important as the vertical ecumenical divisions we lament and debate. Perhaps the very fact of these cross-divisions has a unifying as well as a separating power. In any case the pattern offered is fascinating to study. And after all some of us find controversy more exhilarating than stagnant peace of mind; for to the twice-born, though not to others, it is perfectly compatible with love.

Social rebirth? We dare not say. Obviously "we are not going to be able to persuade our nation to take the path of crucifixion when even Christian leaders and Churches will not take that path. But should they not take it? What else can they do if the choice is between that and participating in atomic war. . . .? And if Christian leaders and Churches were now to take this path, is it so certain that war-weary multitudes would not respond? What right have we to say that they would not answer the call when it has never been sounded?" So writes A. J. Muste, leader in the Christian pacifist movement to Prof. Horton of Oberlin.

Birth is an awful process. We are passing through one of the most acute crises in human history. We prate of one world, but we are tossed about in welter of all the divisive forces which we trusted that through the grace of God we had outgrown. Terror, leading to self-protection; greed, driven underground, these have the nations in their grip. It is a crisis demanding that we love the Lord our God with all our mind as never before, as well as with our heart and will. Never was the necessity so great for keen, brave, penetrating thinking on the part of statesmen, clergy, scientists, labor-leaders, manufacturers . . . on the part of democracy at large. Well, we are all really trying hard to think, though our partisan press and our own lazy addiction to slogan-bullets impedes us a good deal. But thought grows no easier as it proceeds,

> "Enable with perpetual light
> The dulness of our blinded sight" . . .

only with that prayer dare we pursue our inquiry.

Can corporate bodies ever invoke the new commandment, can they, with due regard to their responsibilities, follow the way of love? We are honestly not sure; as we wait breathlessly on contemporary events, we wonder. So many contradictions are involved! And when we plunge into those weltering waters we find, as Luther warned us, that the devil too knows how to swim. Bewildered UN! It has at least a disconcerting vision, of equal justice, inspired surely by the grace of God; but the code it professes to obey must as we see more and more clearly always be thwarted unless it lead to allegiance to a higher law; limitations on national sovereignty for instance are, while we watch, as stubbornly and increasingly resisted as they are imperative. Nor should we be surprised when we note that our political authorities with hardly an exception contradict in their procedure the aim which in desperation, shot through, we hope, by enlightenment born of grace, they have begun to profess. How otherwise? Until they realize, in some degree at least, the equal justice to which they are nominally pledged, they can not be expected to explore that way of the cross of sacrifice known to every Christian soul as the only way of life. There is a dilemma here. Let us not be in too much of a hurry. May we not profitably turn from arraignment of collective failure to inward contrition? Let us be driven by our social shame to scrutinize corporate action, in every issue it faces, by the tests thought can draw from the depths of personal Christian experience, illumined in the relentless light shining from Pentecost. So shall our "blinded sight" be "enabled" and our national path be clear.

But there is one corporate body which we cannot excuse from full allegiance to the sacrificial law of grace. Why? For the obvious reason that we Christians are in the long run responsible for its behaviour. That body is the Christian Church. The Church, if we may quote Shelton Bishop once more, is "the protagonist of redemptive love . . . that primary and essential element in salvation . . . with justice only secondary."

We must look at her before this series ends.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

WHAT'S IN A NAME?

Brother: Sometimes used by people who are not really very brotherly, which spoils it for some others.

Doctor: (Latin—"teacher"). Fine, *if* he has the degree.

Father: One who is a member of no family so that he can belong to every family in the parish.

Member of the Cloth: Sounds rather limp.

Minister: (Latin—"servant"). If one really deserved this one, none of the others would be too good for him.

Parson: (Old English—"the person," i.e. the person who could read and write, and so forth). A tribute to the ancient pastoral ideal of social

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service. Favored especially in the South as a dignified but intimate form of address.

Pastor: (Latin—"shepherd," possibly from a root which means "feeder," and thus suitable enough for the poor fellow who has to eat his way into the affections of his flock). This should be a humbling title, as it imitates one the Good Shepherd chose for Himself. In order to live up—if it were possible—to this name, it is not necessary to consider people as sheep. Nor need one growl at the flock—a shepherd is not a sheep dog.

Rector: (Latin—"ruler"). It is a tribute to the clergy of our church that this word, which was originally a refined way of saying "Boss," has so much finer a connotation now.

Vicar: (Latin—"in place of"). One who does another's work; originally a substitute, sub-contracted clergyman. Is your Vicar doing what you should be doing?

Enough: Is what we have had of this subject, in my opinion. If you want to know what to call any particular clergyman, ask him. He will answer a civil question without offense. If he is the kind that thinks his ministry will be invalidated by your not using the proper "handle," or if you are that kind, perhaps you can compromise. All these names are good—none is insisted on, or forbidden, by any Church law or custom. It's what the clergy and laity make them mean that counts.

A Missionary Writes His Senator

By
PAUL B. DENLINGER
Episcopal Missionary in China

I AM a missionary of the Protestant Episcopal Church studying Chinese in Peiping, North China. Since my home is in New Jersey, I have taken the liberty to write to you about some influence U. S. Congressional activity has in China.

I live in a Chinese home, with a family that has 8 children, 4 of them now in the university. I have many conversations with them, and thus I am able to learn not only what university students think about China, but what they think about America. These recent student strikes have been very fertile times for the exchange of viewpoints and ideas.

These students, as almost everyone else in China, feel there is one absolute and immediate need in China, and that is an end to the Civil War. They say there are 5,000,000 soldiers under arms in China, exerting a tremendous drain on the dissipated wealth of this country. The lot of the lower, and what used to be the middle class gets lower and more wretched with each inflationary spurt. This country needs peace as much as it desires it. They also universally dislike the Kuomintang. The Kuomintang has become more and more terroristic in its one-party control of everything. American newspapers may be able to persuade Americans that the Kuomintang is not totalitarian, but Chinese who live under it know otherwise. They earnestly and hopefully look forward to the fall of the Kuomintang. But they also are universally afraid of the Communists. Very few students would be Communist were it not for the fact that the tightening grip of the Kuomintang leads them to what they consider desperate measures. Most all are afraid of the absolute power of the Communist leaders, and the possibility of Russian domination.

They are almost all embittered at the United States. They want neither right nor left, neither Kuomintang nor Communist — but a peaceful, democratic government. Yet every move the U. S. makes strengthens the Kuomintang and puts them further from their goal. They feel the U. S. has no real interest in China, but is merely trying to perpetuate resistance to the Communists, no matter what this costs the Chinese people. They feel the U. S. government is using the Kuomintang as a tool in its anti-Russian campaign, and they resent with bitterness the suffering this causes China.

Thus all this talk of American aid, loans, credit, etc. merely deepens a bitterness. It seems an anomaly to me, yet it is none the less true, that these vast sums of American money are creating large reservoirs of ill-will with which the coming generations will have to deal. Visits like the recent one of Rep. Walter Judd have created sores which will take a long time to heal, as the sarcasm and cartoons of the Chinese press clearly evidence.

This whole Chinese reaction to present American congressional attitudes is of more than academic or patriotic interest to me. I am in China attempting to associate with Chinese students in such a fashion that they may learn of Jesus Christ and become Christians. The bitterness that present American attitudes cause is a considerable barrier.

I have written to you because I do not appreciate Congressional actions that lead to bitterness between Chinese and Americans, especially when it is questionable whether these actions are really for the best interest of the U. S.

This letter was written to Senator H. Alexander Smith of New Jersey on November 10, a copy being sent by air to THE WITNESS for publication.

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Conference Held To Consider Lack of Negro Clergy

There Are But Seventeen Negroes Training At Present for Ministry of Entire Church

Edited by Sara Dill

Washington:—The Rev. Tollie L. Caution, National Council secretary for Negro work, called a biracial group together here to confer on the "serious lack of Negro clergymen to fill the many vacant pulpits throughout the Church." It was stated that there can be no hope for an early solution of the problem when there are but seventeen Negro candidates enrolled in all the theological seminaries of the Church. Of these, eight are studying at the Bishop Payne Divinity School, a segregated seminary.

The conference included the Rev. Messrs. Jesse Anderson, Lloyd M. Alexander, J. Clemens Kolb, Cedric E. Mills, J. Alvin Russell, Shelton Hale Bishop, John M. Burgess, Matthew W. Davis, Kenneth DeP. Hughes, Richard B. Martin; also Joseph W. Nicholson, Miss Dorothy Wilson and Miss Ellen Gammack.

The conference recognized "an alarming situation arising from the suspicion in many places, that there is a lack of quality in many of the men and women who are now being attracted to the ministry and work of the Episcopal Church." The problem as stated was "not merely to get men and women, but to get the best men and women for the Church's work." The group urged that high standards shall be maintained and that only men and women of the highest moral and intellectual fitness be accepted as candidates for holy orders and for educational work.

The conference reaffirmed a resolution adopted last April by the biracial subcommittee which defined a policy offering "opportunities to all, irrespective of race, wherever the missionary enterprise is carried on," and urging that there be brought before Negro youth the many opportunities for service and employment within the Church.

Problems complicating the present situation were discussed including the poor stipends of mission clergy. Suggestions for recruiting were made, these including bringing the claims of the Church before young people before they reach college age; the use of high school vocational conferences; establishment of a norm to aid selection of people for the ministry or for other work in the Church; a job analysis setting forth the specific work of the ministry; a similar job analysis for women workers; greater care in selection of students to attend the life and work vocational conference at Fort Valley, Ga.; summer conferences to be separated, youth from adults, and Church work presented forcefully to the youth groups; training of key faculty members in schools and colleges to aid in recruiting; use of teams of speakers; extension of Canterbury Clubs to more Negro colleges.

Social Workers Meet

Denver:—About fifty social workers who are Episcopalians attended a celebration of the holy communion, held at St. John's Cathedral in connection with the state conference of social work. Bishop Ingley was celebrant. A breakfast was held following the service at which the Rev. J. Arnold Purdie, of the national Church social service staff, was the speaker. He spent nine days in the state studying and making recommendations on a number of diocesan problems.

Rector Broadcasts

New York:—The Rev. Wendell Phillips, rector of Christ Church, Rye, N. Y., is now giving a series of broadcasts over WJZ and affiliated stations each Tuesday at 8:45 a.m. and 11:30 p.m. They continue through March.

Students Offer Play

New York:—Students at the General Seminary are to present T. S. Eliot's *Murder in the Cathedral*, December 3, 5, and 6. The play is linked with the whole missionary program of the student body, the proceeds being devoted to an annual missionary budget of nearly $4,000, more than half of which is raised through pledges of students and faculty. These missionary funds are expended partly in overseas work and partly at home. By arrangement with the National Council, the missionary society provides the salary of the priest-in-charge at St. Francis' Mission, Upi, in the Philippine Islands, a mission staffed by three graduates of the Seminary. At home, the students, using the gymnasium and other facilities of the Seminary, have formed five group of boys of New York's Chelsea area in boys' clubs. One of these groups constitutes the "released-time" Church School of the neighborhood which students manage in co-operation with St. Peter's Church, Chelsea.

These ventures are closely related to the regular weekly meeting of the student missionary society, one of the aims of which is to present to men the differing missionary vocations within that of the ministry itself. Speakers discuss rural missions, college and other educational work, problems of the Church's clerical and institutional responsibilities, special opportunities overseas, and other tasks before the missionary Church today. A curriculum background for the whole program is provided in the required missions course. Here lectures by members of the faculty are supplemented by those of guest lecturers on aspects of the work of our own Church. Recent speakers on these special fields have included the Bishops of Honolulu, Anking, Haiti, Puerto Rico, the Presiding Bishop, the Bishop of Maine, Mrs. Sherman, Dr. Wieland and other departmental officers of the National Council, and a number of missionaries on furlough.

Consecrate New Church

Chicago:—St. Paul's-by-the-Lake, Roger Park, was consecrated on November 2 by Bishop Conkling, having wiped out a debt of $55,000. The rector of this most northerly of Chicago's parishes is the Rev. Charles T. Hull whose fine leadership over a long period of years is largely responsible for its growth.

Film Library

Detroit:—For some years, it has been the custom in the diocese of Michigan for the children of the Church schools to make an offering during the season of Advent, for the use of the bishop of the diocese in any way he may see fit to designate. For 1947, the bishop's Advent offering will be used to purchase projectors and a film library for use throughout the diocese.

An attractive folder entitled "The Eyes Have It!" sets forth the idea, which centers around the importance

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of visual education equipment in the training of the children and youth of the Church. In a note to parents and teachers the Church school service program committee (which sponsors the bishop's Advent offering) states, "Many small parishes and missions which cannot afford their own visual education equipment and materials would make good use of them if they were available close by. Therefore the diocese proposes, through the bishop's Advent offering, greatly to expand its library of film strips and slides, to place slide projectors at several points in the diocese and a sound projector at the most strategic point outside Detroit."

Day of Prayer

London: — Churches in England and in India will observe a special day of prayer this Saturday for the peaceful settlement of India's problems. The appeal in England was signed by the Archbishop of Canterbury, the Archbishop of York, the Moderator of the Church of Scotland and the Moderator of the Free Church Council.

Bishop Walters Awarded

Chicago:—The head of the Church of the East and of the Assyrians, Patriarch Mar Shimun, announced last week that the Cross of St. Thomas had been awarded to Bishop Sumner Walters of San Joaquin for his championship of the Assyrian people. Bishop Walters recently obtained the signatures of most of the bishops of the Episcopal Church to a protest, addressed to the state department in Washington, against abandonment of the Assyrians to the mercy of the Moslems in Iraq.

Long Way to Church

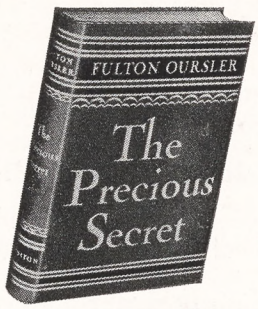
Bage, Brazil: — Seventy-nine-year-old Mrs. Benigna Asso made a 300-mile plane flight to attend the celebration of the 49th anniversary of the founding of Christ Church, Jaguarao, Brazil. She is the widow of the donor of the church property. Though she now lives in the State capital of Porto Alegre, she determined to be present for the ceremonies of the parish anniversary observance, and made the flight on her own initiative. She was the honored guest at all functions, including the unveiling of a picture of the first rector, the Rev. Vincent Brandi, which now hangs in the parish house.

Proletarian Church

Boston:—The Roman Catholic Church is the "proletarian Church on the American scene today," Prof.

Books Recommended For Christmas

The Books Announced Here Received Either Three Or Two Star Rating in Book Reviews in The Witness



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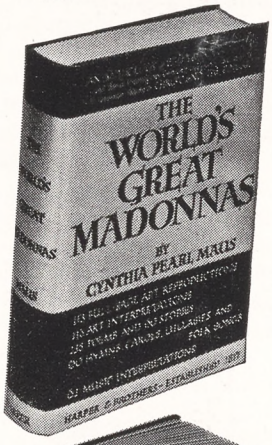

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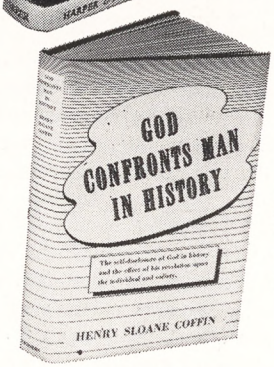

God Confronts Man in History
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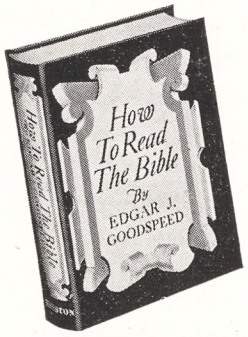

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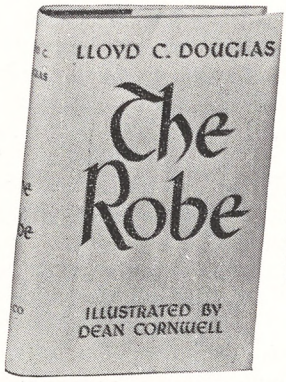

THE ROBE
by LLOYD C. DOUGLAS

Illustrated by Dean Cornwell
$5.00

To celebrate the fifth anniversary of THE ROBE'S publication, Houghton Mifflin Company is presenting it in a new illustrated edition. Eight scenes from THE ROBE have been illustrated by Dean Cornwell and are being printed in four-color offset as double-page spreads. The book has been reprinted in a larger size, is handsomely printed and bound, and has a new jacket.

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Joseph Fletcher of the Episcopal Theological School declared in an address at the Old South Church here. He said "More than two-thirds of the membership of this Church are in the low income brackets, while only 10 per cent are in the upper salary brackets and earn more than $6,900 per year.

"Members of the Protestant churches on the other hand are largely in the white collar classes with only one-third of their membership in the lower income group. One-third of the Protestant Church members can be classified among the higher income brackets and one-third are among the so-called middle group and earn incomes of from $2,500 to $6,900 per year. It is no secret that Roman Catholic bishops boast that none among the hierarchy of the Church had a father who was a college graduate."

Prof. Fletcher said the Roman Church is the real Church of the workers in the United States because more of its members are workers and it shows more interest in the problems of workers and does more about solving their problems.

"We have reached a high degree of democracy in our political life and in our religious life, but we have not achieved an equally high degree of democracy in our economic life," the professor said.

Bishop Budlong Married

Hartford:—Presiding Bishop Henry K. Sherrill performed the ceremony on November 18 when Mrs. Henry Erskine Kelly, widow of the former rector at Litchfield, Conn., was married to Bishop Frederick G. Budlong of Connecticut, whose first wife died a year and a half ago after a long illness. The service was held in Christ Church Cathedral in the presence of relatives and a few intimate friends.

On the Books

Columbus, O. (RNS):—Only five per cent of Columbus residents admit having no religious affiliation or preference, and 74 per cent of the area's residents are either members of or prefer Protestant churches, a partial report on a religious census taken in the metropolitan area discloses.

Reports based on a canvas of 68,512 homes show that:

82,771 persons have a Protestant membership or preference in the city.

21,640 persons have a Protestant membership or preference elsewhere.

26,962 persons have a non-Protestant membership or preference, of whom approximately nine-tenths are Roman Catholic and one-tenth are Jews.

7,056 have no religious preference.

The volunteer census workers, representing most of the city's Protestant denominations, were declined information at only 1,309 homes, Donald Timerman, executive secretary of the Franklin County Council of Churches, reported.

He estimated more than 100,000 homes will be included in the final report on the census, which was undertaken to locate those who have no church affiliation and bring them into the church under a fellowship-evangelism program.



THANKSGIVING

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THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
***Excellent **Good *Fair

So many books are reviewed which are just all right that one begins to wonder whether three stars are ever used, then all at once the column begins to look like the milky way. Unfortunately such a state cannot last, nor even recur very often with the number of religious books which are being ground out of the mill. Any one of these volumes can be heartily recommended for Advent reading:

***_The Pastoral Epistles_ by Burton Scott Easton, Scribners, $3.00. Presented in a form which makes for easy reference if this volume is to be used occasionally to enlighten certain passages, the commentary is presented with such lucidity and easy flow that it reads like one essay. You will want to take it up and read through from the introduction to the word studies without break. The pastor becomes real to the reader as does the opposition teaching and practices of the Gnostics, the personality and problems of Timothy and Titus, and the general picture of the early Church against which these practical words of religion were written. Lacking the mysticism of Paul the Pastor has practical words which, as Dr. Easton says, concern tasks which are in large measure those of all pastors everywhere and are applicable to congregations at any time or in any place.

When W. F. Howard set out to write on the theology of the fourth gospel he found that it was necessary to establish a position on the authorship of the work before he could consider fairly the importance of the teaching. The same case holds in the study of the pastoral epistles. In addition to a simple but complete introductory essay on authorship Dr. Easton has a double commentary on each section of the text, the first being a straight explanation, the second a discussion from the point of view of the question of authorship. Rather than making for confusion this actually improves the commentary by throwing a double light on every text.

This is a book to be bought, read, used in sermon preparation, and reused time and time again.

—S. A. T.

* * *

***_The Spirit of Chinese Culture_ by Francis C. M. Wei, Scribner's, $2.75.

Dr. Francis Wei in this book has made a most valuable contribution to the understanding of the fundamental ideas and habits of this great nation. No one is better qualified than the president of Hua Chung University, one of the many institutions that moved thousands of miles into the interior to escape the Japanese. He knows well the Orient and the Occident and is both an authority on Chinese philosophy and a devout Christian.

Dr. Wei is sure that Christianity has nothing to fear from close contact with Eastern cultures but has everything to gain. He is positive that there is much that is congenial in Chinese culture for the Christian Gospel and that the East needs the very best that we can share with them.

In five chapters the author covers a vast field, dealing with Christianity and Chinese culture, and gives a clear analysis of Confucianism, Buddhism and Taoism in relation to Chinese history and culture. Because of the author's thorough knowledge of his subject and his mastery of interesting, readable English, there is no recent book of comparable value.

In his final chapter there are many practical suggestions for effective missionary work in China. Since the social genius of the Chinese is found in "the small compact community of intimate personal relationships," Dr. Wei advocates the formation of small "church cells" of thirty to fifty families. These should worship in a house like the early Christians, and should have no paid ministers although volunteers should be ordained after proper

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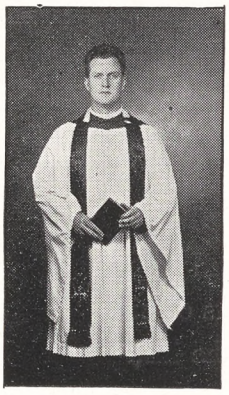

The Reverend
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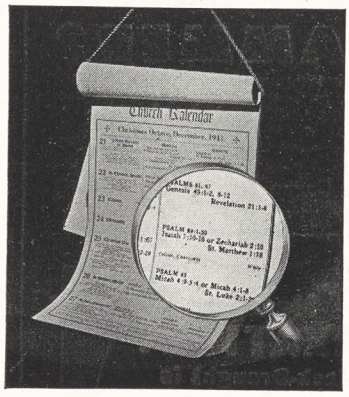
THE RECTOR, HIS ELECTION AND CALL

This Kalendar has served a unique purpose by informing and inspiring Episcopal Churchmen of many important aspects of correct ritual. Although this Kalendar has followed the same format for 72 years it has been revised frequently while the style and general character have been retained.



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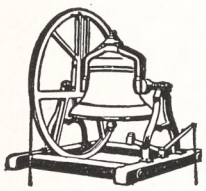
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training and experience.

In addition to the local cells, there should be centers of Christian social service and schools and colleges. Since pilgrimage is a great religious institution in the East, Dr. Wei would like to have appropriate places selected to become Christian shrines, where beautiful cathedrals might be erected, not in the city, but out in the country where pilgrims might come for worship and quiet retreats. On great festivals there should be "religious plays, story-telling, exhibits, fairs, torch-light processions."

* * *

—FRANK D. GIFFORD.

****Documents of the Christian Church* selected and edited by Henry Bettenson. Oxford $1.75. Just when a new series of *The Fathers of the Church* is being issued at $4.00 per volume the Oxford Press brings out a compendium covering selections from the Church documents from Tacitus in the first century to Orthodox encyclicals on Anglican Orders issued in 1922. And all for $1.75. The most enthusiastic comment that your reviewer can give is to mark it a 3-star book. If the policy would allow more it should certainly be marked 5-stars.

This little volume is worth a small library of source volumes, giving the pertinent sections of original documents from Pelagius on Human Freedom to Aquinas' defense of the Inquisition. All the creeds are here which led up to our two creeds as are the pertinent quotations from the opposition and heretical parties. The Reformation on the continent and in England is well represented and John Keble's Assize Sermon is there. There seems to be no reason why any interested Anglican, priest or layman, should be without this little jewel of a volume. And all for $1.75.

—S. A. T.

* * *

****Physicians of the Soul*, A History of Pastoral Counseling. By Charles F. Kemp, Macmillan, $2.75.

Believing that a knowledge of the history and backgrounds of pastoral counseling will give perspective, inspiration and guidance to the counselor, Charles Kemp has made this survey of the movements, personalities and literature in the field of pastoral counseling. In rapid narrative style, Mr. Kemp has written this story of "man's humanity to man" to support his thesis that this helpful ministry is of first rate importance in the work of the minister. After a brief reference to religious leadership in the pre-Christian era, the author examines the records of some leaders in the Christian Church pointing out their significance as pastors. Even such men as Paul, Chrysostom, Luther, Wesley, Brooks, Beecher, Bushnell, Drummond, Moody, and Gladden were pastors first, preachers second.

The rise of psychology, and its related sciences, is traced briefly in order to show its heavy influence upon pastoral counseling. A history of the Roman Catholic confessional, and the accounts of Faith healing, Christian Science, and similar cults are admirable for their brevity and comprehensiveness. In addition to abundant references throughout the work to the important books on pastoral counseling there is a chapter containing short reviews of the significant books that have appeared in the field since World War I. Mr. Kemp's book will undoubtedly receive a hearty welcome from everybody who has opportunity to exercise the helpful ministry of pastoral counseling.

—RICHARD L. HARBOUR.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MISS GERTRUDE ROBERTS
Churchwoman of Long Island

Ordinarily I enjoy THE WITNESS and profit by reading it. But the issue of October 30 was spoiled for me by the unfriendly review of Bishop DeWolfe's book on marriage, written by Mr. Wells. If it was impossible to say good things about the book I think it would have been better to say nothing at all. Our Bishop of Long Island is a sincere and good man and deserves better treatment.

* * *

MR. L. C. PYLE
Churchman of New York

The Bishops are surely to be congratulated on the excellent statement directed at the Congressional Committee on Un-American Activities. Every decent American I am sure was thoroughly ashamed of the antics of this investigation of the Hollywood people. But what we need to know is that the committee must be discontinued at once or we will find that all of us will soon lose our cherished freedoms.

* * *

MISS C. M. JUDGE
Churchwoman of Cincinnati

I like the policy of THE WITNESS in most things but it does seem to me that you lean over backwards to defend the Negro. Those of us who were brought up in the South understand this problem far better than you northerners. I think you would be wise to let us handle it in our own way. We have a high regard for our Negroes and I can assure you that most Southerners will see that they are properly treated.

* * *

THE REV. SYDNEY A. TEMPLE JR.
Secretary, Episcopal Pacifist

As one of the editors of THE WITNESS who agreed completely with the editorial of October 30, I should like to correct my position in the light of Mr. Byrnes' remarks on November 5 at Winston-Salem. The statement that the American people given facts—not propaganda—will reach an intelligent conclusion, rings true. Certainly in this day the people are not willing to follow Decatur's word "My country right or wrong" but will make their views known and influence the decisions of government when the path followed seems wrong rather than right. This is the basis for conviction of many of us that the people will not readily be led into war by partisan propaganda.

Those who are working earnestly for world peace applaud Mr. Byrnes' words: "I think of nothing more unfortunate than our foreign policies being made a partisan issue and the two great political parties competing for the very doubtful honor of having urged the most belligerent policy toward a foreign government." His illustration of our action toward a recalcitrant neighbor is pertinent to the present world situation and he might have added that to take a rifle to the neighbor, rather than to use the peaceful and legal ways of settlement, would aggravate rather than solve the difficulty.

Words which need to be often quoted and reread in order that we may keep our balance are these, spoken by one who knows the situation well: "I am deeply concerned with the state of mind at times bordering on hysteria that ascribes to our former ally, the Soviet Republic, all the ill and errors which two world wars have brought. No country has suffered more from the wars of our generation than have the Russian people. . . . The Soviets are not the first or the only people who have thought that suffering gives the right to make others suffer. . . . We should not forget what their people have been through and not lightly assume that the Soviet leaders despite their blustering, bad manners and abuse want war."

Since he raised the issue of the management of the Ruhr industries in a final German settlement it is unfortunate that he didn't consider more fully the problems involved. Why, for instance, should we have a hand in the control with England and France when Russia, much closer and in more imminent danger from the war potential of those industries is ruled out? Certainly he is correct in his more general contention that our strength lies in our support of international law, not in competing with the Soviets nor in seeking world domination.

Many will agree with this distinguished churchman that we should be as willing to submit to modified controls to win the peace as we were to the furtherance of the prosecution of the war. Some of us will feel, however, that he drew a conclusion contrary to his given propositions in regard to the relative importance of relief to win the peace and preparation for the next war. Having argued that without the restoration of economic health to the world, "there will be ever increasing danger of aggression and totalitarianism" and that, "in helping to restore the shattered economic life of Europe we are helping to restore what is vital in our own way of life," the natural conclusion would have been that the battle for peace in helping reconstruction was even more important than snowballing billions in preparation for another war. Unfortunately he made a remark which seemed to carry the opposite implications.

We rejoice that in addressing our Bishops he concluded with the insistence on leaving open the gates of understanding between ourselves and the Soviets so that by tolerance and the return of economic health to the world our fundamental differences can be reconciled. Is it too much to say that he was a good pacifist (i.e. peacemaker) when he said:

"By the grace of God we are the strongest power on earth.
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The Witness

135 Liberty Street **New York 6, N. Y.**

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The WITNESS

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DECEMBER 4, 1947

BISHOP JOHN B. BENTLEY BECOMES HEAD OF OVERSEAS MISSIONS ON JAN. 1st

The Church and Social Rebirth

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In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9. Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

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Sundays: 8, 10 and 11 A. M. and 4:30 P. M.
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Thursdays and Holy Days: Holy Communion, 11 A. M.

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8:00 A. M. Holy Communion.
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Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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5:30 Vespers, Tues. through Friday.
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Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

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Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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DECEMBER 4, 1947
Vol. XXX No. 44

Clergy Notes

ADAMS, ALGER, formerly of the diocese of Long Island, is now in charge of St. Augustine's, Yonkers, and St. Francis, Elmsford, N. Y.

ALLEN, J. ETHAN, formerly rector of the Good Shepherd, Allegan, Mich., is now rector of Grace Church, Rice Lake; St. Stephen's, Shell Lake, and All Soul's, Cumberland, Wis.

BEEKMAN, GERARDUS, former army chaplain, is now in charge of St. Augustine's, Croton, N. Y.

CRAWFORD, R. D., formerly rector of St. Barnabas, Omaha, Neb., is now dean of St. Paul's Cathedral, Fond du Lac, Wis.

EWAN, HENRY L., formerly rector of St. Luke's, Billings, Mont., is now rector of St. Barnabas, Omaha, Neb.

HARRIS, EDWARD B., formerly rector of Grace Church, Willoughby, O., is now rector of Nelson Parish, which includes churches at Arrington, Massies Mill, Norwood, Schuyler, Va.

HEYES, ARTHUR R. P., formerly rector of Grace Church, Rice Lake, Wis., is now in charge of St. John's, Mauston, and St. Mary's, Tomah, Wis.

KENNEDY, DANA F., curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of St. Barnabas, Springfield, Mass., effective December 14.

MARCOUX, HARVEY L., was ordained priest by Bishop Jackson on November 11 at the cathedral, New Orleans, La. He is locum tenens of the Holy Comforter, New Orleans.

MARTIN, RICHARD S., formerly in charge of the Good Shepherd, Austin, Texas, is now rector of St. Paul's, Brookfield Center, Conn.

TUCKER, RALPH L., of Cambridge, Mass., has been appointed a missionary to China.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
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ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

December 4, 1947

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Young Adults List Questions For Discussion Groups

A Great Variety of Problems Are Presented In Frank Appraisal of Their Various Needs

Portland, Ore.: — Young adults have two organizations of their own in St. Stephen's Cathedral. One for young unmarried persons is called the Seabury Society; the other consisting of husbands and wives is the Church Service League. When ten members of the Seabury Society met recently with the Dean and Mrs. Guilbert to discuss a program based on their own concerns or problems, they mentioned the following: cultivating friendly relations with minority groups; security in life, including readjustment after wartime conditions; family relationships; mature unmarried persons living with parents, preparing for marriage, problems arising after marriage, religion in the family, a family relationship with the Church, mixed marriages; personal relations: getting along with others in daily life and work, "being on the square with your fellow-man"; Church unity: understanding Christians of other bodies, promoting unity within the Church, studying the movement toward Christian unity, including the World Council of Churches; the world mission of Christianity, particularly as concerns introducing Christian religion into primitive cultures where existing practices involve cruelty and exploitation (young veterans with war experience raised these questions); the wisest, most Christian attitude to Russia and the Russians; develop Christian vocations in the work of the world and within the Church; personal evangelism: witnessing to Christ before one's fellows; skepticism and disillusionment among returned veterans and others; the menace of materialism and secularism; developing an effective program of Christian education for parents, children, youth and adults.

The next evening, twenty members of The Church Service League met in the deanery to consider a program for their group. They offered these suggestions: To find out how we can bring Christianity into our own life and home and government (local, county, state and national); How can we overcome intolerance?; "My greatest need," said one of the men, "is to learn enough about Christ and the Christian religion so that I feel I have it within me. I must have it myself before I can give it to others. How can I know that I have Christ within me?"

Another said: "I would like to have courses on the Bible"; "Could reviews of religious books be brought to our attention? Could we form a book club of those interested, with a fee of 'one book', either the donor or someone else agreeing to give a review to the group, the book then to be available to others as desired?"

Still another said: "I would like to see a great emphasis on plain, wholesome recreation, good entertainment for entertainment's sake, without having to go to the devil to get it!"; "Should we make the church our home away from home?"; "How can we have family worship?"; "Could we have speakers on civic problems—such as juvenile delinquency, and find out the answers to them?" Each question started a lively discussion.

When the proposals of both these groups are reviewed, a need for more attention to a continuing religious education for, and by, adults in every parish is apparent. It is noteworthy that each group met in the home of their rector. A modern writer with experience of this type of work has said: "Christianity began in houses and went to Church; it has to be rediscovered in houses before it can go to church again."

CORNERSTONE IS LAID

Albany, Cal.:—An unusual feature of the laying of the cornerstone of the parish house at St. Alban's here was that Walter Kees, first treasurer of the mission, tapped the cornerstone with the traditional trowel and repeated the words of dedication usually said by the bishop. There were a number of other lay people taking part in the service: Warden William Reasoner read the lesson; Ruth Miller, representing the young people, led in the creed and prayers; Treasurer Walter Gilchrist read the responses; Auxiliary President Mrs. Frank Sibilia recited the list of articles deposited in the stone. Vicar Randolph Crump Miller told of the founding of the mission in 1935, with services held for ten years in a store. At present there are 160 communicants; 90 in the church school; a budget for 1948 of $8,000; a new parish house which is expected to be occupied by Christmas.

KENTUCKY CHILDREN SEND GIFTS

Louisville, Ky.:—Over 1,000 toys and 3,500 garments left here last month for the 1,000 children of St. Benedict's, Bessao, Philippines, where the Rev. Leopold Damrosch is in charge. They are the gifts of the children of the Sunday schools of the diocese of Kentucky, one of

FOR CHRISTMAS

***Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with $4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.

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the largest missionary projects ever undertaken by the children of the diocese. Mr. Damrosch wrote in the summer that there were 1,000 children at the mission "but if Kentucky will take care of 400 of them we will manage." But the Kentucky committee, headed by G. Edgar Straeffer, accepted the challenge. A "bring a garment Sunday" was named with the goal of 1,000 cotton garments and sweaters far exceeded. Then the Advent offering is to be used for shipping expenses and for the purchase of 1,000 toys. The shipment will arrive on December 10 and Bishop Binsted's committee will get the shipment to the Mountain Province by Christmas Eve.

One of the interesting side lights on this project is that the children of Kentucky are taking an unusual interest in studying all about the Philippines and the work of the Church there.

CHURCH COMPLACENT SAYS BISHOP

Boston:—Presiding Bishop Henry K. Sherrill told those attending the annual dinner of Trinity Church, where he was formerly rector, that the Episcopal Church is "too much an urban Church, too little a rural Church and ought to be stirred out of its complacency."

"We comfort ourselves with the fact that we are influential, yet more than one-half the people in this country are not connected with any Church at all," Bishop Sherrill declared. "We have been playing with our opportunities and our responsibilities." He urged that families and homes be "so Christian" that "hundreds and thousands of young men will go into the service of the Church as clergy and Christian workers."

A NOTABLE CANVASS

Boise, Idaho:—Incomplete returns of the every member canvass at St. Michael's Cathedral show the following results: 110 new prospective members of Parish Organizations; 205 confirmation prospects — 90 of whom are adults (this in spite of the fact that last year the parish had 108 confirmed, 85 of whom were adults, and this year during the first ten months there were 89 confirmations, 80 of whom were adults); 115 baptismal prospects (in spite of the fact that in the first ten months of this year there have been 144 baptisms); 82 new pledges; 85 increases of old pledges (total amount of new pledges and increases, $5,600).

On a budget asking of $36,500 there is now in sight approximately $40,000 with 108 non-pledgers still to be heard from, many of whom have promised pledges.

Dean Herald G. Gardner, comments: "We had 100 canvassers, and they showed much greater willingness and better preparation than ever before."

LOS ANGELES ELECTS ROBERT MAGILL

Los Angeles:—The Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va., was elected Bishop of Los Angeles at a special diocesan convention held at St. Paul's Cathedral on November 19. The runner-up was the Rev. John Higgins, rector of Gethsemane, Minneapolis.

A unique feature of the meeting was that the first ballot was considered a nominating ballot, regardless of the number of votes received by any one man. Following this ballot, while the vote was being counted, a memorial plaque was dedicated to the memory of the late Bishop W. Bertrand Stevens.



The Rev. Robert A. Magill of Lynchburg, Va. elected Bishop of Los Angeles

Mr. Magill is a member of the National Council and was one of the group to visit the Orient about a year ago to appraise the needs of the Church in the eastern missionary fields.

NEW MISSIONARIES APPOINTED

New York:—Mr. H. Neville Colthurst sails this month for China to assist Charles P. Gibson, treasurer of the China mission. He has had wide experience as an accountant, both here and in England.

Mrs. H. N. Newbert of Belfast, Me., is to go to Alaska to fill the long-vacant position as cook at the Hudson Stuck Memorial Hospital.

DIOCESAN PROGRAM FOR EEF

Albany:—The Episcopal Evangelical Fellowship of the diocese of Albany has announced four meetings "for increasing our knowledge of the Christian faith and for making our membership in the Church more effective." The first was held on November 24 at St. John's, Troy, when the guest speaker was the Rev. Harold B. Sedwick of Brookline, Mass. Following his address there were four discussions groups, led by the Rev. R. Lloyd Hackwell of Albany; the Rev. John Gass of Troy; the Rev. Bradford H. Burnham of Troy and the Rev. Erville B. Maynard of Albany.

Other meetings are to be held at St. Peter's, Albany on January 26th; at St. Andrew's, Albany, on February 23rd; at St. Paul's, Troy, on April 26th.

NEW HEADQUARTERS FOR DIOCESE

Roanoke, Va.:—A brick building is to be erected here for a new diocesan headquarters. The building, with adequate offices and meeting places, is the donation of Mrs. Arthur K. Evans of Hot Springs, and is to be erected on a lot given by her two sisters, Mrs. George S. Shackelford Jr. and Mrs. Louis F. Fowlkes.

HOUSE COMMITTEE CONDEMNED

New York: — Condemnation of "the present investigations and continued existence" of the Congressional Committee on Un-American Activities was voiced in a statement released November 24 and signed by 20 local clergymen. They declared that the committee is "not an instrument to protect and advance American democracy but is itself a threat to those institutions and principles of freedom which are essential for the building of a free society."

Episcopalians to sign the declaration were Bishop S. H. Littell, retired bishop of Honolulu; the Rev. John L. Zacker of Brooklyn; the Rev. W. Russell Bowie, professor at the Union Seminary.

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Bishop Payne Divinity School Blasted By Newspaper

Influential Weekly Declares That the Policy Of Our Church in Education Is Reactionary

Norfolk, Va.:—One of the most influential and widely circulated newspapers for Negroes in the United States, *Journal and Guide*, published here but distributed nationally, devoted its leading editorial November 22 to a blast at the Episcopal Church for allowing segregation in theological education.

The editorial was headed *High Cost of Segregation* and states that "The Protestant Episcopal Church furnishes one of the most conspicuous examples of the high cost of racial segregation in the field of higher education. The Church supports a divinity school at Petersburg, Virginia, which is attended by young men in training for the ministry. As most of these students require financial aid, they naturally take advantage of this Church-supported divinity school where a considerable amount of their training expenses is paid.

"If a young man who wishes to enter the ministry cannot take care of his own expenses or procure financial aid elsewhere he must go to Bishop Payne Divinity School because he is not admitted to any of the other divinity schools of the Protestant Episcopal Church in the South, nor will the southern bishops as a rule find a scholarship for him in one of the accredited schools for religious education in the North.

"There is a scarcity of trained men in the ministry for all denominations, and the Protestant Episcopal Church, particularly, suffers a scarcity in this field—especially for colored congregations. But the Protestant Episcopal Church in the South finds itself in a rather awkward position in not having a first-year class at its divinity school in Petersburg. We do not know whether there is a drying up of interest or of aspiration or inspiration on the part of men who are inclined to enter the ministry in the P. E. Church, but we believe that the situation in which the Episcopal Church's divinity school for colored students finds itself at the present time is unique.

"The Protestant Episcopal Church has made plans to spend $192,000 for the erection of a new building or buildings to expand such plant as it has for its divinity school at Petersburg. The total enrollment now consists of eight students, all above the first-year level. There are five full-time instructors, all of whom enjoy the professorial rank and the lowest paid of whom receives a salary of $4,500, plus living accommodations. There is, therefore, almost one professor to each student enrolled.

"This makes the cost of educating a clergyman for the Protestant Episcopal Church in its colored or segregated churches extraordinarily high. We cannot imagine any such costs being related to the education of any other students anywhere in the United States. But this is, no doubt, the price which the Protestant Episcopal Church is willing to pay to maintain racial segregation. We submit that it is a staggering price and that it does not do credit to the religion which members of this Church profess to practice.



The Rev. John Gass, rector of St. Paul's, Troy, was a leader at the conference last week of the Episcopal Evangelical Fellowship of the diocese of Albany

"The Church might much better accomplish its aims for the training of competent clergymen by spending the money—or a portion of what is now spent in maintaining the school at Petersburg—in giving scholarships to the young candidates for the ministry in accredited Episcopal divinity schools in Philadelphia and New York.

"The old notion expressed in the past by some of the southern bishops and laymen that it would be undesirable to give these men training in religious education in northern seminaries is outmoded. It simply is absurd. Unfortunately the American Church Institute, which has a good deal to say about Negro education under the auspices of the Protestant Episcopal Church, takes the most reactionary southern viewpoint. One of its current spokesmen said not so long ago that the aim of the American Church Institute is to keep Negroes *Negroes*. That is an amazing position for a Church of Christ's followers. Recent developments indicate that the pews are getting ahead of the bishops, clergy and bureau heads of the Church on the question of race relations.

"From the no-first-year students situation at Bishop Payne Divinity School it appears that the ministerial aspirants have decided for themselves the question how, where and whether they shall prepare to preach the gospel."

BISHOP MANNING HONORED

New York:—The statue of St. John the Divine, erected outside the main entrance of the Cathedral here, was unveiled on Thanksgiving Day. It is a token of appreciation of the 25 years during which Bishop Manning was diocesan. Bishop Gilbert dedicated the statue in the presence of his predecessor.

MRS. HARPER SIBLEY GIVES REPORT

Boston:—Mrs. Harper Sibley of Rochester, N. Y. was the speaker at the meeting of the Auxiliary, held here Nov. 19th to mark the 70th anniversary of the founding of the diocesan branch. She called for full time volunteer workers in Church and relief work, saying that "our young people were expendable during the war, now we must spend ourselves, and particularly we women who are free to do so."

She described conditions in England and in Europe where she recently visited and called upon the women of the Church to be "an island of self-discipline"; to war upon self-indulgence in the face of the tremendous need abroad; to

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realize that the issues facing us today are moral rather than economic. She urged support of UN and of the Stratton bill for the admittance to the U. S. of displaced persons.

CONFERENCES BRING CONFIRMATIONS

Portland, Ore.:—Prospective candidates for confirmation totalling 166 were reported on parish information cards in the first few days of the Every Member Canvass at St. Michael's Cathedral, Boise. Of 100 canvassers, many had received the intensive training provided by a five-day conference on Christian faith, life and work, conducted by the Rev. A. Ronald Merrix, National Council field officer. Similar conferences were held in St. Stephen's Cathedral, Portland, and St. Paul's parish, Salt Lake City. The general plan was for an opening sermon on Sunday on "Evangelism: The Church's message, mission and opportunity." Evening topics, given in the parish hall to facilitate Bible study and discussion, were "What is the Gospel?", "Enjoying the Christian life," "What is the Church doing for the world?", "Fellowship and team-work for a new humanity."

Daily morning services were held with intercessions and a meditation on "The Lord's Prayer in the life of the world today." Other meetings were planned for groups of young adults. Attendance increased during the week. As one result, the every member canvass in each parish was undertaken with fresh confidence and assurance. Details of the conference program were worked out in cooperation with the Very Rev. Charles M. Guilbert, Portland, the Very Rev. Herald G. Gardner, Boise, and the Rev. Mortimer Chester, Salt Lake City.

CHURCH-STATE GROUP MEETS

Chicago (RNS):—More than forty national religious, fraternal, educational and civic leaders, all of them Protestant, met here and elected Methodist Bishop G. Bromley Oxnam of New York City, president of state. John A. Mackay of Princeton Theological Seminary was elected an interim committee on Church and vice president and J. M. Dawson, director of the Baptist joint conference committee on public relations, Washington, D. C., was named recording secretary. The group also approved the preparation of a manifesto on separation of Church and State to be released at a meeting in Washington, D. C., January 12.

Dawson, on behalf of the meeting, announced that the organization was formed with the express purpose of "maintaining the American principle of separation of Church and state upon which the federal constitution guarantees religious liberty to all the people of this republic.

"The organization was called into existence," he said, "because the principle has been and is being violated, and is threatened with further violation in certain areas and by certain acts of both government and Church."

Although members of the group privately said they were primarily concerned over what they term inroads of the Roman Catholic hierarchy into political activity, no reference to the hierarchy was contained in the formal statement.

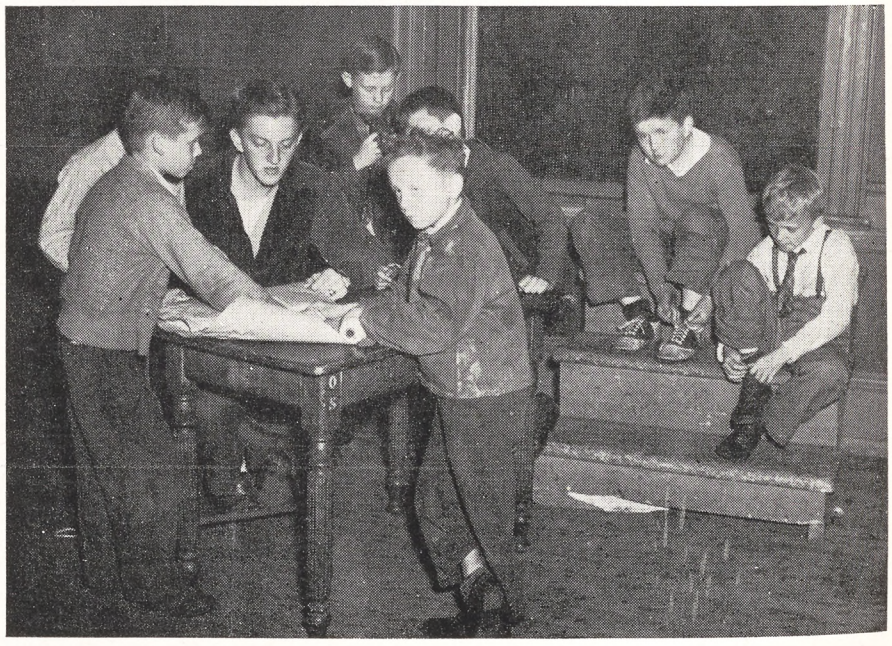
VESTMENTS PUT ON DISPLAY

Seattle, Wash.: — Vestments and hangings made by talented needleworkers in the altar guild of the diocese of Olympia, are considered such works of religious art that they will be on display at the Seattle Art Museum during the pre-holiday season. The treasures were brought in from the surrounding parishes in Kent, Kirkland, Tacoma, Aberdeen and Olympia and first placed on display in the parish hall of the Church of the Epiphany.

Originally the altar guild women were delegated to do only the mending of the diocese's vestments and hangings. The rich vestments all came from England. But in 1934, Mrs. Josiah Collins of Seattle made a trip to England and became so interested in the work that she studied there and then went to Philadelphia for further study, before bringing her idea back to Seattle.



The Christina Community Center at Old Swedes Church, Wilmington, is a recreation project which last year served 680 boys and girls. Now a non-denominational institution, its purpose is to educate youth on the requirements of good citizenship. Charles I. Davis, Jr., known as "C.I.," is the full-time director. He is shown below planning the next meeting with a group of boys, while the other picture shows a lad having fun in the workshop



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EDITORIALS

Advent and Evangelism

WHAT are the most important emphases for priests and laymen to bear in mind in our current use of the word "evangelism"? We should pray daily for our own complete conversion to God and his Christ, and for growth in "newness of life" in Christ, praying with the boldness of faith and decisiveness inspired by that tremendous saying attributed to Jesus in St. Mark 11:24.

We should studiously re-read the New Testament to understand anew, more fully and more vividly, the content of "the gospel" as "the power of God for salvation to every one who has faith." We could then expose ourselves afresh to its converting power. St. Mark's gospel can be read aloud in an hour and a half, and to oneself in half that time. We might read the twenty-seven writings of the New Testament in the order in which scholars believe they were composed. Then, as Dr. Goodspeed suggests, "their great ideas and their religious discoveries emerge before the reader in the order in which they first burst upon mankind."

We should, as frequently as possible, add to the number of our personal experiences in leading others to Christ, and to the point of decision for him. How else can we carry out the acknowledged aim of evangelism, as being to present "the good news of God in Jesus Christ so that men are brought, through the power of the Holy Spirit, to put their trust in God; to accept Jesus Christ as their Saviour from the guilt and power of sin; and to follow and serve him as the Lord of the world, within the fellowship of the Church, in the vocations of the common life?"

We should encourage the formation of small groups (Christian cells, some call them) of clergy, as well as of laymen, women and young people, who are willing to be trained as evangelists. These could begin to seek winning some among the large number of lapsed communicants and unchurched persons in the local community. The Church in the first century had its apostles, prophets, evangelists, pastors and teachers, besides administrators, healers and helpers. At a time when it has been estimated that there are 26,000,000 more unchurched persons than there were forty years ago, we cannot do without evangelists to supplement the ministry of pastors and teachers. The method of training used by Jesus appears to be that of the small group.

We ought also to keep vividly before ourselves, and others, appeals which have come recently from every mission area, reiterating the observation that "the immediate future offers unparalleled opportunities for the expansion of the Church's work." Bishop Bravid Harris spoke for other territories besides Liberia when he said that "the opportunities are unlimited, and the people most responsive, but we shall not be able to take full advantage of these opportunities until we have leadership properly trained to assume and carry out the responsibilities involved." Such pleas call for more of the spirit of the compassionate Christ who urged his followers to pray the Lord of the harvest to send out laborers into his harvest. They call also for more knowledge on the part of Church people of actual conditions and needs in other lands. Plans designed to provide this knowledge, and an adequate response, have a definite place in every parish program of evangelism. Using modern means of transportation and communication, it is possible in this generation to reach the world's total population with the message of the Gospel.

Dr. Willis Lamott reminds us in this year's study-text, *Committed Unto Us*, that because of the phenomenal number of births in the war years, our Sunday schools should soon be crowded as seldom before. "Unless Christ can be brought to the new families of North America," he pleads, "millions of children will be deprived of the ministry of this foremost agency of evangelization." Concentrated and consecrated pastoral attention to families, to religion in the family and the family's relationship with the Church, as well

"QUOTES"

THERE are men among us who would defend democracy by infringing its liberties. There are some who think that the democratic faith depends for defense upon military force rather than the steady fulfilment of its promise for plenty and freedom together and everywhere.

We need not be the captives of our fears.

Only the already lost can think of our future as besieged.

We have more to give than to guard.

Our powers are not weapons but tools with which to build the promise of democracy into the purposes of mankind.

Sometimes that faith is hard to hold. Even to one who has seen many years, these times seem dark. But this place is lit with courage. Indeed, it is illumined with faith.

—The Hon. Josephus Daniels

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as to a more careful selection and thorough preparation of prospective Church school teachers, should also be among the essentials in parish programs of evangelism.

At last summer's conference of the International Missionary Council at Whitby, Ontario, Dr. John Baillie gave his own rendering of the familiar Advent sentence (Mark 1:14, 15). "After John was arrested, Jesus came into Galilee, proclaiming the glad tidings of God, and saying, 'The decisive hour has come, and the reign of God is at hand. Change your hearts and trust the glad tidings'." It is trite to say that present events and the world situation mark a decisive hour in history. Human need everywhere and the Gospel's demands alike call for the most drastic and radical decisions of repentance, trust and action on the part of all sincere Christians.

"Now it is high time to awake out of sleep." Much of our Church work lies still in the ruts of pre-war inadequacy and ineffectiveness. Life today requires a greatly enlarged conception of Church work, new ministries and new methods. How can we stir ourselves, and be stirred, except as we are willing to repent, show our repentance by accepting "the good news," and "practice the presence of God in his gracious gift of Christ and in the fellowship of his Spirit," through a wholehearted response to God's call in the events and needs of this very hour?

In a letter to a friend, Canon Max Warren included this pointed observation among his impressions of the Whitby Conference: "The gospel has a profound social significance. The Church is part of her own gospel. Yet the acceptance of the Gospel, identification with the Church, remains an inescapable individual decision and action. It cannot be done by proxy. At some point in the life of the individual God visits that individual. The demand there made and the nature of the response, however gradual the process of recognition, is determinative for that individual. We are living in a day when it is reasonable to expect that the normal method of conversion will again come to be, what it still is in most so-called mission lands, and was in the first two or three centuries, in the ninth and in the sixteenth,—crisis conversion. Crisis conversion does not imply a highly emotional experience, indeed that is the exception not the rule. Crisis conversion means that the individual at a decisive moment knows that he has to face a judgment—to identify himself with one of two courses of action which are diametrically opposed. That decision if for the right is what we mean by a crisis conversion."

On every count, our prayers and studies, our services and sermons, our repeated acts of self-giving, in Advent, 1947—and after—can become startlingly real and decisive. They will determine the effectiveness of our personal contribution to the Church's program in evangelism. "Repent, and believe in the gospel."

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Offertory Procession II

THE following suggestions may be considered, if you like, as a sort of *Directorium caeremoniale* for an Offertory Procession. If you think that I am being overly punctilious, I ask you to consider the fact that whatever is done in worship must be done one way or another, and that what we all strive for in ceremonial is to do things in such a way that God is glorified and man is edified. Criticisms of these suggestions will be most welcome. Obviously we must experiment for a while before a commonly accepted usage of the clearest meaning can be effected. Also parishes differ a great deal not only in their tastes, but in their resources for elaborations of ceremonial. Putting too many people to work in a narrow, cramped sanctuary is neither efficient nor dignified. Processions need to be scaled to the space available for their effective operation.

1) Near the entrance where the people come into the church should be placed a credence table. On it are placed a box with the breads and the cruets of wine and water, and also, if it seems desirable, the plates for collecting the alms. A parishioner presides over this table, to take note of those who come in and receive from each one an indication of their purpose to 'make an oblation.' In some places the people may not wish to be counted, so to speak, in which case the person presiding over the table will have to estimate to the best of his or her ability how much bread will need to be offered. But ideally considered, each one who comes to the Eucharist with the intention of offering an oblation for consecration and communion should be prepared to give due notice, so that the requisite number of oblations, neither more nor less, can be offered at the altar.

2) At the beginning of the Offertory, the celebrant will read one or more of the Offertory sentences, after which those appointed to receive the alms will begin to collect them, unless the people have preferred to deposit their alms in the plates when they come in. During the collection

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of the alms an anthem or hymn may be sung. The celebrant (or deacon, if there is one) spreads the corporal or linen cloth on the Holy Table, and, if he so desires, washes his hands. But the *lavabo* may be taken after the gifts are received. The custom of the *lavabo* is ancient and full of symbolism; but it is not necessary nor is it required by our rubrics.

3) When the collection of the alms is almost finished, a group of servers form a procession at the altar steps to go to the rear of the church to escort the laymen who are to bring up the gifts. This is, of course, not absolutely necessary, but it seems like the courteous thing to do, and it suggests the participation of both those in the nave and those in the sanctuary in a common offering. The group will include the crucifer, taperers (if desired), and a server or subdeacon. When hymn or anthem is over, or nearly so, the procession moves down the broad aisle of the church towards the altar rail or sanctuary entrance. Behind the crucifer and servers come those bearing the alms, and behind them those bringing the bread-box and cruets. Since it is not practicable to revert to ancient custom and have each individual communicant bring up his own gift, it is best to view these laymen as representatives of the whole congregation. They do not have to be wardens and vestrymen, or for that matter men only. Let each one in the parish who has been confirmed, man and woman, adult and young person, have a turn at representing his parish in its solemn offering to God.

4) The celebrant and his assistant, whether deacon or server, will meet the procession at the altar rail—the assistant carrying the paten and chalice, preferably from the credence, since there is no reason for the vessels being placed on the altar before the Offertory. First, the alms are received and presented at the altar. Then the celebrant prepares the paten and chalice from the offered gifts before all the people, standing silent and attentive. He then takes up the oblations to the altar and proceeds with the service. If he wishes to do so, he may say as he offers the gifts the sentence: "Thine, O Lord, is the greatness, etc." It might also be fitting and expedient for the deacon to receive and prepare the gifts and bring them to the celebrant, who stands throughout at the altar. This will depend on local circumstance.

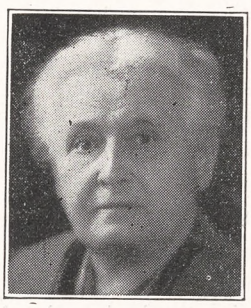
One more point—where space permits, do not be afraid to have as many people as possible taking part in the ceremony. The more the merrier.

The Church and Social Rebirth

by Vida D. Scudder

THE FINAL ARTICLE OF A SERIES

A HUNDRED years ago Thomas Carlyle wrote: "The world asks of its Church in these times more passionately than of any other institution, Canst thou teach us or not?", and the question echoes down the decades. Those seeking personal guidance at her altars are rarely disappointed, nor are we as we look away from ourselves, at her glorious missions, at her many activities charged with sacrificial devotion. From within the Church as from no other source comes "a deep-seated dynamic normalizing tendency working through the course of history itself" (Casserly, Christendom, March, '47). Well may we rejoice in her, conscious with awe of the grace of God supernaturally working within and through her.



Yet activities are one thing, politics another. In corporate as in personal life, means as well as ends must be reborn. As we watch ecclesiastical policies, we realize that one corporate body behaves much like another. An English archbishop protests against nationalizing railroads on the ground that Church revenues will suffer. Needless to recall the steady pressure, often subterranean, for status and power, on the part of a larger communion, more powerful than the Anglican. Devastating as serene is the analysis, in Toynbee's History, of the process by which from the time of Gregory VII on, "the mediaeval Church became the slave of its own tools and allowed itself to be betrayed, by its use of material means, into being diverted from the spiritual ends to which those means had been intended to minister." (p. 355.) Effective is the quotation he gives from Bridges' "Testament of Beauty":

> "Nay even the Church, with hierarchy in conclave compassing to install St. Peter in Caesar's chair, and thereby win for men the

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promises for which they had loved and worshipped Christ relax'd his heavenly code to stretch her temporal rule."

Toynbee ends his scathing chapter with an appeal to the "unique institution": "At this hour of decision at which we now live it is meet and right that all men and women in the Western world who 'have been baptized into Christ' . . . should call upon the Vicar of Christ to vindicate his tremendous title."

Is the present Vicar perhaps responding to this appeal? A report comes from the Vatican City to the New York Times: "The Pope has issued an encyclical letter . . . 'Fulgens Radiatur,' in which he urges the peoples of the Christian world to pattern their life after the principles of their religion, without which, he said, human society collapses." The encyclical is on the fourteenth centenary of the life and work of St. Benedict; nowhere is historic perspective so clear, so awesomely suggestive, as in the Catholic Church. And the inference is drawn:

"All earthly institutions begun and built solely on human wisdom and human power in the course of time succeed one another, flourish and then naturally fail, weaken and crumble away . . . while the Church comes out victorious through the hostile fortunes of time and circumstance. Amid their ruins and failures it is capable of moulding a new and happier age and with Christian doctrine and spirit it can build and erect a new society of citizens, peoples and nations."

Surely every Christian Church should hear, and give a similar challenge. But alas! Here is the old confusion, the old dilemma, dating from long before Gregory VII, dating if you will from Constantine: "Ahi, Constantine!" sighs Dante. As a monopoly seeks to protect its stockholders by increasing its resources, or a nation its own citizens by making them competent to kill, so a Church considers the stipends of its clergy and jealously tries from the best of motives to ensure through material means its status in the community. Responsibility as we have seen incites any collective life to self-protection; and the Churches have learned no more than any other corporate body how to follow the way that leads to Calvary. Their ultimate ends are righteous; their official methods are unregenerate still.

No wonder that from England, France, Germany, Italy, sad reports reach us of disillusion and discouragement on the part of outstanding religious leaders. Nor can we be surprised as we note with shame and sorrow the defiant atheism and the suspicious scorn of the Church which marks the rise of that Communist movement, which, say what you will, dramatize, as no other movement has done, demand for release of the social order from private motivation. Toynbee is not alone in pointing out with acute and informed analysis how deep are the Christian roots of Communism, and how strong the affiliations. But conservative forces in the Church have down the centuries dominated her official conduct and precluded any sympathy with revolution. Her reasons for support of the *status quo* have often been chivalric and even sacrificial, her sympathy with established régimes has sometimes sprung from profound and patient wisdom. Yet has not the result been rather pathetic to contemplate? Loyalty to her has sometimes involved sharp discipline for pure and ardent souls like St. Catherine of Siena. Do we not look back with sardonic wistfulness to the impassioned ardor of those first disciples accused with some justice of turning the world upside down? No one present at an ordinary parish meeting would be tempted to say "These men are filled with new wine." The Church, the Mystical Body of Christ, does not in her collective behaviour, as related to her status in the secular world, manifest that transformation silently and gloriously potent through the power of grace in private lives. She does not follow that way of life which passes through defeat and death. Perhaps as a corporate body she can hardly claim to be reborn.

WE LONG to see her cast down yet not destroyed, regaining in her collective life as in the lives of all her children the awed excitement of her earliest years. Nor are we wholly disappointed. Every communion is divided against itself, radicals and conservatives equally confident that they are not disobedient to the heavenly vision. Echoes come from every European country of groups within her sensitive to the call to aid in social rebirth, and, as we have said, perhaps this horizontal cleavage is more significant than any vertical divisions. And we repeat that never was the challenge to all us Christians so urgent to serve the Lord our God with all our mind. If thought lures us into exploring revolutionary vistas, as it well may, let us recall the solemn warning of our Leader. Official religion may disavow us. Nay, whosoever killeth us may feel that he doeth God service. How diverse as always are the attitudes encouraged by Christ's words, how rich their implications! This warning holds consolation as well as dread; for does it not greatly facilitate the difficult task of tolerating our enemy because we love him? Christian radicals today do not pay as much attention as they might to those words of both warning and comfort.

But of all forces at play in this supreme moment

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of history, the Church is our best hope. She at least suggests, to her every member signed at baptism with the sign of the cross, the acid test to apply to human conduct whether personal or corporate. If we are often dissatisfied with her behaviour as she meets the baffling problems of corporate life, we know that the power of grace is within her as nowhere else and that its collective application will be more and more clearly revealed to her if she listens. No humanist approach can ever achieve the social transformation we desire; this hard lesson, taught by all history, is pressed on us today as we realize that only within the sphere of grace can true freedom be found. Laws chosen from within not imposed from without must control our nascent social system if we are not to be betrayed into new bondage. Chaos; or slavery; these are the only alternatives to freedom signed with the holy sign. The Church is responsible as no other body for bearing this witness, and she does not wholly fail albeit her witness still disappoints us. Perhaps we may be allowed to remember, looking back to that natural order which we are called to transcend, that the process of issuing new life into the world becomes more and more painful as evolution goes on.

When shall we Christians recover the transforming sacrificial ardor of the early Church? Only when we awaken to the power within us to achieve a social as well as a personal rebirth. Is there life within the embryo of the new social order? Or will that embryo be still-born? It may well be that decision rests with us. If a higher motivation cannot control social as well as personal life, civilization is doomed. Militarism will overcome us; and the atom bomb is waiting.

Not that the Christian will turn pessimist on that account. He has always been inwardly sure, just as science is now informing him, that a day of judgment may be the end of mortal life on this planet, but that would not necessarily imply the end of the human story. Yet he does love this old earth, and he sees more and more clearly that the human race, made in the image of God, can triumph gloriously though never completely, in further and further phases of development. "Here we have no continuing city; but we seek one to come." Or, according to Monsignor Knox's translation: "We have an everlasting city, but not here; our goal is the city that is one day to be." *Hebrews: 13-14.* So he will dedicate mind, heart and conscience as never before to his stupendous task: to stop the discord between means and ends: to release activity from exclusive control by lower incentives becoming more and more irrelevant; to place all his powers at the service of the new instruments which under his eyes are seeking to create international harmony; and to realize in corporate activity of every type, political and economic, that our race through the grace of God has experienced redemption.

Social Rebirth need not be still-born. *O Crux Ave, Spes Unica!*

Christianity and Property

Reviewed by
W. M. WEBER

FOR every Churchman who has true concern for the world's course, this book is necessary reading. Against all distaste for adding to the pile of ephemeral "must books," this must be said; no superlative is too great to say it. *Christianity and Property* goes to the core of the world's trouble, with Christian tools.

Its plan is avowedly a historical, developmental account of Christian thought on property. The work of eight persons has been remarkably well unified by its editor, and yet preserves the freshness of diverse approach. There is not one dud among its chapters.

The style and approach are sober. In true Anglican fashion, it follows the tradition of austere scholarship (though not the exhaustiveness) of books like N. P. Williams' on *Original Sin.* The writers tell at length what Christians have thought about property. They also tell something of how Christians have handled property.

Their fundamental intention is to strengthen an attitude towards contemporary problems which is far too much neglected. Prof. Fletcher states the obvious in his preface: "this is an era of social disintegration and change." Thereby we are thrown into seemingly interminable discussion of social matters. Questions about property always turn up; among realistic people they take the center of the stage. Much of the futility in our arguing springs from an ignoring both of principles and the source of principles unconsciously used.

The purpose of this book is to furnish churchmen with their own Christian principles. "It is necessary for Christians to have a fairly coherent grasp of their own peculiar vantage-point in the debate. This is not a day for 'spectator theology'!" The faithful should be able to talk and contend about property primarily *as Christians.*

In purpose *Christianity and Property* follows the path laid down by the late Archbishop Temple, especially in his little book, *Christianity and Social Order.* It dissolves the mists of temper and prejudice, so that the solid ground of Christian teaching might be reached. It is neither a panorama of discouraging problems nor a manual of easy an-

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swers. Although implications for the present are drawn, the emphasis is on the thinking of Christians up to the time of the Reformation, and how thinking on property flows naturally and necessarily from essential Christianity and theology. Almost every page brings this reaction from the reader: "If I am to be a Christian, I must think this way about property." If Churchmen are to keep their sanity in the welter of contemporary economic and political problems, they must school themselves in this attitude. They must approach all problems from the Christian vantage-point.

At least three characteristics of Christian teaching on property emerge from a reading of the book. First, it appears that the Fathers and the theologians did their thinking on the subject when they were dealing with immediate practical affairs. We find their teaching in letters and tracts which are directional or controversial, in sermons, and later, in manuals which tell how to deal with sins. No one, in those less systematic centuries, sat down to write a treatise on property. Least of all did our Lord deal directly with the matter; Bishop Emerich makes this very clear. Sometimes there is an overemphasis on this derivative character in some of the chapters. The word "derivative" is unfortunate. "Sacramental" is better; the Incarnation drove men to relate property *sacramentally* to God. Until three hundred years ago, a tremendous amount of practical activity went into attempts to Christianize property, which left little time for writing.

Secondly, the teaching all through the centuries is based on the doctrine of creation found first of all in the Old Testament. Dean Taylor expounds five Old Testament principles which could well be used to classify almost all the doctrines described in the other chapters. God the Creator—which means he is both author and sustainer—is the true owner of all his gifts. Among his gifts are property values. The true end or purpose of property is man's use or enjoyment. Man is the steward of property—not just individual men, but mankind, the community. Very seldom does a Christian regard property as a natural right, under natural law. The great consensus of opinion is that specific property rights are purely of positive law, to be modified as the community sees fit. All these ideas spring straight from the Old Testament emphasis on the order of creation.

THE third characteristic of this teaching concerns the principle of universal human equities. No Christian writer ever denied that all men have an inalienable share in the Father's gifts, since God is the father of all men. The application of this principle was formulated in times when consumers' goods and land were the important forms of property. In our day, when producers' goods or capital are the crucial property forms, it seems inevitable that the principle of social equity be extended to capital. The doctrine of creation covers not only "the earth" but also "the fulness thereof." Certainly our technological inheritance is a part of that fulness.

The contradictions between this teaching and much of present-day economic teaching can be left to the reader. Mr. Kean's essay on capitalism makes the contrast very clear. The importance of the book lies in the coherent grasp it gives of Christian tradition. Besides that, there is a wealth of directions in which the book leads the future development of thought. Dr. Lehmann's idea that the attack on the misuse of property should spring from the Kingship of Christ rather than from the doctrine of creation deserves more than the page he was able to devote to it.

Although it reads easily, Prof. Fletcher's theological illumination of a sociological definition of property is a seed-bed of ideas which deserves continued study. For instance, it contains a concise statement of Personalism, a philosophy which is appearing in many communions, and which is the true rationalization of the Christian approach to economics and politics. Prof. Hardy suggests that the monasteries deserve study as successful experiments in collective ownership. Fr. Smyth's derivation of medieval doctrines from the concrete property relationships is a model for future Christian writing, which must make past history effective in the contemporary situation.

The most haunting of these stimuli to future thought are found throughout Miss Scudder's chapter. In one place she speaks of "the never-ceasing unrest in the attitude toward private ownership in Christian history ever since the early days of the Church in Jerusalem." If "that social compunction," which she calls "the most Christian dynamic in social change," is truly astir within the Church today, *Christianity and Property* may become what it deserves to be.

Each chapter was read first as a paper at the second annual conference on Christian social teaching, held in 1945 at the Episcopal Theological School, sponsored by the Church League for Industrial Democracy (now the Episcopal League for Social Action).

The book merits historical significance—a deep social response from readers whom it will help make socially informed, sane and courageous.

****Christianity and Property*** edited by Joseph F. Fletcher. The Westminster Press. $2.50.

Old Testament Foundations, Dean C. L. Taylor of E.T.S.; New Testament Teaching, R. S. M. Emrich, bishop suffragan of Michigan; The Way of the Early Church, E. R. Hardy, professor at Berkeley; The Middle Ages, F. H. Smyth, superior, S.C.C.; The Standpoint of the Reformation, P. H. Lehmann, associate editor, Westminster Press; Anglican Thought on Property, V. D. Scudder, emeritus professor, Wellesley; The Significance of Capitalism, C. D. Kean, rector, Kirkwood, Mo.; A Theological Perspective, J. F. Fletcher, professor, E.T.S.

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Civil Rights Report Praised By Federal Council

Says the United States Has to Demonstrate Its Belief in Civil Liberties and Freedom

Edited by Sara Dill

New York:—The recent report of the President's committee on Civil Rights is "a notable contribution to our progress toward a working democracy," the executive committee of the Federal Council of Churches declared here in commending the statement to all Church people as "a document worthy of study." Noting that "the Christian concern of the Churches for every individual in society is central in the committee's report," the interdenominational agency voiced its approval that the President's committee "was sensitive not only to the rights of our largest minority group, the Negro, but also to other racial and religious minority groups within our society."

"It is now the especial responsibility and opportunity of the Churches," the Federal Council committee stressed, "to promote discussion of the committee's report within the framework of the Christian understanding of our faith in God as revealed through Jesus Christ, as it is related to our social living."

Four objectives contained in the report were singled out as meriting special attention "in view of the Christian principles involved." These objectives, it said, are the protection of human life against mob violence; equal opportunity for employment, regardless of race, religion or national origin; elimination of segregation in all of its aspects, including the outlawing of restrictive covenants in real estate contracts; and the right of every adult citizen to vote.

"The concern for civil rights in our own country is particularly important from the standpoint of our leadership in the world," the executive committee stated. "Our national struggle toward true democracy cannot be isolated from the world scene. We cannot hope to influence other peoples to accept the Christian way of life, or other nations to accept the democratic principles we proclaim unless we can demonstrate in our own community living that we take them seriously and are striving to translate them into effective practice."

Crack at Parsons

Boston (RNS):—Concrete suggestions for improving the influence of the Episcopal Church, including the "weeding out of unfit ministers" and greater participation of women members in official affairs, were made by Gov. Ernest W. Gibson of Vermont at a special meeting of the Episcopalian Club. Gov. Gibson said "too many ministers in the Episcopal Church lack the qualities of leadership required in these critical times." The Church has been "too lax," he contended, in not forcing these ministers to retire. "We are too prone to keep ministers, once we get them, until they retire," he charged.

The governor said some clergymen preach sermons "pulled out of the barrel and written 20 to 30 years ago," and "they are not able to drive home the real lessons of the day. Too many of our churchmen frown on movies, dancing and other forms of recreation, now recognized as important to community life in America."

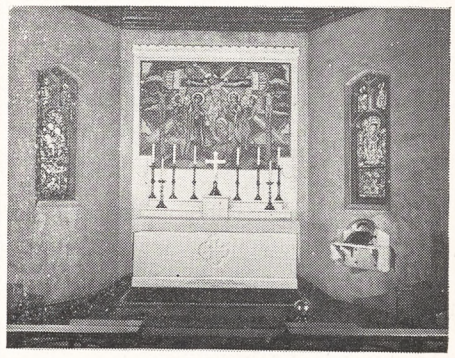
As for the Church's women members "they sometimes appear to be just the dishwashers of the Church," he said.

Governor Gibson said it is the "no. 1 business for Americans to go to church," and that their "no. 1 club" should be a church instead of a fraternal organization.

Doing Poor Job

Pittsburgh, Pa. (RNS):—The influence of American Churches is bound to decline in coming decades because of their failure to revamp traditional programs to meet today's urgent needs, according to a poll of college students here. Sponsored by the Jefferson Club, a student group at the First Unitarian Church, the poll was conducted among 500 students attending the University of Pittsburgh, Carnegie Tech, and Pennsylvania College for Women. Eighty-one per cent of the students agreed that the Churches should depart from traditional programs to meet individual and social problems more effectively, but 91 per cent said they did not think the Church would make any important modifications in the near future.

For this reason, the great majority of the students—84 per cent—predicted that the Churches would decline in influence during the next ten or twenty years. Asked how they rated the importance of the Churches in determining the day-to-day moral conduct of the people in general, and of business and government, 26.6 per cent replied "insignificant," 69.1 per cent, "significant, but less so than such secular agencies as the press,



CALVARY CHURCH, Wilmington, Delaware
Reverend Henry N. Herndon, Rector

•

The problem of designing a suitable Reredos for the existing white marble Altar was complicated by the limited available space behind the Altar. Hence, a mosaic panel set in a white marble frame was decided upon. In keeping with the best traditions of mosaic art, the Calvary Group is rendered in a somewhat archaic manner, yet each figure and each detail clearly expresses its significant part in the great drama. In the Sanctuary window on the left is represented the Nativity and on the right, the Resurrection. For correct interior renovation, write

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radio and movies," and 4.3 per cent "most significant."

To questions as to what issues should be given more attention by the Churches the replies were: problems of the individual, on the thesis that social reform can come only from individual reform (35.9 per cent); problems of society as a whole, by exerting influence on the government, the press, etc. (17.9 per cent); and integration of the individual with society (46.2 per cent).

Sex Education

Sydney (RNS):—An experiment in sex education was launched here by the Christian Social Order Movement, a Protestant group, when 300 young men and women attended a lecture held under its auspices. The lecture was the first of a series to be given to mixed classes by experienced local authorities. In a recent poll conducted by the movement among Australian youth between 17 and 28, it was disclosed that 33 per cent of the men and 11 per cent of the women had received no sex instruction from their parents. A large number admitted their knowledge had been inadequate prior to marriage. The poll also revealed that pre-marriage instruction "barely exists" among Australian churches.

Unique Church

Melbourne (RNS):—A unique Australian Anglican church is St. John's here, which is run by a committee of six men and women, all under 30. They conduct their own services, including two each year by women members. The church was founded in 1936 by J. R. Darling, a school principal, to provide a "follow-up" religious interest to young men leaving public school for jobs in the city. Within a year the fellowship had grown to 200. Worshippers at St. John's include ministers, a Rhodes scholar, and professional men who like to run their own church and to have a hand in community service.

Missionary Honored

Wusih, China:—To date, only three Americans in China have been made honorary citizens of that country. One is General Marshall, and one is Ambassador Leighton Stuart. The third is Dr. Claude M. Lee, now retiring after more than forty years in China, as founder and director of St. Andrew's Hospital, Wusih.

Bestowing the citizenship of the city and county upon him, before a gathering of notables of every kind, Mayor Chien of Wusih said, in part: "Today the whole city of Wusih is saying farewell . . . Since Dr. Lee arrived in our country he has spent all his energy in helping the sick and suffering among our people. As we look at his white hairs, which are many, now appearing on his head, we realize that each white hair is symbolic of one life saved.

"We welcomed him from thousands of miles away, and now we no longer recognize him as a foreigner but from our inmost hearts we feel that he is a Chinese citizen. As the representative of 1,200,000 people of Wusih and the county, who now wish to express their deep affection, I hand him a certificate that he is an honorary citizen of Wusih."

Friends of Dr. and Mrs. Lee, the North China Daily News reports, have demonstrated their good will to the hospital by presenting a new residence, containing a library, dining room, dormitory and baths. The

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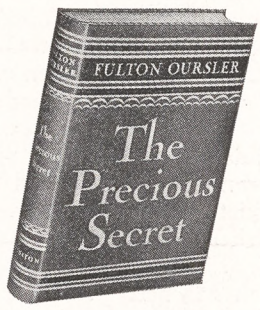
The Books Announced Here Received Either Three Or Two Star Rating in Book Reviews in The Witness



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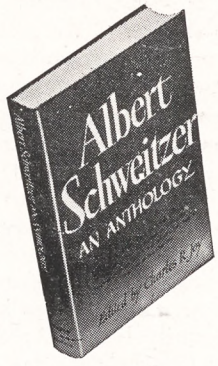

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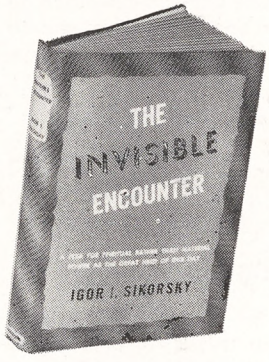

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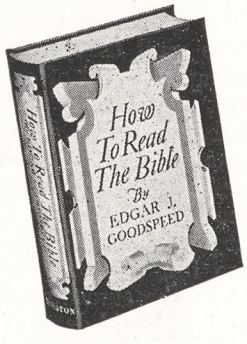

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building is for the use of the hospital staff, and is dedicated to Dr. Lee.

Make No Claims

New York: — Protestant foreign mission boards with work in the Philippines were urged to file no claims for indemnification for wartime property losses to be paid out of confiscated assets of Japanese firms and individuals, nor the supplementary appropriation of $400,000,000 U. S. funds appropriated by Congress, in an action passed unanimously by the Philippine committee of the Foreign Missions Conference.

The committee also recommended that individual missionaries who suffered property losses be advised by their boards to forego the filing of claims under the Philippine rehabilitation act of 1946, and that boards undertake to recompense individual missionaries insofar as their available funds will allow.

The action was announced by the committee chairman, Elmer A. Fridell, of New York, far eastern secretary of the Baptist foreign mission society, who, explaining the conviction behind this self-denying action, stated that the membership of the committee was united in feeling that Christian agencies which are deeply concerned for the economic as well as the spiritual rehabilitation of Japan should not benefit by depriving of their assets individual Japanese who had no part in deciding national policy.

The overseas division of the Episcopal Church was among the boards to approve this action.

Church Row

Belgrade (RNS): — Demand for "immediate removal" of the Rt. Rev. Bishop Dionisije, of New York, head of the Serbian Orthodox Church in the United States and Canada, has been made in a letter received by Patriarch Gavrilo, supreme leader of the Church, from the American Serb Congress, a recently-formed group with headquarters in Pittsburgh. The letter was widely publicized in the Yugoslav press.

The organization's demand was based on charges that Bishop Dionisije had "obstructed" a campaign to aid Serbian war orphans and "publicly attacked" American Serbs engaged in relief efforts for Yugoslavia.

The group also charged that Bishop Dionisije had used "threats" to dissuade priests and laymen in his diocese from attending the recent convention of the Congress in Pittsburgh.

An official of the Serbian Orthodox Church here was quoted as stating that "it is most probable that action of some sort will be taken against Bishop Dionisije, because I believe Patriarch Cavrilo already has several times brought such matters to the attention of the bishop."

At Libertyville, Illinois, Bishop Dionisiji told a reporter for Religious News Service that the demand for his removal by the American Serb Congress was inspired by Communist opponents "who are constantly attacking me."

He said the Congress was a minor-

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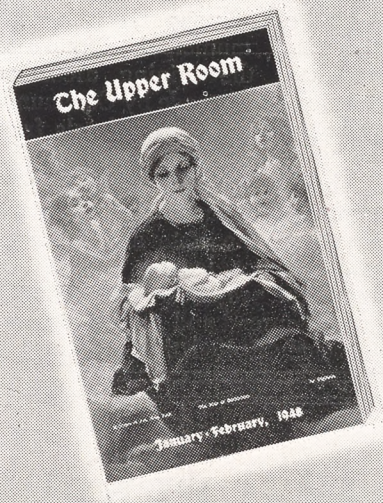

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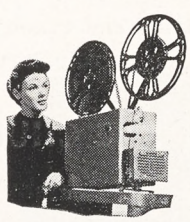

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ity group opposed to "the true American Serbian Congress of which I am honorary president, and which met in Chicago last June, passing resolutions condemning the American Serb Congress and supporting the national policy of our President and Congress."

"On November 2," Bishop Dionisije declared, "a meeting was held in Pittsburgh by order of Tito's Embassy in Washington, D. C. This meeting, which proclaimed itself as an American Serb Congress, was held with the support of the Communist newspaper, Free Expression, published in Pittsburgh, and of the dissident Serbian Orthodox Church of St. George (Pittsburgh), and its deposed priest, the Rev. Vojislav Gachinovich.

"Summoned without proper authority, this communistic meeting was attended by less than five per cent of American Serbs, all those attending being followers of the Communist ideology and supporters of Tito's regime in Yugoslavia.

"Because I am a supporter of the American Constitution, Christian ideals and real democracy, Communists are constantly attacking me and placing false accusations against me before the Serbian Patriarch and the Tito government in Belgrade.

"Furthermore, Father Gachinovich, who was deprived of his priestly privileges because of his communistic activities, has sent many telegrams denouncing me, and recently requested Patriarch Alexei of the Russian Orthodox Church to receive him under his jurisdiction."

Missionaries in Japan

Tokyo:—There are 1,340 Protestant and Catholic missionaries in Japan as of October 30, with 1,120 of them Roman Catholics.

Anti-Church Conflicts

Paris (RNS):—Nationalization of mines and mining properties in this country has led to widespread conflict between Roman Catholics and anti-clerical municipal authorities. Throughout the mining areas attempts are being made by Communist mayors to evict church schools from mine premises. The Communists base their action on the ground that nationalization made the mines the property of the state and non-state schools cannot legally operate on government property. The agitation is so widespread and acts of violence have so multiplied that the Government has decided to state the legal position of Church schools in the next few weeks.

Meanwhile, in many sections of the nation, parents of Catholic school children form a continuous guard outside the schools to prevent them being taken over by municipal officials. In some cases, it was reported, local authorities forced entry into the school buildings, replaced the locks and took away the keys.

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Spearhead of Evangelism

by the Rev. GILBERT P. SYMONS

OUR Presiding Bishop is calling the whole Church to a nation-wide program of Evangelism. One of the means he wants to use is the radio. He proposes a weekly radio program, The Episcopal Hour, to go over a nation-wide network reaching into every part of the land. The Episcopal Hour will begin in 1948 just as soon as the cost is underwritten by the whole Church.

No sooner had some good people heard of this than they sounded off with a very catchy but ill-considered epigram: "It will take more than the radio to save the world. What we need is a spiritual revival."

Of course we need a spiritual revival. That is the very end the Church is driving at in her program of Evangelism. And what do these epigram makers think we are going to do it with? With our aroused and reconsecrated spirits, of course. But as soon as a Christian's spirit is aroused to work for God, he seizes upon any good tool near at hand to work with. That is exactly the sacramental principle which is the historic Church's well-proved method.

Did you ever puzzle over that strange thing our Lord said to His disciples? *Truly, truly, I say to you, he who believes in me will do the works that I do; and greater works will he do.* What did Jesus mean? Didn't He mean, for one thing, that when the Apostles obeyed Him and went out on their mission they would win thousands to His one? They broadcast the Gospel to the known world. Where He says, *The Gospel must be published to all nations,* He was not thinking of a piece of printed paper or even a sermon in a quiet church, but of a herald with his attention-getting trumpet. By the radio, God has trumpets in twenty million American homes and the Church proposes to preach the Gospel through them.

Our Lord said another startling thing. We seem to forget how original and startling He was. He said, *You shall catch men.*

Catch men, and women and children! There is a lot to do after they are caught, but first we've got to catch them. Sunday afternoon in the living room and the children all over the floor with the funnies. Father in slacks and slippers twirls the radio knob and says, "Hullo! Listen! Here's a fine choir singing." A man in a hospital recovering from a critical operation and living on borrowed time tunes in his bedside set. The shut-ins. The people who live fifty miles from nowhere. The wife in the kitchen. The salesman on a train or in his car. We're going to use their trumpets!

We're not going to leave this miracle of the radio all to soap operas. What would we say when the Lord asks us how we've used our talents? It won't be enough to have put up "You are welcome" on the church door. Our Lord will say, "You could have bought radio time."

So it costs something. There is a simple plan recommended by the Presiding Bishop: Each Church add three per cent of the combined parish and Church's Program goals, as set up in the 1948 budgets, to the parish budget for next year for the Evangelism program. Explain to Church members the reasons for increase and enlist their help through larger pledges to the parish budget.

Give the Church a chance to speak through the trumpets!

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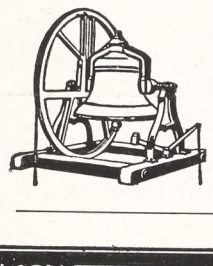
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St. Bede Lectures

New York:—The St. Bede Lectures will be given in January and February in the guild hall of St. Thomas Church. The Rev. Shirley C. Hughson of the Order of Holy Cross will give three on the religious life; Mrs. Frances Perkins will give three dealing with social questions; the Rev. P. M. Dawley of the General Seminary will give three on Church unity.

Church Doing Well

London (RNS):—More than 71% of the people in the British Isles believe the churches are doing their job "well" or "fairly well," according to a survey conducted by the News Review National Poll. The survey showed that 26.7 per cent consider the churches are carrying out their task badly. Only two per cent expressed no opinion.

Twenty-one per cent of those interviewed said they are less interested in religion at present than formerly. Over 13 per cent declared they now have a greater interest, while 65.8 per cent reported they are unchanged.

Men are more critical of the churches than women. The middle age groups of both sexes (those between 25 and 54) are most convinced that the churches are performing their tasks poorly. Young people and old people (those between 18 and 24 and those over 54), on the other hand, hold the view that the churches are doing well.

People in the upper and middle classes are more critical than the working classes, the survey indicated. Housewives take a more favorable outlook on the work of the churches than any other class of women.

Asked what should be the principal activity of the Church, 15.7 per cent replied "looking after young people," 12.9 per cent said, "teaching Christianity." Ten and one-half per cent felt the answer should be "social welfare work." Young people were found to be at least definite about the function of the churches.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. CHARLES A. HIGGINS,
St. Alban's, Waco, Texas

Mrs. Henry Hill Pierce in her article (Nov. 13) shows a gratifying ability to recognize illustrations that I tried to clothe with anonymity. For the information of readers may I say that the woman who thought the Church School Lenten Offering for 1947 would be used entirely in the Philippines had been so informed by her rector (a member of the National Council) and by a prominent poster proclaiming "Your Offering Goes to the Philippines."

Mrs. Pierce admits that articles written by missionaries for FORTH are "from time to time" rewritten in the interest of readability. Personally, I find such articles more readable before the editing and my criticism of this policy stands. I stand corrected in the matter of articles submitted for publication in other than "281" publications. The rules in this regard were changed in 1942—a step in the right direction. However, missionaries must still "refrain from criticism either of the people of the country or of the work of the mission." (RULES, April 1942, p. 19.) One wonders why so few articles written by overseas missionaries are seen in the Church press.

It may seem presumptuous for me to give anyone so well informed as Mrs. Pierce the facts about the budgets. However, here *are* the facts: The 1946 Budget shows administrative expense of $346,621. This is but a fraction of the total cost of administering our National Church program. The rest of the amounts spent for administration are, as I wrote, "neatly hidden in the budget(s) of the district(s), which is not published."

If Mrs. Pierce can tell her version of the Costa Rica cemetery appropriation with a clear conscience I can only add my thanks to her for setting the record straight. Actually, she takes up the story where I left off and my version should be used as a preface. But I would remind readers of THE WITNESS that I used the story as an illustration of how decisions are made by the bureaucrat. Does not Mrs. Pierce concede my point when she admits that all matters involving appropriations must be referred to the finance department? Most matters of importance involve appropriations. This makes the "yea" or "nay" of an officer in this department the vital factor in most decisions concerning overseas work.

Finally, may I say that I have a high regard for the personal integrity and devotion of church officials at "281" and that I have every confidence in the new administrator of our overseas work. However, I am convinced that our missionary work will be put forward if certain policies inherited from past administrations are reconsidered in the light of present conditions.

* * *

THE REV. CHARLES E. CRAIK JR.
Rector of Emmanuel, Louisville, Ky.

Old Dr. Shipman of Christ Church, Lexington, Ky. (father of the late Bishop Shipman of New York) and my grandfather, Dr. James Craik of Christ Church, Louisville, waded right into politics during the Civil War period. Working jointly to keep Kentucky in the Union, they frequently addressed sessions of the Kentucky State Legislature, arguing their cause and debating the issue.

In later years the late Justice Harlan of the United States Supreme Court met my father on a golf course somewhere and recognized him as the Dean of Christ Church Cathedral, successor to his own father in that venerable parish. "My boy," he said to my dad, "your country owes a great debt to your father. He kept Kentucky in the Union."

So here were two parsons who did not hesitate to get into the thick of politics in a critical period. Judging from the results of their efforts, they neither made themselves childish and silly nor brought ridicule on their dear Church, as the layman from Philadelphia claims the clergy always do when they leave "their chosen field" to try to apply Christianity to life.

Many who claim to "think out the problems that confront our country," and other problems that concern human welfare, seem to do their thinking entirely on the basis of their one-sided point of view and their crytalized prejudices. Bishop Gilbert must be absolved from the charge inferred in the editorial "Do We Dare to Lead." But in taking a stand contrary to the interests of reaction, he has brought on his head the self-righteous indignation of a voice plainly representing reaction and "Big Business."

* * *

THE REV. J. FRED HAMBLIN
Rector of St. John's, Newark, N. J.

The language of the editorial *Close or Merge Them* (WITNESS, Nov. 13) has a familiar ring. The advice I would venture to offer to the writer and others who think along the same lines is 'get busy.' Many, perhaps including the writer of the editorial are members of a Diocesan Mission Board charged with the duty to evangelize the communities of the Diocese with vigor and wisdom. Where the conditions prevail which the writer complains about let's put action behind words, and do something about it.

* * *

THE REV. HENRY H. WIESBAUER,
Director, Pastoral Counseling Center, Boston

Allow me to express my appreciation for the two splendid editorials in your issue of November 20. The one concerning John Gilbert Winant is, in my opinion, one of the finest examples of Christian interpretation I have ever read anywhere. It reminds me of the full title of our weekly—THE WITNESS for Christ and His Church.

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The WITNESS

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DECEMBER 11, 1947

SEABURY HOUSE
WHERE NATIONAL
COUNCIL MET . . .

Meeting of The National Council

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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

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Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

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For Christ and His Church

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★

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DECEMBER 11, 1947
Vol. XXX No. 45

Clergy Notes

ANDREWS, THEODORE, has resigned as rector of St. Peter's, Mountain Lakes, N. J.

BAKER, JOHN T., formerly of Honolulu, is now rector of Trinity, Muscatine, Iowa.

BROWN, WILLIAM M., retired priest of San Joaquin, died on Nov. 21 at Beatty, Nev., at the age of 59 following a long illness. He was formerly in charge of St. Francis Church, Turlock, Calif.

COOK, LEO S., formerly rector of St. George's, Rochester, N. Y., is now rector of Zion Church, Palmyra, N. Y.

DANIELS, W. B., JR., formerly rector of St. Paul's, Beaufort, N. C., becomes rector of the Ascension, Cincinnati, Ohio, Jan. 1.

DEEMS, CHARLES P., formerly dean of St. Mark's Cathedral, Minneapolis, is now assistant at St. Bartholomew's, New York City.

DICKERSON, ROBERT T., formerly rector of Our Saviour, Baltimore, Md., is now rector of St. John's, Clinton, Iowa.

JOHNSON, ELMER E., formerly rector of Trinity, Litchfield, Minn., is now rector of St. Luke's, Des Moines, Iowa.

MACBETH, ALEXANDER, formerly of Hamilton, Mont., is now in charge of Grace Church, Madison, Trinity, Howard, and St. Stephen's, DeSmet, S. D.

SASSE, LEWIS, formerly an army chaplain, is now chaplain to Episcopal students at the University of Arizona, Tucson.

SCHROEDER, WALTER W. B., formerly city missionary in Minneapolis and St. Paul, is now rector of Trinity, Pierre, S. D.

SEDGWICK, H. B., formerly rector of All Saints, Brookline, Mass., has accepted the rectorship of St. Thomas Church, Washington, D. C.

WHITNEY, JAY H., was ordained deacon by Bishop Wing on Oct. 26 at All Saints, Lakeland, Fla., where he is assistant.

WILLIAMSON, HAROLD C., formerly rector of St. Peter's, Paris, Ky., is now in charge of St. John's, Hollywood, Fla.

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CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
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Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

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Rev. Calvin Barkow, D.D., Rector

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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Rev. Frederick T. Henstridge, Rector

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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

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Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The WITNESS

For Christ and His Church

December 11, 1947

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Council Gathers at Seabury House for First Time

Meeting Marked by Fellowship as Members Devote All the Time to Routine Business

By W. B. Spofford

Greenwich, Conn.: — Business at the meeting of the National Council, December 2-4, was largely routine but the fact that it met for the first time at Seabury House is newsworthy. For it meant far more than comfortable accommodations. It meant that the Council members and staff officers of 281 were together for the full time, night and day, without the diversions of New York City with its theatres, athletic contests and other spots that attract visitors. Meeting at Seabury House engendered fellowship so that various members said "the best Council meeting I have attended."

Treasurer Lewis B. Franklin reported that collections were exceptionally good, amounting to 101% of amounts due. It means that but $360,000 has to be collected in December, whereas in some years it has been necessary to collect a million. The Rev. Almon R. Pepper, who devotes himself almost exclusively these days to running the Presiding Bishops Relief Fund, told the Council that the million dollar objective has already been exceeded by $93,312. He reported that the money is used for barracks churches, Bibles and other literature, food, clothing, drugs, vitamins, and that expenditures were about equally divided between Europe and Asia.

There will be a 1948-49 edition of *Parish Helps*, the first of which appeared earlier this year. It will cost $10,000 and the money was voted. The sum of $7,500 for special material needed for the campaign of evangelism, mostly literature, was also voted.

The matter of "budget strategy" was introduced by Mr. Franklin and prompted a good deal of discussion, and was then referred to departments and divisions for study. The point made by the Treasurer was that some emergency always prevented "planning" and he strongly indicated that in his judgment the Council should adopt, subject to action by General Convention, "a general plan of missionary strategy looking forward for ten or twenty years."

Questions that he raised, and asked the Church to consider, were: "In case of increased income in the years ahead shall each district receive its proportionate share of the increase or shall certain more strategic areas receive the major part?"

"Should we notify the bishops of certain areas that they should not look for increased appropriations even if more money is available?"

"What is a strategic area? What are the criteria by which missionary work should be judged?"

"Is growth in Church membership the most important test? What other tests are of equal or greater importance?"

There were, naturally, conflicting answers to all of these questions, with varying opinions as to what constituted a "strategic area" and the difficulties that would be encountered if the National Council informed a bishop that his area was not strategic, but that the area of his next door neighbor was. So Mr. Franklin's questions are likely to cause some lively debates in the days ahead.

Presiding Bishop Sherrill got a puff from Council member Champion Davis, who is also president of the Atlantic Coast Line, who told of the good accomplished by the Presiding Bishop's trip, following the meeting of the House of Bishops at Winston-Salem, through eight southern dioceses. Mr. Davis, who was himself largely responsible for the trip, said that Bishop Sherrill had made a splendid impression; that fine hospitality was extended by the Southern bishops and their families; that he was sure the trip had strengthened the Church enormously.

The Rev. John Heuss addressed the Council for the first time as head of the department of Christian education and asked for extended time at the February 17-19 meeting when he will be prepared to offer a report on curriculum material and other pertinent data. He did say that one preliminary study reveals that of the 5078 Church schools in the country 1446 have less than 25 pupils; 1212 have less than 50; 1250 between 50 and 100; 844 have 100 to 200; 346 have over 200; 241 have 200 to 300; 85 have 300 to 400; 28 have 400 to 500; 17 have 500 to 700 and five schools have 700 to 1,000 pupils. He gave as his opinion that there are in the neighborhood of a half million children in our Church schools.

The Rev. George Wieland, home missions director, told the Council that more men, money and evangelistic effort is needed in rural areas "if America is to be made really Christian." The opinion, he stressed, was based upon surveys made recently in Idaho, Montana and Eau Claire. He said that he was impressed with the interest of lay people in all plans of advance.

FOR CHRISTMAS

***Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with $4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.

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Provision was made for a salary bonus of $30,000 in 1948 for workers in the Philippines, who have been receiving such aid since 1945, to enable them more adequately to meet the high cost of living. This is a procedure similar to that followed in China.

The sum of $2,500 was voted to enable the Presiding Bishop of the Church in Japan to attend the Lambeth Conference. The Presiding Bishop also announced that the Rev. Kenneth Viall of the Cowley Fathers, who has been the liaison officer in Japan, has been elected suffragan bishop of Tokyo, so that it will be necessary to appoint another officer to represent the American Church in that country. However no action was taken at this meeting of the Council.

The Good Friday Offering budget, it was announced, is based on an expected $45,000. Of this about $20,000 is for the Jerusalem mission; about $26,000 for the work of the American chaplain, the Rev. Walter C. Kline; 15% for the Russian Seminary in Paris, by order of General Convention.

Bishop Binsted of the Philippines, is was stated, is to visit some of the South Pacific Islands and will report to the Council on what he thinks the future care and policies of the Church should be in that area.

The Rev. Roger W. Blanchard of Columbia, Mo., was appointed secretary for college work for the seventh province; the Rev. Ervine Swift got a pat on the back for having carried on the work of the overseas department as acting director. He plans to return to China soon after Bishop Bentley takes over as director on January 1.

Guess that about covers it, except if you are a parson and can meet the requirements, you can have a job as a chaplain. The Rev. Percy G. Hall, head of the army and navy division, said there was a continuing need, especially for veterans hospitals.

INTERDENOMINATIONAL SERVICES

Montreal: — Services are being held at Christ Church Cathedral here during Advent, sponsored jointly by the Anglican, Baptist, United Church and Presbyterian Churches. Declaring the purpose "to bring Christ back into our Christmas celebrations," the daily noonday services feature a 15 minute sermon by ministers of the several churches.

LOUIS C. MELCHER ACCEPTS

by Mrs. G. A. Buchanan Jr.
Witness *Correspondent*

Columbia, S. C.:—"Mr. Melcher has gone to Orangeburg to the football game," the Trinity parish secretary said to the inquiring voice over the telephone.

"Well, this is the *Record* newspaper, we've just received a bulletin that he has been elected Bishop Coadjutor (with the accent on the wrong syllable) of Southern Brazil."



Attending the meeting of the National Council for the first time as director of Christian education was the Rev. John Heuss

It was as sudden and unexpected as that. The Rev. Louis C. Melcher's associate rector, the Rev. E. L. Nixon got in his car and drove forty miles to Orangeburg where the annual classic between the University of South Carolina, where Mr. Melcher has done an outstanding work with the students, and the Citadel, where his son is a sophomore, was in full swing.

In the pouring rain on the little fairgrounds Mr. Melcher first heard of his election. Two weeks of conferences with bishops and physical examinations, serious thought and fervent prayers followed before Mr. Melcher announced to his vestry: "I have decided to accept my election as Bishop Coadjutor of Southern Brazil. As much as I love my work at Trinity, as happy as my family and I are here, it is a clarion call, a challenge I cannot turn down."

The new missionary Bishop, in his late forties, is a vivid and dynamic personality, a splendid administrator, with an outstanding record in parish work, and one of the really great preachers in the Church today. One of the objections voiced by those reluctant to see him leave Columbia is "That wonderful oratory will just be wasted. He can't speak Portuguese and says he is very poor at languages." The answer, of course, is "his beautiful speaking voice will be just as beautiful in any language and think how he can tell about Brazil when he comes back on visits!" And, poor at languages or not, he'll learn Portuguese. Mrs. Melcher says he's planning to have a short speech written out and taught him syllable by syllable immediately, so that when he begins to visit his Brazillian parishes he can at least say something to them in their own language.

Personal problems to be considered in the move to Brazil have been weighty for the Melchers, but have not been allowed to outweigh the call to service in the Church. Mr. Melcher's father, eighty-five years old, came to Columbia recently to make his home with his son. Mrs. Melcher, the former Mary Curry, is the only child of her parents, Dr. and Mrs. C. P. Curry, who upon Dr. Curry's retirement after several years in government service in Panama, settled in Columbia to be near their daughter and grandchildren. The interruption of the education of their son, Louis C. Melcher, Jr., already in college and their daughter, Katherine, in high school has been a matter of concern—in fact about the only member of the family for whom the drastic move has not presented problems is the youngest daughter, Mary, aged one and a half years. The Melchers, though, are the kind of family that will carry their happiness with them wherever they go.

Louis, Jr., himself planning to study for the ministry, and now to work under his father in Brazil, said when told that the decision was definitely made: "Well, Daddy, I knew you just couldn't do anything else!"

Those who know Mr. Melcher's ability, those who have worked with him, are agreed that a great deal will be heard about the Church in Brazil in the years to come. The Bishop-Coadjutor-elect is the kind of Bishop who will make news—news of growth and progress in any language, in any hemisphere.

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Active Interest in Education Urged By Auxiliary

National Board Meets for the First Time At Seabury House and Deals with Problems

Greenwich, Conn.: — The contact which the women of the Church have with the current life of the world, and their concern about it, appeared at many points in the meeting of the Woman's Auxiliary national executive board at Seabury House November 28 to December 1. Plans for next year's evangelistic movement were discussed by the Presiding Bishop; the plight of displaced persons and other needs in Europe were described by the Rev. Almon R. Pepper, head of the National Council's social relations department and secretary of the Presiding Bishop's fund for world relief, who had just returned from Europe; national affairs as they appear to the Federal Council's Washington bureau were presented by Benson Landis, head of the bureau; the threatened sale of Alaskan timber lands belonging to the Indian people of Alaska was reported to the board by a letter from the Home Missions Council.

A request to take some action about religious education in public schools had come to the board from the last Triennial Meeting and had been under consideration. The board adopted the following resolution, brought in by the committee on Triennial Preparation and Follow-up, of which Mrs. William T. Heath of Buffalo, N. Y., is the new chairman:

"We are agreed that there is an urgent need for more effective religious education, and that the women of the Church have a responsibility to do everything in their power to promote such training. Since public schools are locally administered, and there is no national agency which could establish a program of religious education in the schools, we call upon the women of the Church to carry out the spirit of the resolution by taking any or all of the following steps in their own communities: a). Take an active part in providing better religious instruction in the home and in the Church. b). Cooperate with other groups in the community in plans for released time religious education. c). Study the subject of religious education in the public schools, using such materials as *The New Education and Religion* by Williams; *Religion and Education* by Sperry and *Public Education and Religion* by Weigle."

Other new committee chairmen taking office for the coming year are Mrs. David R. West, Minneapolis, United Thank Offering committee; Mrs. Roy Hoffman, Oklahoma City, Personnel; Mrs. Lewis Pilcher, Petersburg, Va., Finance.

As an aid in facing current high living costs, the board appropriated from the discretionary item in the United Thank Offering approximately $7,000 in special gifts this year to women workers in the United States. Other appropriations were for scholarships, for equipment of missionaries, and for equipment of mission buildings, including such things as indoor and outdoor games to provide some recreation for nurses at St. Luke's Hospital, Manila, laboratory material for St. James' Hospital, Anking, China, aid to a Cuban churchwoman who is translating a number of Woman's Auxiliary publications into Spanish for the use of the Cuban branch of the Auxiliary. Also two or three refrigerators since modern developments in refrigeration are making possible marked improvement in missionary diets.



The Rev. Alan R. Chalmers is the popular and energetic rector of All Saints, Jacksonville, Florida

This was the board's first meeting at Seabury House. They were enthusiastic about every aspect of it and sent formal expressions of appreciation to Bishop and Mrs. Sherrill and to the staff.

Mrs. Derrill D. Taber met with the board for the last time as a staff member; she is now retiring. She has been a national field secretary for twenty-five years. Previously, she had been on the South Carolina diocesan executive board of the Auxiliary for ten years, and before that, she said, she had been "a violent parish president." She reviewed and summarized her experience and her convictions about field work. The board's statement concerning her said she had been "a friend to women throughout the Church."

FIRST PRESIDENT OF COUNCIL

Orlando, Fla.:—Bishop Henry I. Louttit, suffragan of South Florida, was elected the first president of the newly organized Florida Council of Churches. The purpose of the organization is to study ways and means of making the Protestant witness felt more strongly in the state; to unite resources for a more adequate service; to bring about a closer fellowship among the Churches.

ASSAIL AGLIPAYAN RELATIONS

Manila (RNS):—A rival faction in the Philippine Independent (Aglipayan) Church has again assailed the majority Church group headed by Bishop Isabelo De Los Reyes Jr., for seeking inter-communion with the Episcopal Church in the United States. The Filipino petition for inter-communion was recommended by Bishop Binsted of the Philippines at the meeting of the House of Bishops, meeting in November at Winston-Salem, and approved.

In a statement to the press, L. A. Ruiz, secretary to Archbishop Juan Jamais, leader of the dissident group, branded a recent assertion by Bishop De Los Reyes that inter-communion does not mean fusion or subordination as "quite far-fetched and misleading."

"It is an incontrovertible fact," Ruiz declared, "that as a sine qua non for union, the Des Los Reyes Church is required to discard the doctrine and constitution of the old Philippine Independent Church and adopt in its place another patterned exactly after the constitution of the Protestant Episcopal Church."

Ruiz asserted that the step taken by the Philippine Church "will ne-

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cessitate the submission of Bishop De Los Reyes and other bishops and priests to re-consecration and re-ordination."

The spokesman for the dissidents challenged Bishop De Los Reyes to "tell the truth" that he has "repudiated the creed, doctrines, rites, teachings, and constitution of his Church and embraced those of the Episcopal Church." He charged that Bishop De Los Reyes has "jettisoned" the Aglipayan divine office and is now using the Book of Common Prayer of the Episcopal Church.

"The true Philippine Independent Church, which was founded by Monsignor Gregorio Aglipay and which seceded from the Des Los Reyes group, refusing to fuse with the Episcopalian Church," Ruiz declared, "will continue to be the nationalistic Church of the Flipinos."

The faction headed by Archbishop Jamais includes a third of the Philippine Church bishops, together with a few score priests who seceded from the majority body following a conference in Manila at the end of the war.

BIRACIAL COMMITTEE HAS MEETING

New York:—The biracial committee on Negro work held a meeting at the Church Missions House and was assured that the policy of the National Council is to accept any qualified person who applies for an opening in any part of the mission field. It was pointed out however that the responsibility rests upon the bishop in charge of the mission field to accept or reject persons proposed for the field. A report on the recent conference held in Washington on recruiting and training Negroes for the ministry and other Church work was presented and the Rev. Tollie Caution, secretary of Negro work, was urged to see that the findings were implemented.

CHURCH AND STATE IN YUGOSLAVIA

Belgrade (RNS):—Patriarch Gavrilo, supreme leader of the Orthodox Church in Yugoslavia, has called upon Orthodox clergy throughout the country to support educational, social and other postwar reconstruction projects sponsored by the government. His appeal was made in a 1,000-word pastoral letter sent to all Orthodox bishops for reading in churches.

"All activities for the benefit of the people and of the people's institutions," the patriarch declared, "should be supported with all their strength by our Orthodox clergy, which, by its very nature, constitutes a continuous, unbreakable link with the life of the people. Its duty is to help the people and become initiators in every undertaking which is for the benefit of the Church and the State."

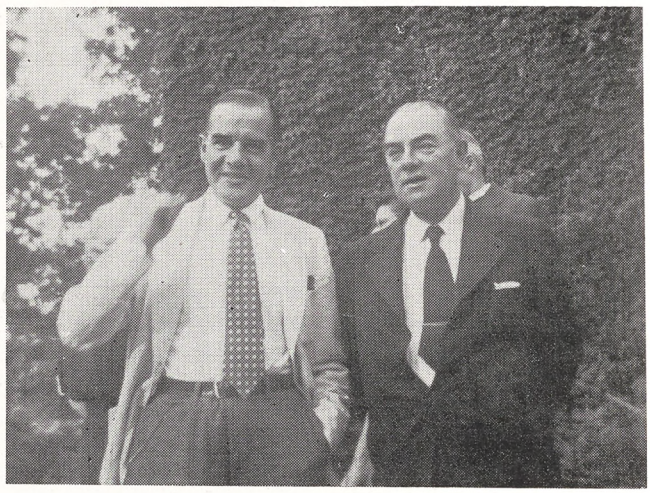
The patriarch's letter contained a number of recommendations which he asked the bishops to submit to priests in their dioceses. These called for cooperation with educational authorities in literacy campaigns, and with the Yugoslav Red Cross and other institutions conducting public health programs. They also urged practical support of programs for general economic improvement, of efforts to stimulate greater interest in legislative matters, and of local measures designed to strengthen both the Church and the community.

"These talks," Patriarch Gavrilo declared, "can and should be carried out without interfering with priestly duties or affecting the reputation of the Church.

NEGRO CHURCHES DESTROYED

Loganville, Ga.: — Two churches and a school used by Negroes in this community of Walton County — where four Negroes were lynched last year — have been destroyed by fires of incendiary origin in recent weeks. First of the structures to burn was the Negro Methodist church. Then flames destroyed the Negro Baptist church. After the fires local Negroes began using the Loganville Negro School as a place of worship and for community gatherings. The school was destroyed by fire soon after.

Mayor C. H. Byrd said there was no doubt the fires were of incendiary origin, and added that the city council had offered a reward of $100 for the arrest and conviction of those responsible. The mayor added, however, that he did not believe white persons, or racism, were responsible. He said it was his belief that there was a feud between sections of the Negro population which resulted in the fires, or that possibly the Negroes were attempting to "attract nation-wide sympathy" by firing their own churches and schools. Last year an armed and masked band of white men took four Negroes from a car in Walton County and shot them to death.



Two of the most popular rectors in the diocese of Western New York are the Rev. W. Thomas Heath of Trinity, Buffalo, and the Rev. Edgar Tiffany of the Transfiguration, Buffalo

COUNSELING CENTER IS PLANNED

Columbus, Ga. (RNS):—Immediate establishment of a counseling center here—the first in Georgia—is foreseen by the Rev. Frank T. Woodward, president of the Columbus-Phenix City ministerial alliance. Purpose of the center will be to combat frustration and attendant juvenile deliquency, broken homes and alcoholism.

Mr. Woodward's prediction came at the conclusion of a two-day counseling school at the First Presbyterian church after ministers attending had heard Dr. C. S. Forrester, minister and veteran counselor of LaGrange, Ga., speak on "Counseling with the alcoholic and the alcoholic's family."

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EDITORIALS

Together in Unity

RECENTLY the American Bible Society, through Dr. C. L. Hsia, member of the board of managers of the Bible Society and alternate delegate to the Security Council of the Chinese delegation to the United Nations, presented the Honorable Trygve Lie, Secretary General of the United Nations, with an English Bible and a Testament in his own native language of Norwegian. Mr. Lie held the books very carefully as he told the officers of the Society that he had read the Bible many times. As a child in Norway he had been given a Bible, a custom that is prevalent there, so that when he learned to read, he read in the Bible. The Bible is one of the first books the children of Norway come to know.

And then as he stood in his office at Lake Success, with the bright, colorful flags of the different countries belonging to the United Nations blowing in the breeze outside the building, he opened the English Bible and sat down at the table. The Bible had been opened by chance. "Gentlemen," he said, "look at this." There in the clear print of the Bible was the 133rd Psalm. Dr. Hsia leaned over his shoulder and pointed to the first verse which reads, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

There is one book that teaches the way in which we may live together in friendliness and peace. But if we keep it a closed book it cannot possibly speak to us. As the Book becomes a part of us its influence will radiate into the farthest corners of the globe, and the day of "One World" will be brightened by the light that streams from the "One Book."

"QUOTES"

OUR worship of God is God's opportunity to raise our consciousness of him to its highest power. The fact that true worship is the most exacting and difficult of all human activities and the fact that it usually makes us exceedingly uncomfortable, until we give way to God in our lives, are not good reasons for avoiding regular worship of God. Training for a football team is very exacting and very uncomfortable, but it is essential to the making of a successful and happy football player. True worship is the exacting and uncomfortable discipline essential to developing our response in body, mind and spirit to the Highest in life.

—Henry Clark Smith
Rector at Riverside, California

Esteem the Office

THE anonymity of an editorial sometimes makes it possible to say things no clergyman could say from a pulpit. The personal element is too strong there. As the Ember Days arrive again, we would like to point to the ordination of priests, and particularly to that part which suggests that "the people ought to esteem the office." There is no profession or vocation that does not have a few screwballs, and the order of priests in the Church is no exception. But by and large most of the priests we know are intelligent. They ought to be, —there has been quite an amount of time and money spent on their education. Most of them do wide reading, nearly all of them more than any of their parishioners. They have grown up in the various environments of our national life. They meet more of "all sorts and conditions of men" every week than the average layman. If "the people" would just think about these things, they could arrive reasonably at the conclusion that the priest is probably better equipped mentally to deal with economic and social problems than they are. Oh, maybe that's going a bit too far, and it does not show proper humility on the part of a priest in the Church of God. For, after all, the priest must be a spiritual person, according to his ordination vows.

This being a spiritual person means that he is endeavoring to learn and know more of God, the creator of heaven and earth; of God, who has worked in and through history in Jesus Christ; of God, who gives his guiding spirit of power to those who seek him. His spirituality is developed in order that he may the better "feed the flock committed to his charge." This very spirituality forces him to be concerned about economic conditions which make it impossible for some children to have milk and other essentials. His spirituality requires him to seek an economic pattern in which there shall be more justice. His very spirituality makes him extremely sensitive to certain kinds of cursing which really hurt. Some of his people have a way of damning other children of God because of their race, color or nationality. Some of his people delight in confessing some one else's sins (gossip is the technical term), and these kinds of cursing sear his soul. His spirituality makes him jealous for a real family of nations, and so he is impelled to suggest ways that all nations may work together, regardless of the seemingly insurmountable difficulties raised by certain materialistic groups.

Yes, the people ought to esteem the office of priesthood. So don't call your rector a red, or a stupe, or a political meddler, or an impractical idealist, but try to find out why he comes to certain conclusions on social and economic matters.

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How to Read the Gospels

by Francis Stifler

Of the Staff of the American Bible Society

PEOPLE often speak to me about the difficulty they have in reading the Bible. Sometimes they are frank enough to say that they just can't find it interesting. I do not wonder at this for most of us have never been taught how to read the Bible. Since the most important part of the Bible is the New Testament and the most important books in the New Testament are the four Gospels, let us start our Bible reading with the lives of Jesus. How shall one read the Gospels?

First, where shall we begin? No, not with Matthew which comes first in the New Testament. Begin with Mark, not because Mark is the shortest of the Gospels and the oldest, but rather, because it is the basis of Matthew and Luke, and is more full of action, simpler, and more straightforward than the others.

How much shall we read at the first sitting? Right here is where most of the difficulty with Bible reading comes in. Our Bible reading consists too often of a chapter, or a verse or a few verses, which may be useful on many occasions, and none of which I am ruling out, but the way to really know Jesus Christ is to read the Gospels each at a sitting. It takes about one hour and a quarter to read the Gospel of Mark out loud—considerably less when read to oneself. We never hesitate to read that long or longer when we start in on a fast-moving short story in a magazine.

When you read Mark thoughtfully through at one sitting you will get a conception of Jesus you never got before. Never again will you doubt that he was wholly human and wholly and uniquely divine. Never again will you have any question about the trustworthiness of Mark's record. You catch the spirit of a humble conscientious writer determined to preserve the testimony of eyewitnesses to a great miracle, a great tragedy, a great new beginning of something that can never stop—a light shining in darkness.

If you read Mark through at one sitting, you will want to read more about Jesus. You have three more records. I suggest you read Matthew next, but read it at one sitting. Matthew repeats practically every line of Mark but adds much of what Jesus said in his sermons to the people. The greatest sermon ever preached is found in Matthew 5, 6 and 7, and another in Chapter 10 and there are at least four others. Sit down some evening and read the whole of the book of Matthew. It will take you possibly an hour and a half. Its teachings have been gradually remaking the world. Your very experience in the reading of the book cannot help but transform your spirit.

If you read Mark and Matthew as I have suggested, you will be profoundly grateful that there is another sketch of Jesus' life for you to read. Luke, also based on Mark, has been called the most beautiful book ever written. Because Luke wrote for Gentiles rather than for Jews, you will feel you are getting a little closer to Jesus than even Matthew led you. Furthermore Luke's practical humanitarianism will appeal to you. Luke is the American's Gospel. Read Luke through at one sitting. It is almost exactly the same length as Matthew.

You have one crowning experience awaiting you. John's Gospel was written much later than the others. All over the Roman world people persecuted for their faith had found Christ as Saviour, and John reads these experiences back into his story of Jesus' life. If you have read the other three Gospels, as I suggest, John will become almost a personal experience as you read it. Jesus will be to you the Bread of Life and The Light of the World. He will be the Way, the Truth and the Life. You will be born again.

I beg of you take four evenings and in the manner I have suggested, read the Gospels.

A Word With You

By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

(This week's column is part of a letter from the Rev. M. G. Nicola, vicar of St. David's, Pittsburgh, California.)

I REMEMBER a lady I knew several years ago. She was one of those powerful blondes, a little-theatre-in-every-home kind of female. But with all her potent Mayflower manner she had a cuteness. She called her middle-aged boy friends Smithie or Jonesey. It was a sort of caressing call. My own rector said that she caused the depression. He explained that she got to calling Le Bon Dieu by one of those cutie names in her prayers, and He smacked down on all of us. However, my rector knows very little about economics.

My point is to explain that I do not care for people who kiss titles and caress names so my com-

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plaint will have all the more weight. I refer to your attacks on the "Rev. Smith" locution. I appeal to you to look at this matter not in the spirit of the English department but in the friendly mood of humane letters.

The Lutherans call their ministers by the friendly term of Pastor Smith. The Catholics use the intimate title, Father Smith. The large denominations very sensibly give their parsons a D.D. degree and call them Doctor. But the smaller denominations, our own included, are not liberal with D.D.'s, frown on "Father," and refuse to say "Pastor." So thousands of clerics are nothing but plain Mr. The ordinary man has an instinctive urge to call his parson something more distinctive. He will call him "Reverend" in spite of the English department. And when he comes to die, he will take his last pill from "Doc"; call "Jedge" to draw up his will; and then with his last breath whisper: "Well, good-bye, the Reverend Mr. Smith!" and die. And it will be the extra wordage that croaks him.

Talking It Over

By
W. B. SPOFFORD

LETTERS have been coming lately, from friends mostly, asking if I want revolution. There are times, as I scan the human scene, both here and elsewhere, when I think it might be a good idea. But then I flex my flabby muscles and hop on the scale to watch the indicator register 120 pounds and I'm forced to the conclusion that the opposition would be too much for me.



Besides what I really want is something quite different. After my lunch of milk and crackers and a handful of nuts, I like to walk around my neighborhood. I visit Washington Market and gaze at the venison, pheasants and partridges displayed at the stand of Mr. Joseph. Nearby bright shiny pompano from the Gulf are laid out on chipped ice; in a huge case live Maine lobsters can be had at $1.50 a pound, and scallops too—not the deep sea variety but the bays, which are twice as good and so cost twice as much. On my way back I stop to gaze in a big show window at imported champagne in frosted bottles at $9 each.

Nobody knows what another really wants; not even those of his own household. But insofar as I know myself, I want luxuries. Three months or so in the country in the summer where, surrounded by family and friends, I can lay in the sun and broil steaks on an outdoor fireplace. I was intrigued too by the big ad in the paper this morning, urging me, for $2300, to get aboard the President Cleveland that will leave San Francisco on February 20th and sail in tropical waters for 39 days "thus avoiding the rigors of a northern winter."

Since these things take money, it is cash that I want, not revolution—twenty thousand a year, let's say—or if this is too high for my services then I'll settle for fifteen.

My trouble is that what I want conflicts with my intelligence and what moral sense I possess. At the time of Malvern some of us met here in the U. S. to consider the Manifesto that came out of that Church gathering. One of the speakers was to have been Prof. A. T. Mollegen of Virginia Seminary but he got down with a bad cold. But he wrote a message while in bed with a fever of 102 which was read for him by the Rev. Ernest deBordenave of Richmond. Whether the heat engendered by fever had anything to do with it I do not know. But his brief analysis of what is wrong with our world has always seemed to me a masterpiece of succinct wisdom.

"Our economic order," wrote Mollegen, "has defied God and stands beneath his judgments. It has denied the divine end of man and has enslaved him to its own end, monetary gain. This is idolatry and the consequences of idolatry are upon us. Under God, the economic system is a means to a divine end for man. It is created to give men the opportunity to serve one another in love by satisfying their common human needs with the fruits of a cooperative and significant labor.

"Contrary to its divinely appointed purpose, our economic system defrauds millions into monotonous drudgery with no meaning save the maintenance of poverty level existence. It robs still other millions of the meaning of their creative work because they know that the fruit of their labor is not dedicated to God or to the satisfaction of human need but instead serves the profit of the few. Thousands of Christian business men are forced daily to violate the teaching of Christ and the dictates of their consciences because they are enslaved themselves to a system more powerful than they. Profit is God in the economic sphere of our common life. This idol must be served before men may work, before machines may turn, before men may eat and clothe themselves, before the will of the true God be done.

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"Furthermore, the present form of our economic life makes for war. First, it makes for war because every economic crisis of a system which can no longer function tempts pump-priming and social service states into spending for armaments. It is inevitable that the harder pressed nations shall use armaments for the expansion of their spheres of domination. Secondly, the economic system makes for war because there is not room in a finite world for several expanding centers of national profit-taking systems. Collision inevitably produces war or a victory without war which sows the seeds of a future war.

"When the very shape of the system by which man creates wealth and satisfies his physical needs leads him into war, it makes very little difference that man seeks peace.

"Nor will our present economy provide an adequate basis for the maintenance of democracy. It proletarianizes large masses of men by impoverishing agricultural communities and accumulating large surpluses of labor subject to seasonal unemployment, lay-offs, continual unemployment and transiency. If these turn to democracy to transform the economy they tempt the secure classes to protect their immediate interests by destroying democracy. If they become the victims of demagogic propaganda they join their power to other powers who seek the destruction of democracy.

"Finally, a system which has exploited human labor has been no kinder to the physical nature upon which our common life depends. In the words of Malvern, section 12, 'This system also tends to recklessness and sacrilege in the treatment of natural resources.'

"There is nothing new in this indictment of our economic order. Much more elaborate and detailed analyses have been heard in CLID meetings for years. What is new is constituted by two elements:

"1. We are in the midst of evils which we have long prophesied. If we have time to avert complete disaster, it is a short time.

"2. Many Christians are awake to the dangers now where they were not before. This is the great opportunity."

A lot has happened of course since Prof. Mollegen wrote that, so I asked him the other day if he considers it still sound. He replied: "It is still sound in principle although it is out of date. Our economic crisis is held in abeyance for a few years by reconversion, a bumper consumption demand and high exports. Then we'll crack and go into another struggle like that of the thirties—maybe the last."

What he wrote at the time of Malvern, and his comments now, I believe to be sound. Hence the conflict between my creature desires and my other self has been resolved, at least for a time, by merely gazing at the partridges and reading the ads about the cruises. And it would be healthier, I think, for the friendly critics to figure out for themselves whether Mollegen's analysis is sound—and to give us the benefit of their wisdom if they think not—rather than to pin labels on those of us who do accept it. But give plenty of time to your thinking, for Mollegen's statement digs pretty deep and it would be embarrassing to have it all wind up with people calling you the very names you are now hurling at others.

The statement in full, *What's Wrong*, can be had for five cents from the Episcopal League for Social Action (formerly CLID), 412 W. Grand Blvd., Detroit 16, Michigan.

Episcopalians and Class

By

WALTER H. CLARK

Professor at Middlebury College

IN A realistic mood any clear-sighted Episcopalian must admit that the average Churchman is more powerfully motivated by the ideals of his class than the teachings of his Church. We are certainly not peculiar in this respect as compared with other Christian bodies, but, like anyone who finds himself near the top of the social heap, the Episcopalian finds dearer the symbols of his class status. Among these is his church membership. With one person this may be cherished along with his household heirlooms and family tree; another, with a keen eye for social stepping stones, may have acquired it himself.

To assert that this is the only source of Episcopalian motivation would be to caricature the Church if not calumniate it. But class pride dwells among us to no small degree, and in this brief article I intend to consider some of its manifestations, unflattering though the topic may be.

Since it is by our fruits that we know ourselves, my thesis may be tested by examining several areas of behavior. For example, it is to be doubted that the divorce rate among Episcopal communicants departs very far from the average of their class in the direction of the Church's teaching. Again, an informal study of the moral behavior of a group of college students I have recently seen is hardly flattering to the Episcopalians.

Or, to turn to the area of economics, Episcopalians do not seem to be as greatly influenced

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by Christian teachings as by that self-interest in which they mirror their class. Perhaps the existence of the Episcopal League for Social Action (formerly CLID) would seem to give the lie to such a statement, and certainly we would not want to pass over this point without paying tribute to many liberal and social-minded members of our Church. But their numbers are comparatively small. Though we have reason to be proud of the fact that Franklin Roosevelt was a Churchman whose religion was a dynamic force behind his vision of the New Deal, we must recall the fact that the average Episcopal business man of the time was more likely to deliver an apoplectic denunciation of the administration's supposed attempt to ruin the country than to appreciate the religious implication of a concern for "the forgotten man."

Again, one of the chief assets of the Church is the Church preparatory schools. Among them are some of the most respected academic institutions in the country, and here we have one of the best evidences of the vigor of the Church. But even here—perhaps especially here—the influence of class is a factor which goes far toward nullifying a potentially effective Christian program. Candid headmasters must admit that they have been far more successful in keeping up academic standards and inculcating manners—though many a schoolmaster might lift an eyebrow at the latter statement—than they have been in conveying the spirit of the gospels to be translated into life. Many boys attend whose parents see social as well as economic advantage as the chief fruits to be obtained. Still others, with fortune and social position secure, look on a Church School as a haven for their sons, safe from the children of self-made men and families "on the make." Then perhaps also, among the many devoted teachers in these schools, there is too large a minority whose ideals seem to run nearer those of the country gentleman than of Jesus Christ; whose visits to the neighboring estates of wealthy women and whose fashionable wine bottles on their study side boards symbolize aspirations more determined by class than they are by Christianity. The fact that certain schools, especially those featuring self-help and lower tuition, have to some extent escaped these characteristics should not blind all our schools to the dangers of reality. Judged by the objective test of the proportion of their graduates who enter the more altruistic professions of teaching, social service, the ministry, or, especially, missionary work, how few of our schools would show that the call of the gospel message had prevailed over such class-hallowed pursuits as brokerage, banking, advertising, business administration, and the lucrative professions.

IT WOULD seem in bad taste as well as somewhat temerarious for a layman to throw anything but bouquets in the direction of the clergy. Certainly nothing more is needed than a comparison of their inadequate salaries with their large families for one to appreciate the heroism and devotion of the typical Episcopal parson. And yet there are more cases than there should be of rectors with easy livings, whose luxurious libraries and ample board hardly suggest spiritual travail and mortification of the flesh. Perhaps they spend so much more time at the tea tables of their wealthy parishioners rather than in the kitchen chairs of the poor because the former predominate in their parishes—or because, as Frank Buchman would say, it is the "up-and-outs" who have the most need of religion. On the other hand, perhaps there is a more basic reason. The caricatured, pampered, tea-drinking clergyman of literature and the stage often turns out to be an Episcopalian. This can be traced to class. So also does class explain the relative feebleness of our preaching tradition. But here the laity must take its share of the blame. After all, how long would the accents of an Amos or an Isaiah be tolerated within the walls of churches founded on dividends, coupons, and free enterprise?

Then what is the conclusion of this gloomy Jeremiad? That the Church has failed? By no means! Merely that the pull of class is stronger than that of religion for the average individual. This always has been in the past and will probably always continue to be, though we must always hope for and work for improvement. Christianity at its best, as Toynbee points out, has always functioned as a "creative minority" meaning much to the few and little to the many. That there are a few Episcopalians to whom Jesus Christ means everything is enough in itself to justify the Church's existence. In addition, we have no way of appraising God's valuation of that feeble spark of spirituality that lies in the hearts of the many. But it is our duty to recognize how pitifully little it is. If we clearly see that in our Church the devil most often gets in his good work through class consciousness, class pride, and social ambition, we will best be able to combat him where he works most subtly. It is for our clergy to capture more keenly the prophetic note and show us that not only the kingdom of heaven but also the kingdom of evil lies within us. For the laity, it is our duty to sift our motives more carefully and set our hearts more freshly toward the gospel message and the accents of Jesus, even when he chides. It is not so much that the

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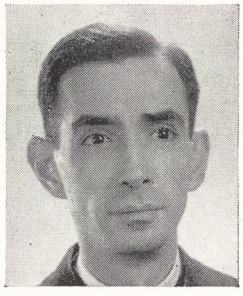
Church has been ineffective in the past as that it could be much more effective in the future. But if it is to be, we must first recognize, then counteract the denial of Christianity inherent in the predominance of the influence of class.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Offertory Sentences

AMONG the changes made by Archbishop Cranmer and his associates in their reform of the medieval service books was the elimination of the old offertories or anthems sung at the Eucharist during the Offertory. In their place were substituted the Offertory Sentences to be sung or said before and during the time when the peopls offered 'unto the poor men's box every one according to his ability and charitable mind.' The old offertories had been selections proper to the seasons of the Church Year. The new Sentences were all designed to stimulate generosity among the worshippers for the poor and needy.



The impoverishment in the poetry of the Eucharistic service by the loss of the old offertories was more than compensated for by the definite return to primitive Christian practice of associating the Eucharistic worship with positive, material acts of charity. So it has remained in the Anglican tradition. Alms no less than oblations are a part of the Eucharistic Offertory, and Cranmer's Sentences have remained with slight changes the substance of the Offertory ritual in all the Anglican Prayer Books. It is true that the Scottish Book has added several sentences which speak of sacrifice and offering without suggesting money; and the South African Book has added a series of Sentences which are purely seasonal, such as the old medieval offertories. Here in America, however, we still associate the Sentences primarily with money offerings, rather than with the oblations of bread and wine, probably because these Sentences are used not only at the Eucharist, but as the Rubric directs, 'on any other occasion of Public Worship when the Offerings of the People are to be received.'

There is no good reason why we should continue to limit the association of our Offertory Sentences with money. A little imagination in their use can adapt them both to the seasonal theme and to the larger context of offerings, whether of oblations or of ourselves in sacrificial living. We should take full advantage of all that the Prayer Book gives us in these Sentences, and not limit ourselves to using one or two Sentences year in and year out. The following notes suggest times and seasons when the Offertory Sentences may be used to best advantage.

Advent: "Lay not up for yourselves treasures upon earth"; "How then shall they call on him,"—the latter especially for Advent III and its accompanying Ember Days, as well as for the other Ember seasons.

Christmas: None better than the first and most popular Sentence, "Remember the words of the Lord Jesus." Christmas is the time for giving rather than for receiving, in remembrance of the supreme Gift.

Epiphany: The thought of Christian witness and mission is uppermost; hence use, "Let your light so shine," or "How then shall they call on him," etc.

Pre-Lent: Professor B. H. Jones has aptly described this season's theme as "to arms and to labor." Appropriate therefore are: "Not every one that saith unto me, Lord, Lord," and "He that soweth little shall reap little," and "The harvest truly is plenteous."

Lent: "To do good, and to distribute." The word 'distribute' is much better translated 'communicate' for it involves the idea of mutual sharing.

Easter, Ascension, and Feasts of our Lord generally: "Thine, O Lord, is the greatness," etc.

Rogation: "Be merciful after thy power." This Sentence is not of the best, and may be easily misunderstood. But the context of the Rogation season saves it from any spirit of self-regard.

Whitsuntide: Same as Epiphany.

Post-Trinity Sundays: "Not everyone that saith unto me, Lord, Lord"; "Whoso hath this world's good"; "And the King shall answer." All of these stress the note of Christian service and charitable work.

Saints' Days: "Let your light so shine"; "God is not unrighteous"; "And the King shall answer." For a Requiem there is none better than: "While we have time, let us do good unto all men."

Thanksgiving and Harvest season: "Whoso hath this world's good"; "The harvest truly is plenteous"; "Ye shall not appear before the Lord empty." The last Sentence—so much over-worked—is particularly apt at the Thanksgiving season.

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Bishop Denounces Secularism At Midwest Conference

Declares We Do Not Consider God's Will When United States Makes Foreign Policy

Edited by Sara Dill

Grand Rapids, Mich. (RNS):—Declaring two cultures—secularism and Christianity — are struggling for world domination, Bishop Charles W. Brashares of Des Moines, Ia., told 500 delegates to the Methodist conference on Christian education here that "war and ruin" is the inevitable result unless Christians rise to meet the challenge. "World chaos increases when men cease to discipline themselves to do the will of God," the bishop asserted. "Is Christianity just a huddling together of comfortable souls or is it a crusade of those who dare to bear the cross with Christ?"

Bishop Brashares charged secularism had brought an increase in personal vice, gambling, drunkenness and divorce. "Our social conscience has been dulled so that we do not organize as efficiently to feed men as we do to kill them," he charged. "We do not consider God's will when we make our foreign policy. Having conquered our enemies, we begin to fear Russia. In reality her troops are not on our borders in Mexico, and Canada, but our troops are on her borders in Korea, Japan, China, Germany and Alaska. Can it be that an outraged conscience has made us afraid?"

Today's crisis, according to the bishop, is that God is "heroically struggling to redeem the world but is opposed by almost the solid phalanx of the human race."

The meeting passed a resolution opposing universal military training "because it tends to undermine the democratic way of life" and would "stimulate the race for armaments, costs money that might better be used for world relief and regiments the youth of the nation in questionable moral surroundings." The conference also requested the president's amnesty board to grant amnesty to conscientious objectors and passed a resolution commending the president's commission on civil rights. Another resolution recommended that Methodist theological schools and colleges employ faculty members "on the basis of merit, without regard to race."

Vet Certificates

New York:—A certificate of appreciation for men and women who served in the armed forces has been printed by the army and navy division of the National Council. Bearing the crossed flag of Church and country, it is to be supplied free to dioceses, signed by bishops, and given to veterans as a token of the gratitude of the Church to those who served during the war.

Visits Cuba

New York:—J. Earl Fowler of the overseas department of the National Council left here by plane on November 26 to visit Cuba. He is to attend the convocation of the district, be present at the consecration of the cathedral in Havana and the dedication of the new Sarah Ashurst Girls' School. He is to inspect as much of the Church's work in Cuba as possible, traveling on an itinerary arranged by Bishop Blankingship.

Stress Unity

Evanston, Ill.: — The need for Christian unity was emphasized at the regional conference of the Interseminary Movement, meeting here with 450 seminary students attending. They represented 26 theological schools and 25 Protestant denominations.

Asks Better Care

Toronto (RNS): — The Dominion government was urged by the Canadian Council of Churches here to take greater care of children whose home-life has been affected by the divorce or separation of their parents, and of youngsters in "underprivileged or neglectful" families.

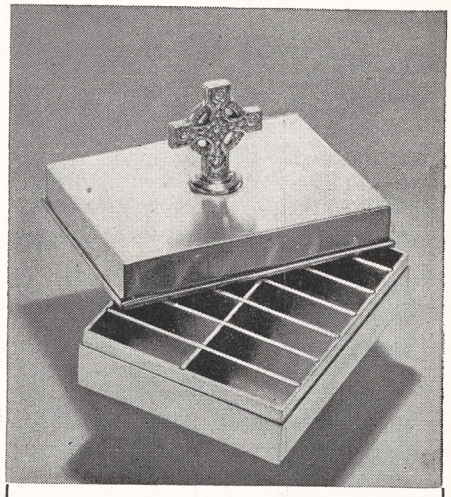
"The Council is of the opinion that in some provinces greater care should be taken to observe and search out such cases," the Council declared, "that more competency should be given to child-care agencies to provide for the protection of such children; and that in all cases in all provinces, the courts, where separations or divorces are pending, should be urged to review all the circumstances which have affected the children concerned and to make even closer examination than heretofore into arrangements for their future placement and care."

At the same time, the Council praised the government for instituting its policy of family allowances, which has cost Canada more than $250,000,000 a year. These allowances, the Council said, "have on the whole worked out for the betterment of the children within the lower wage brackets."

A plea for aged persons with meager resources was also made by the Council. It asserted that many of these persons now have nothing more to live on than their old-age pensions.

Fun at Retreat

Buffalo, N. Y.:—When the young people of the diocese of Western New York have a retreat they also have fun. The annual retreat is to be held on January 30-31 at St. Mark's, Orchard Park, with the Rev. Robert Spear of Mayville the leader. The program will include winter sports at Chestnut Ridge where the



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young people will take over the Casino. The work of the young people's fellowship in the diocese is in charge of Canon Robert E. Merry of St. Paul's Cathedral.

Clergy Meet

East Aurora, N. Y.:—Bishop Austin Pardue of Pittsburgh is the leader at a quiet day for the clergy of Western New York, held here at St. Mathias today, December 11. He is to speak at the morning session on the program of evangelism, with Bishop Cameron Davis the leader in the afternoon. A second meeting will be held at the diocesan house in Buffalo on December 16 to deal with techniques for puttting the program into effect in parishes.

Report of Fund

Brooklyn:—The Church Building Fund, meeting last week, reported that during the past six months it has made loans aggregating $160,449 and gifts amounting to $13,800. Commitments for loans promised but not yet taken amount to $186,000 and promised gifts exceed $16,000. Since January 1, 1947 the commission has received inquiries from more than 185 congregations which want to finance their building programs through loans which total more than two million dollars and from 53 others desiring gifts in excess of $18,000. The permanent building fund now amounts to $893,796 of which more than a half million is represented by current loans.

Mr. Richard N. Crockett and Mr. A. Elliott Bates, both of New York City, were elected trustees of the Fund.

New Primate

Sydney (RNS):—Archbishop Howard W. K. Mowll of Sydney has been elected Primate of the Church of England in Australia, succeeding the late Archbishop Le Fanu of Perth. Formerly Bishop of Western China, Archbishop Mowll was named for the Sydney see in 1933 and will continue to hold that position.

The election as Primate is regarded in Anglican circles here as likely to compose long-standing differences between the Australian bishoprics and to aid the establishment of a self-governing Australian Anglican Church.

The fact that Archbishop Mowll is high church is expected to end resentment created among parishes in the senior diocese of Sydney when the late low church Archbishop Le Fanu was appointed. Now that the Sydney diocese is headed by a high churchman a closer rapprochement will be possible with other high church bishoprics, hitherto estranged by the low church character of the diocese.

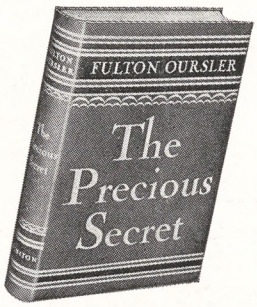
Meanwhile, the fate of the proposed new draft constitution which would make the Australian Church independent and unite it under one General Synod is said to depend on the decision of the Sydney diocese. Three metropolitan dioceses have approved the proposed charter—Melbourne, Perth and Brisbane — but much hinges on the attitude Sydney, oldest and largest diocese, will adopt.

Baby-Sitting Project

Bernardsville, N. J.:—Young parents no longer have to miss Sunday services at St. Bernard's Church here now that a baby-sitting project has been started. Children too young to stay home alone and not yet old enough to attend Sunday school may

Books Recommended For Christmas

The Books Announced Here Received Either Three Or Two Star Rating in Book Reviews in The Witness



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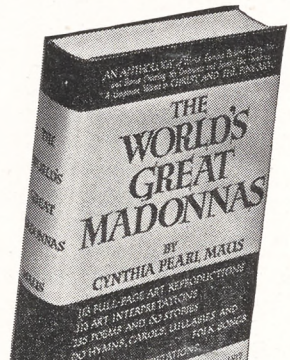

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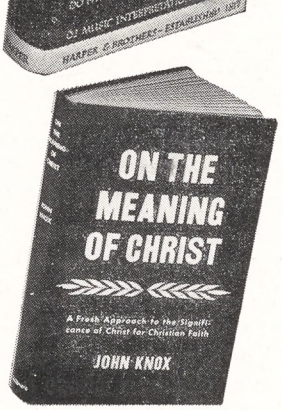

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be left at the parish house in the care of baby-sitters—volunteer mothers from the parish. The first Sunday of the experiment saw 15 children, ranging from 18 months to five years, left in the care of three mothers during the 11 a.m. service.

Mrs. James K. Merritt, educational director for the church, explained that St. Bernard's didn't want to call on the community's teen-age baby-sitters on Sunday. "We want them to go to church, too," she said.

All Accept

New York:—The Presiding Bishop has announced that all three of the men elected bishops at the recent meeting of the House of Bishops have accepted. In addition to Mr. Melcher, whose acceptance to Southern Brazil is reported elsewhere, those to accept are the Rev. William J. Gordon for Alaska and the Rev. James W. Hunter as coadjutor for Wyoming.

No More Pew Rents

Baltimore, Md.: — For the first time since Emmanuel Church was founded, 93 years ago, the pews and sittings in the church are free of the pew rent system. Members of the congregation, holding pews or sittings, have voluntarily given them up and are contributing what they formerly gave as pew rents with their pledges through the duplex envelopes. Congregations already show an increase in attendance in this downtown parish, ministering to a scattered congregation and to many visitors and strangers.

Stop Gambling

Syracuse, N. Y.:—Bishop Malcolm Peabody of Central New York has sent a letter to the clergy of the diocese urging them to end all forms of gambling in raising church funds.

"The first reason that gambling, from the Christian standpoint, is wrong hinges on the fact that as stewards of his bounty we are committed to account to God for every minute and every cent. When the Church encourages gambling it deliberately breaks with this principle. Gambling, however apparently harmless, leads almost inevitably to habitual indulgence and often to play for larger stakes. Once undertaken it is hard to control.

"Bingo, where money is paid to enter the game or is received for winning, is in fact gambling and like all games of chance, is prohibited by law in the state of New York. The police may overlook such lawbreaking, but is it not thoroughly improper for the Church to use her position of privilege to break the law at all, and particularly in her own interest? For these reasons it seems obvious to me that by permitting gambling on church property (or wherever games may be held in the church's interest) we are permitting a practice that will tend to break down the moral standards which as Christ's followers we are trying to build up.

"Accordingly I appeal to you to put an end to gambling of all kinds in your congregation, either as a means of entertainment or as a device for raising money for the Church, on the ground that this is incompatible with our position as stewards of Christ in the world. This applies to Bingo or to games of similar nature by any name, to raffles, to "door prizes" so-called, and to every game of chance for which rewards are offered or received and for which corresponding services are not rendered."

Will Try Again

Buffalo, N. Y.: — The diocese of Western New York will hold a special convention on January 20th for the purpose of electing a bish-

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op. It is the fourth to meet for this purpose. The first two ended in deadlocks. At the last Bishop Louttit, suffragan of South Florida, was elected but declined. The presiding officer of the convention will be the Rev. Charles D. Broughton, chairman of the standing committee.

UN Movies

Boston:—A movie produced by the department of public information of the United Nations, "The People's Charter" was presented at St. Paul's Cathedral on December 8th. "Food, the Secret of the Peace" was also shown, the affair being sponsored by the Boston Council of Church Women.

Consultation Center

Philadelphia:—Free advice to bewildered youngsters is provided at the new Consultation Center for Youth held in Christ Church Neighborhood House here. Sponsored by the Christ Church Neighborhood Business Men's Association, the center is the first of its kind in this area. Historic Christ Church is the edifice where George Washington, Benjamin Franklin and other early American immortals once worshiped.

Reputable authorities are contributing their services, the staff including Dr. Edward Burn, associate professor of psychiatry at the University of Pennsylvania; Dr. William Eccker, chief psychologist at the Philadelphia State Hospital, and the Rev. Hal M. Wells, chaplain at the latter institution, and an editor of THE WITNESS. An advisory committee of prominent Philadelphians directs the activities of the center.

Seek Protection

Jerusalem (RNS):—British Christian leaders here have recently taken steps to arouse the world Church to obtain guarantees for the protection of Christian shrines in the Holy Land. Most recent of the steps was a message from the Rev. William Clark-Kerr, moderator of the Church of Scotland's presbytery of Jerusalem, to Dr. J. Hutchison Cockburn, head of the reconstruction department of the World Council of Churches in Geneva, Switzerland. Dr. Clark-Kerr is a cousin of Lord Inverchapel, the British ambassador in Washington.

Earlier, Dr. Clark-Kerr and the Rt. Rev. W. H. Stewart, Anglican bishop in Jerusalem, had cabled the Archbishop of Canterbury and the moderator of the Church of Scot-

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land, expressing "grave concern" about the future of Christian holy places in Palestine. They appealed for these church leaders to obtain the support of the World Council and the International Missionary Council to secure "the protection of present Christian minorities and missionary rights."

THE NEW BOOKS

SYDNEY A. TEMPLE, *Book Editor*
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****God Confronts Man in History* by Henry Sloan Coffin, Scribners, $2.50. Dynamite and Dogma might be the subtitle of these lectures first delivered in the Orient by the recently retired president of Union Seminary. Courage as well as conviction is evidenced as Dr. Coffin evaluates the effects of our current foreign policy upon the people of the east in his first chapter. Read his reactions to the attitude of the Moslem world and his evaluation of the "utter frustration" found among thoughtful Chinese as related to the actions of our government. It is no radical reformer but a former Moderator of the Presbyterian Church who writes in regard to the American loan to the Philippines, "The morals of a great nation exercising such coercion upon a small one in dire poverty were abominable."

Church dogma is approached no less frankly in the remainder of the book as Dr. Coffin sees in the great fundamental beliefs of Christianity a natural and reasonable interpretation of God as he confronts man in history. The book is written for those who come from the religions of the Orient but the same weaknesses and idolatries are to be found in the unbelievers and seekers of the Occident. This is a book to be put in the hand of laymen who wish to find an understandable approach to doctrines which often seem beyond them. The empirical method carries the reader along known ground and the conclusions arrived at contain all the major precepts of catholic dogma, using catholic in the best and truest sense of that term. Christian dogma may be best understood by this inductive method because, as the author reminds his readers, Christianity is the only religion which derives the understanding of the person of God from an event in history.

The Church has every reason to thank the trustees of the Joseph Cook Lectureship for refusing to allow Dr. Coffin to enjoy his retirement in "restful tasks within diminishing strength." For these lectures are of service to Christianity both in the conversion of Orientals who heard them

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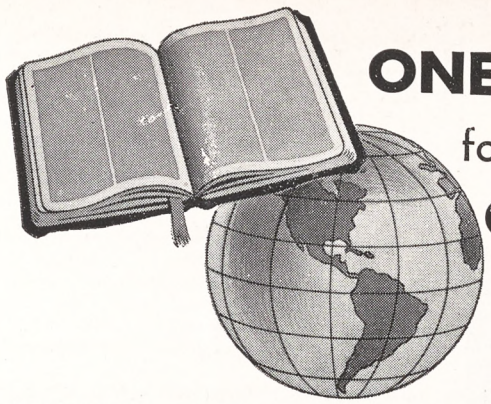

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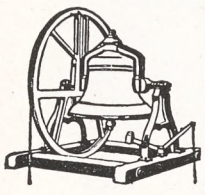
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* * *

***Skeptic's Search for God* by Barbara S. Morgan, Harpers, $3.00. This is a book which will appeal to many persons troubled with questions of faith. Mrs. Morgan is a thorough scholar, but her scholarship has not destroyed her ability to state things with sharp clarity. For example: "It is also time that the Protestant Churches made up their minds whether church attendance is a duty or an entertainment. I wish that churchgoing might be squarely recognized as a duty, with the incidental shortcomings of the clergyman submerged in the common longing he represents: man's search for the unknowable."

Or take this: "Hard as it is to give an all-over definition of evil in existence, the attempt to account for it metaphysically is hopeless. Some theologians try to show that, in the long view, evil is all for the best. This line recalls Rasputin's famous argument that one must sin in order to know the purification of remorse. Other theologians conceive evil as part of the will of God, a thought which entrenches the idea of the arbitrary ruler. The profoundest theological thinkers, however, have recognized that the infinite being of God must include essences of evil as well as essences of good. Eckhart spoke of 'that in God which is not God.' May it not be that the assumption of an intelligible universe will help us here?"

The approach to God outlined in this book is threefold: intellectual, mystic, and moral, and the author has many good things to say about each one of these. The opening chapter, on "The Barrier of Words," is one to be read and reread.

—F. C. Grant.

* * *

***Seeds of Redemption* by Bernard Eugene Meland. Macmillan. $2.50.

Dr. Meland is known to theologians as the author of a number of books in which what might be called a "naturalistic theism" is presented. In this volume, he argues for a point of view which builds on "the gentleness of the creative spirit," which finds evidences of that creativity in every area of our experience, and which believes that man's salvation is to be found as he gives himself to be a "channel through which creativity can work" in promoting "gentleness." He discerns in the world an anabolic as well as a katabolic movement, and affirms that the former—which builds up and integrates—is the working of God, while the latter—manifested in war and in the destructive and negative forces in history and nature—does not have behind it the enormous reserve power of God, despite all appearances to the contrary. Our task is to join ourselves to the upbuilding, rather than the destructive, forces; in this way, we can be "fellow-workers with God" in the creation of a new world.

There is much in this book which seems inadequate to those of us who hold to the tradition of historic Christianity in its grander and more affirmative aspect. Yet we shall profit by reading this simply written volume, because it will have at least this result: we shall be obliged to recognize the "secular" and "hidden" operation of God in the whole creation and in this way widen our conception of the meaning of that credal phrase which describes the eternal word of God as him "by whom *all* things were made."

—W. N. Pittenger

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

VERY REV. THOMAS H. CHAPPELL
Dean of St. Stephen's Cathedral, Harrisburg, Pa.

I have just read the letter of Mr. R. H. Davis in Backfire, (WITNESS, Nov. 6). Since I like and respect American business men, and know that they have an important and vital part to play in our national life, I have been more and more concerned lately because so very few of them understand or can talk intelligently about economics, politics, and international affairs. They talk fascinatingly and intelligently about their own businesses, but beyond that small field they are almost always out of their depth, especially in foreign affairs, but also in politics and economics. In support of Mr. Davis, it is true that there are some clergymen who do not understand the subjects he mentions, but of so many more business men it is equally true.

Mr. Davis' letter is a case in point. I presume that he is a business man; it is unfortunate that, with all his obvious good will and his devotion to the Church, he should exhibit such vagueness about the history of the country and so complete an ignorance about the place in life of the Church of which he is so sincere a member.

* * *

MRS. JAMES POWERS
Churchwoman of Columbus

I was extremely interested in the news story in the Nov. 20 WITNESS about the controversies over the Church and state issue. Granted, it is a difficult and complicated question. But I was surprised to read that one of the leading officers of the Federal Council of Churches, F. Ernest Johnson, should state that free bus transportation should be provided out of public funds for children attending parochial schools. These schools are private schools, just as the many diocesan schools of our Church are private. And if parents wish to have their children attend such schools, of whatever Church, I think they should provide their own transportation. Our public schools are open to everyone, regardless of religious affiliation. Roman Catholic children can attend them as well as Protestant children, and children of other faiths, or no faith at all. These schools are free—including in most states, transportation to and from school. If parents of any Church believe that "something is added" by having their offspring attend a Church school then, it seems to me, they should pay for it and not expect the rest of us to pay for this advantage through taxes.

* * *

MISS M. G. GRAHAM
Churchwoman of Brooklyn

Thank you for printing the picture of Mr. and Mrs. Harper Sibley on the cover (Nov. 27). I have heard Mrs. Sibley speak on a number of occasions and agree with you that she is one of our most distinguished Church women. I am sure it is equally true that Mr. Sibley has made great contributions to the life of the Church. I wish that we might have more such pictures in THE WITNESS. We read constantly of lay men and women who are leaders of the Church, and if you could give us informal pictures, like this one of the Sibleys, it would help break down the idea so many people have that the clergy do all the work in the Church, with lay people merely paying the bills.

ANSWER: We will be glad to receive such informal photographs from which halftones can be made. Send them to THE WITNESS, 135 Liberty St., New York 6, with a brief note giving your reason for thinking the person (or persons) rate a cover picture.

* * *

CHESTER L. KINSEY,
Great Falls, Montana

Enclosed you will find contributions from the fourteen people who sign this note (total of $32) to the fund for the defense of Howard Fast and the eleven other defendants in the contempt of Congress action. We hope this small contribution will be of some help. Yours for democracy.

* * *

MR. S. P. PETERS
Churchman of New York

I fail to see what is gained by printing in THE WITNESS (Nov. 27) the letter that Missionary Paul B. Denlinger of China wrote to Senator Smith. It is perfectly clear to everyone that if our American way of life is to be maintained then we have to defeat the communists in China as well as in Europe. Capitalism and communism cannot exist side by side in this world. I am therefore for making it "one world" in fact, not merely in name, by stamping out the menace of communism while we are still in a position to do so. Mr. Denlinger is obviously a young man who has a great deal to learn, and we will do well to follow the advice of Congressman Walter Judd who is a recognized authority on China.

* * *

MR. E. C. ENGLISH
Churchman of New York

The article by Prof. Paul Sweezy in THE WITNESS for November 27 certainly presented a side of the Marshall Plan that was entirely new to me. There undoubtedly is another side to the question and I hope that it will be as effectively presented in your excellent paper. In discussing foreign policy with many friends, both inside and outside the Church, I find that most of them want the U. S. to tackle the colossal job of feeding the hungry wherever they are. But these friends are equally sure that we should not use our economic resources to impose our will upon other peoples. I had rather naively thought that relief was the heart of the Plan but Prof. Sweezy's appraisal certainly has raised serious doubts in my mind. I hope that my faith may be restored by the articles you say are to follow. We cannot have too much discussion of such a vital matter.

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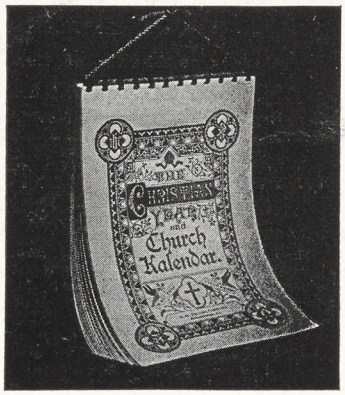

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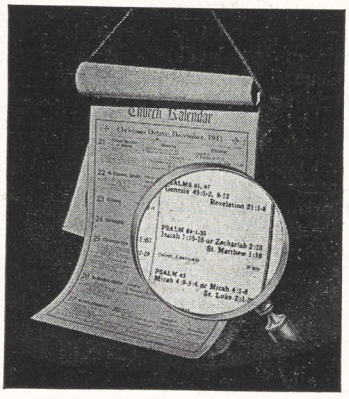

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The WITNESS

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Vol. XXX No. 46

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The WITNESS

For Christ and His Church

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Carry On Extensive Projects In Diversified Fields

Work With Blind, in Rural Service Centers And With Lepers in Addition to a Parish

By Kimber H. K. Den

Nanchang, China (Nov. 18 by air):—Plans are under way for the strengthening and widening of the Kiangsi Christian Rural Service Union. The service commission of the Church of the Brethren in America is now cooperating with the Union, with a number of workers now in the field. This commission of the Brethren did wonderful work in rural rehabilitation through its tractor project, in cooperation with UNRRA in China. With the closing of UNRRA, its field director, Mr. Wendell Flory, proposed cooperating with us in the same rehabilitation work, thus fulfilling one of my long cherished hopes.

The plans are elaborate, with projects proposed in the fields of agriculture; industry; social welfare; medical aid; education; religion. In agriculture the plan calls for the use of power machinery which can go from farm to farm as required. Work will be started on the eradication of the rice-borer; families will be settled on small farms which will eventually become self-supporting if the Union can supply part of the food, clothing and tools at the start.

In industry, the plan calls for central power plants and blacksmith shops and also plants for the manufacturing of fertilizer. Home industries are being encouraged on a cooperative basis.

In social welfare various clubs have been organized; an agency for family counselling and case work; education of women in nutrition, child care, disease prevention. Aid is provided for orphans, the blind and the crippled. A trade school is being established for the training of the unskilled.

In medical care, an out-patient clinic is to be set up; a mobile medical team established; education carried on in public sanitation and disease prevention; and aid given to the leper colony and the sanitarium for the tubercular. In education, support is given to local teachers; a university center is planned, with an exchange student plan proposed. Education is also carried on through the theatre, motion pictures, community activities. A rural newspaper is also planned.

In religion there are the usual worship services, a Bible study hour, week-day vespers and a morning watch.

After careful study and many personal visits we have finally decided on So-pu-tan as the new field service center for this rural rehabilitation project. It is a most devastated area, only 20 miles from Nanchang, and only 10 miles from Lotus Pond Village and Nan-Don-Chen where we already have rural service centers, the one at Lotus Pond Village named in memory of Marcia Spofford Russell. With the whole-hearted cooperation of the Nanchang magistrate a plan is under way to open all the country roads connecting all of our centers so that a jeep could make a round trip in half a day.

Meanwhile at St. Matthew's Church here in Nanchang we have opened a school for blind children which already has its full enrollment of 50 children, and we plan to increase the enrollment to 100 as soon as resources permit. The addition this autumn of Miss Hsu, a blind teacher from Wuchang, has opened a new field of industrial work by teaching the children cross-stitch and needle work. This work needs some working capital at the initial period, but it is expected to be a going concern in course of time.

For the first time after the war, the board of directors for the Lepers Colony met. I presented a report on the condition of the Leprosarium as a result of Japanese occupation and outlined the need for improvements so as to carry on the work during this postwar period. Most of the discussion was on financial support, and it was most encouraging to all present to learn that the American Mission to Lepers is making a grant of US $4,000 for the coming year. Dr. Ernest Weiss of the Nanchang General Hospital was elected to be head and director of all medical work for the Leprosarium. The former leper doctor, Dr. Chang Chih Yun, now declared symptom free, was again appointed resident doctor of the colony.

(THE WITNESS played its small part in the cure of Dr. Chang. The issue of Nov. 21, 1946 reported that a new sulfa drug was proving effective in the treatment of leprosy. Bishop Craighill read this report and wrote THE WITNESS about it. His letter was sent by us to Raymond P. Currier, executive secretary of the American Mission to Lepers, who dispatched 1,000 tablets of the new drug to China.)

As I write, an invitation comes from Dr. Neil Fraser, the representative of the American Mission to

FOR CHRISTMAS

***Space limitations prevent us from repeating the announcement that appeared on page 20 of our November 27th number. May we ask therefore that you turn to that if you have not already acted upon the suggestion. Or if the November 27th issue is no longer on hand, send us a list of those to whom you would like to have THE WITNESS sent for a year as a Christmas gift, and mail it, with $4 for each one, to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will then enter the orders so that your friends will receive our Christmas number, and we will send a Christmas Card announcing the gift as from you.

We want also to urge the clergy, even this early, to plan to use THE WITNESS this coming Lent in study groups. The series of articles being planned we are sure will enlist their enthusiasm. Announcement will be made in plenty of time—this is merely to suggest that you make no other plans until you see what THE WITNESS has to offer.

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Lepers in China, for me to fly to Foochow for a meeting with Dr. Eugene R. Kellersberger who is the head of the American Mission to Lepers, now in China for a short visit. In view of the urgent need in improving the condition and work of the Nanchang Leprosarium it is quite essential that I seize this opportunity to have a good talk with Dr. Kellersberger.

At St. Matthew's, where I am rector, we have a plan for self-support. The idea is not to raise an endowment as is done in so many parishes, but to build up the life of the parish by increasing the membership twofold each year. This can be done only by urging every parishioner, both young and old, to dedicate themselves with deeper devotion and loyalty to the cause of our Lord, Jesus Christ.

On the day of our annual parish meeting, which was our mid-autumn festival, a thanksgiving service was held. Some of our rural members, who had no cash for thanksgiving offerings, presented to the church a part of their farming products, such as peanuts, lotus-roots, soy-beans and moon cakes. This farm product was sold and the sum of a half million dollars realized. But I hardly need to tell my American friends that a half million Chinese dollars is a very small sum indeed in these days of tremendous inflation. In our every member canvass we started out for six million dollars. At the close of the campaign a sum of twelve million dollars was reported. In addition one member, formerly on the lapsed list, made a special gift of three million dollars for the buying of 100 Bibles and 100 copies of the new Hymnal for use in the church. As a symbolic expression of our deepest gratitude for the remarkable success of our financial campaign this year, the congregation voted to triple our quota to the diocese by paying a million and a half, instead of our regular quota of half a million dollars.

It is about the right time for me to send my Christmas greetings to all of my good Christian friends in America. Owing to the pressure of my heavy duties I cannot write to each one of them. Will you be kind enough to convey my best Christmas greetings to all of them through THE WITNESS, with the following message:

TRUE CONCEPTION OF HAPPINESS

Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest for the common good, but you cannot store it for your individual use. One must contribute to the stock of human joys before he can participate in its profits. Happiness was never any good in this world but to give away.

PREPARING CAREERS AS PARSON'S WIVES

Sewanee, Tenn.: — The Seminary at the University of the South has enrolled a score of young women in classes where they will be prepared for careers as clergymen's wives. It is the first three-year curriculum offered by any seminary to increase the effectiveness of the woman in her husband's work. The program is directed by Mrs. Robert F. Gibson Jr., wife of the new dean, and subjects include church activities and organizations; religious education; churchmanship; preparation for confirmation; pastoral counseling. Other courses will be added in an attempt to deal with all the problems and opportunities confronting the wife of a parson — including, we hope, how to manage a household on a small salary.

COOPERATION IN SPAIN

Geneva:—Apart from what has already appeared in the press concerning the hostility toward Protestants in Spain, the World Council of Churches now reports that at Barcelona the Methodist church, which belongs to an English mission, has been completely ransacked. Those responsible destroyed the furniture, the pulpit, the organ, doors, pews, windows, Bibles and hymn books. The pulpit Bible was torn into bits and the fragments scattered on the floor.

At Granollers in Catalonia a gang broke into the church during a service. They forced the minister to come from the pulpit and beat him and also beat members of the congregation. The police were informed and arrested the intruders, but held them only a few hours.

From Villafranca the World Council reports hostility to Protestants which is expressed in a general way by breaking the windows of churches during services.



This picture was taken at the opening of the new Service Center at So-pu-tan, under the auspices of the Kiangsi Christian Rural Service Center. The American in the center is Mr. Joe Mour, representative of the American Brethren Service Commission. Kimber Den will be recognized by his many American friends. The others are community leaders and government officials

CHRISTMAS CHOIR FESTIVAL

Louisville, Ky.: — The Christmas choir festival of the diocese of Kentucky is to be held at Christ Church Cathedral here on December 28th. There will be 150 singers from ten churches taking part under the direction of William H. Pilcher, organist of St. Mark's. The accompanist will be Robert F. Crone, organist of St. Andrew's, and the organist will be Ruth Lewing of Calvary Church.

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Church Women of New England Support College Work

Plan Makes It Possible For Every Parish To Put Itself Squarely Back of Chaplains

By Mrs. Leigh Urban
President, New England Council of Episcopal Church Women

Longmeadow, Mass.:—Something is happening in Province I. At the annual meeting of the women of the province held this fall in Burlington, Vermont, a plan was adopted and is even now being put into effect to meet one of the great challenges facing the Church today; the need for widespread and effective work in the colleges. Through this plan every parish in the province will be enabled to put itself squarely back of this college work. The plan is simple and effective. It is administered through the existing organization of the Women's Auxiliary. It is called "Church Scholarships for College Work." It keeps the student knit closely to his home parish and ensures an effective ministry of the Church for him when he is away.

For the home parish, it means giving for each of its young people in college, three things: regular prayer, intelligent concern and care, funds to further the Church's work in that particular college.

For the college parish it means financial support enabling it to provide the sacraments, adequate pastoral care and effective student religious instruction groups. One example gives the reason for this need of support. One state university with 250 Episcopal students is served by a parish of 85 communicants. They cannot support a full time rector, and the students themselves can contribute very little. Five dollars for each of them from their individual home parishes would make it possible to keep a full time clergyman in that parish.

For the students it means that there will be a real parish home away from home, that by every possible means the Christian faith will be made relevant as the student's horizons widen, that they will be helped to meet the non-Christian world with an abiding faith and zealous and intelligent commitment.

This is the way it works: In each parish a secretary for college work will secure the names and addresses of all young people in that parish who are going to college. For them she will secure the prayers of the parish by praying for them herself, by asking the rector to bid the prayers of the parish for them, or by forming intercessory groups. She will keep them in touch with the home parish by personal acquaintance, letters, or by welcome home parties for them at the holidays. She will attempt to secure a scholarship of five dollars for each student from parents, from parish groups, or interested individuals, each year. In each diocese a secretary for college work will receive the money with the names and college addresses and forward them to the provincial college work commission. She will also set the plan forward by personal counsel, by stimulating interest and by eliciting cooperation, particularly in the appointment of parish secretaries. The first such appointment has been made, that of Mrs. W. H. Wills of Bennington as secretary of Vermont. Mrs. J. R. V. McKenzie of Worcester, Mass., represents college work on the provincial board.

The funds will be allocated by the commission after consultation with each bishop giving first preference to the college designated, and when the work is already being cared for in that particular area, to further the Church's ministry to students wherever the need is greatest. If the money is given for students studying outside of the province, it will be forwarded to the college work commission of the other province for similar application.

This plan will supplement and strengthen the work already being done by the Church Society for College Work, enabling them to concentrate their efforts on strategic campuses.

The Plan will keep the Church with your sons and daughters.



BETHLEHEM PREPARES FOR CHRISTMAS

Bethlehem, Pa. (RNS):—This city, named for Christ's birthplace in the Holy Land, is the mecca of thousands who come to view the elaborate decorations which have made it known as the "Christmas City of America." The bells of more than 70 churches in the city pealed and thousands of persons bowed their heads in prayers as the lights were lighted officially. This is the 11th year for such decorations, which become more elaborate each year. The lights stretch for seven miles, with a 100-foot electric star on top of South Mountain visible for a radius of 20 miles. In all, there are 28,000 colored lights and 240 fluorescent star and bell lights.

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A 52-foot Christmas tree made up of more than 150 small trees and illuminated by 1,200 lights, has been erected in the center of the city. When the lights were turned on Protestant and Catholic choral groups toured the city, singing carols.

Bethlehem was founded by persons who fled religious persecution abroad. Just 206 years ago, a band of Moravians came here from Germany and established the community. They sang "Not Jerusalem, Lowly Bethlehem," and that song inspired Count Nicholas Zinzendorf and his followers to name the community "Bethlehem," in honor of the birthplace of Christ. Now there are approximately 80 churches of all creeds in the city.

There is a charm to the city at present not found elsewhere. Pure beeswax candles are seen everywhere. Housewives are busy making Christmas cookies from centuries-old family recipes — especially ginger cookies fashioned into quaint little animals and white cookies formed to represent angels, stars and trees.

The Christmas Eve celebration conducted by the Moravians has been unchanged in centuries. The Moravian churches are decked with evergreen and each of the thousands of participants in the Christmas Eve vigil holds a lighted candle during the soft singing of carols.

At dawn, a trombone choir heralds Christmas morning from the tower of Old Moravian Church. Rounds of "putz-visiting" follow.

DETROIT RECTOR IS HONORED

Detroit: — Two silver-haired men sat side by side, on December 1, and recalled again a blustery December day thirty years ago when a new rector came to the "little tin church" known as Grace Church, Detroit. One was the Rev. Bertram W. Pullinger, known far better as "Cap," still rector of the parish. The other was Dr. Claude M. Stafford, who was instrumental in bringing Mr. Pullinger to Detroit, who met him at the train when he arrived in town and acted as his host on that occasion.

More than two hundred joined the two men at a parish dinner in the church auditorium to honor Mr. Pullinger on his anniversary, the group being nearly the capacity of the room. The little tin church, which accommodated a handful of worshippers thirty years ago, has been replaced long since by a convenient parish building; the main church building is still to be erected.

Mr. Pullinger's career was reviewed in an address by Bishop Richard S. Emrich, suffragan of the diocese. The toastmaster and master of ceremonies at the dinner was Mr. Fred T. Williams, junior warden of the parish.

One of the noteworthy features of Mr. Pullinger's rectorship has been his practice of making thousands of visits to homes every year in addition to his very active participation in every other department of the Church's work.

GERMAN LEADERS HIT COMMUNISM

New York (RNS):—Fear that Russia may attempt to set Protestants against Roman Catholics in Germany by a conciliatory approach to Protestants was voiced here by the Rev. Hans Asmussen, executive secretary of the Evangelical Church in Germany. He is in this country for two months, lecturing in various centers. He said that the differences between Christianity and Communism and Christianity and Nazism "are so great that the difference between the Evangelical Church and Roman Catholicism is not so great, for you will find Jesus Christ in both."

He expressed his views before the executive committee of the National Lutheran Council when asked about the possibility of a united front of Protestants and Roman Catholics to combat Communism. He said the Russians may try to convince leaders of the Evangelical faith that their Church and Communism can cooperate with each other, while they stress that Communism and Roman Catholicism are completely incompatible. "I hope that the Evangelical Church in Germany will not live through Stalin at the expense of the Roman Catholic Church," he declared, "because I know that five years later we will pay the bill."

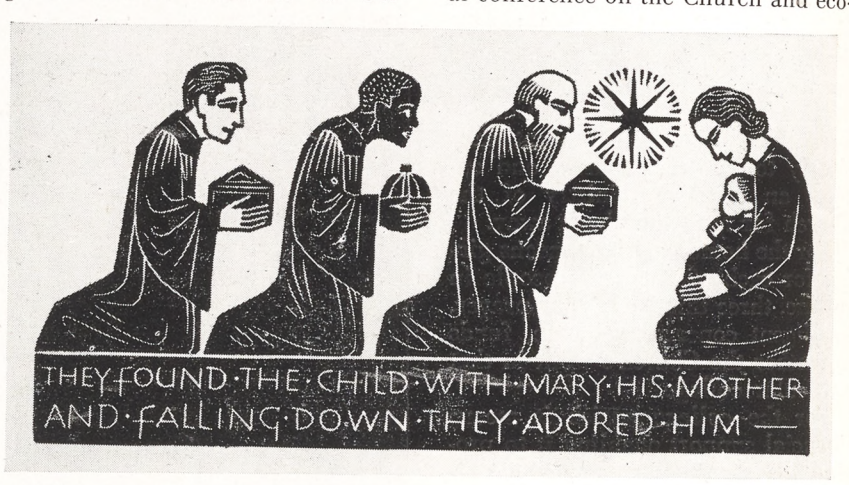
Another speaker, Bishop F. Otto Dibelius of Berlin, also a Lutheran, asserted that "the only two spiritual powers in Germany today are Christianity and Communism. You will never stop Communism by doing 50 per cent of what it wishes done, because it won't be long before Communism asks for the other 50 per cent."

SEE LACK OF EXPERTS

Baltimore:—Episcopalian Charles P. Taft, president of the Federal Council of Churches, told the regional conference on the Church and economic life here that discussion should be opened by experts.

The Cincinnati lawyer, referring to similar conferences held last year in Pittsburgh and Philadelphia, remarked that "the principal lesson learned from these two meetings is the necessity of beginning any national, local or personal study of the problem of the Church and economic life with basic economic groundwork."

"With preliminary discussions by qualified persons in labor, business and finance," Taft said, "you may not get far in one day in your conference on the problem of how Christian principles may be applied to business and economic life. But, you certainly are going to be miles ahead of a quick and appealing presentation to a resolutions committee, followed by a unanimous vote of a convention for the free-enterprise system, or the alternative in favor of production for use instead of profit."



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EDITORIALS

How Far Is An Hour?

NOT so very long ago the proper and expected answer to the question as to the distance of a certain place from where the questioner was standing was: so many miles—few or many as the case might be. With that information the prospective traveller would make his plans according to the length of the journey, and in due time, at the rate of so many modest miles per hour arrive at the haven where he would be. We speak not only of the horse and buggy days, but also of the days of automobile and train and ocean liner—those convenient carriers which conveyed the traveller to his destination no matter how long it might take. "How far" we asked, and made preparation for a journey of so many miles that would take so long. The miles were greater than the minutes, and had to be reckoned with.

But that was yesterday. Today the true nature of the situation is revealed by a recent striking advertisement which displayed a four-motored, many-passengered, streamlined airliner streaking toward a far and beckoning horizon, at several hundred miles per hour—while on the ground beneath is a horse-drawn carriage patiently rolling along between one town and the next. The caption under the picture asks "How far is an hour?" With the speed of travel made possible by the modern airplane, the minutes have become of more importance than the miles. Distance is almost of no consequence; we may if we choose, be anywhere we want to be in this world in a few hours. The question is no longer "How far" but "How long are you willing to travel to get there?" If a lifetime, you may walk. If even now you should be there, wherever it may be, you may soon be able to travel faster than sound, and at least overtake a few of the hours that have already passed if you travel with the sun. It's *how* you travel that matters—not how far.

This has become true in the realm of physical travel so recently that we still talk of it with wonder. Imagine, we say, having an early breakfast in New York and a late dinner in San Francisco! California isn't 3,000 miles from New York at all, it's just a few hours!

Yet in the realm of the spirit man has known for a long time that it isn't how far he must journey on his spiritual pilgrimage that really matters, but how! If he chooses the right way to travel, the miles are as nothing and the distance disappears. In a moment of time he may, if he will, leave the distractions of this world far behind and step into the very presence of God. Or he may set out on a long tiresome journey and never finally arrive at the throne of God at all. It depends on the way he travels.

Think for a moment of the world of that first Christmas night as we are told about it in gospel and song. The question on the lips of all who heard the wondrous story was the same "How far is it to Bethlehem?" Mighty things were happening there, things which men must see and hear if ever again their restless quest for life's most precious meaning was to be satisfied.

But here is the paradox—the ones who were nearest were farthest away from the true Bethlehem, and ones farthest away were nearest. The tax-paying throngs, the profit-taking merchants and the busy innkeepers had no time to reach out and touch the hand of God—they were too busy resenting their hard lot that they had to pay taxes at all—or had to make the most of those abnormally busy seasons when people come to town so that they might live through the longer leaner months. None was content with his lot, yet each was determined that none other should get the advantage over him. Each for himself, including the unfortunate Mother and her Babe who must be content to give way to the demands of more profitable customers. Here, incarnate, was the love they sought, but because they had no time for love they chose to walk the long, loveless way to the Bethlehem of the soul their tired feet would never reach. Yet had they but forgotten themselves, even for a moment, they would have found themselves the "first to look upon the face of God." Bethlehem is that near and that far.

AND then there were others—far away as men measure miles, Wise Men from the East with deserts and mountains to cross by slow moving

"QUOTES"

SOME of us were born long enough ago to remember the lamplighter. He came, good man, a little shabby like our darkened lanes and alleys, to do his little miracle in the absence of Master Sun. And we made our ways along his twinkling course, the little ones marveling at his magic, the elders blessing him for his benevolence.

Our present naughty world has pulled down night upon us, but it is not wholly dark. The Lamplighter still goes his rounds touching here and there little lamps to shine with good deeds. Though they are not the Sun, we see by them, do we not?—enough to go our trusting way until the Sun shall rise with healing in His wings.

—GILBERT P. SYMONS

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caravan if ever they were to reach Bethlehem of Judea. But they were so wise they knew that true wisdom came from above, so they looked up, and lifted up their hearts, and were rewarded by a star which while it led them to far off Bethlehem assured them that in their hearts they had already reached their destination. The truly wise are always the truly humble, and the poor in spirit are never very far from the stable where Christ is born.

The shepherds too, those who never pretend to be very wise, but who were contendedly busy with their appointed tasks, were not in Bethlehem when Christ was born. They were watching their flocks out on the hillsides, but they might as well have been there, for in their single-hearted devotion to duty they saw the heavens open and heard the music of angels. It didn't take them long to get to Bethlehem when they were told the good news that the Saviour of the world was born, but they knew already in their hearts that it was true. It is always so with the truly simple people who never pretend to be very wise. God may and does speak to them and finds them ready to believe and follow in faith where he may lead the way. It's never far to Bethlehem for those who will trust themselves to the wings of the spirit. With light and with song they are carried into the very presence of Christ the Lord on the breath of a prayer wherever they may be.

So may it be with us this Christmas Season. Whether we are far from Bethlehem or not is determined solely by the way we choose to travel. We may be very close indeed, and yet never quite get there because we vex with argument the angel's song. Or we may be restless and impatient to get on with making our way in the world—making our fortunes and postponing living until we can afford to retire, too late. Or we may be proud and fearful people—like Herod was, afraid to go to Bethlehem at all lest our little crowns seem pretty tawdry, in the light and presence of a real King.

But if we are simple people, honest people, hard-working people, earnestly eager to get to Bethlehem, we may pause for a moment of prayer beside the weary road, and hear the angels sing that Christ is born in us to share our load and lift up our hearts. Bethlehem is that near.

Or if we are honestly trying to follow the truth wherever it may lead, and are not afraid to look up from our books or our test tubes, or our microscopes, we may see a light to guide us to him who is the way, the truth and the life, and take our proper place beside the wisemen of old who saw a star which did not confound and confuse their carefully devised schemes of truth but led them rather into all truth. When we cease to be afraid that God may somehow undo all that we have done if we seek him too closely, we shall really reach Bethlehem. It may take a moment, or a day, a year, or a life-time. God is not impatient, but how foolish are we, if Bethlehem be only an hour away, to take the long, hard road and the means of travel which will delay our arrival for days or years? The fear—and the love, of the Lord is the beginning and the end of wisdom. We may fall on our knees before him now, and find ourselves in Bethlehem, it is that near.

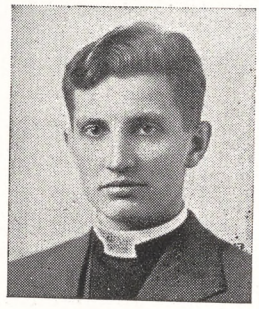
The Christmas carol asks "How far is it to Bethlehem" and answers, "Not very far." It isn't a matter of miles, it isn't even a matter of time, really. It's just being willing to be there. "Where meek souls will receive him, still the dear Christ enters in."

Dramatic Arts and Religion

By

REV. WILLIAM B. SPOFFORD JR.

HOLLYWOOD the Golden is following T. S. Eliot's precept: it is dying "not with a bang but a whimper." J. Parnell Thomas for the majority and John Rankin for the minority called ten assorted writers, directors and producers subversive (of course, without defining terms), added a generous dose of anti-semitism, and let the broth simmer. The boys of Hollywood (I call them boys because they seem so seldom to act like men) who control the money took one sip of the brew and gagged. The ten were fired without further ado and held up as examples. In Greece, according to the most recent reports, the use of such "examples" always sends ten more people into the hills fighting mad. It's too early to tell what the Hollywood reaction will be.



Personally, I must have seen many of the works of these ten men. I can only remember one. It was a short subject written by Albert Maltz back in the days when we prayed for the defenders of Madrid every night. The short was a simple one, dealing with a man, with a sick wife, who chose to drive a T.N.T. truck in return for ready cash, although the odds were 10 to 1 that he would be killed before a week was out. More than this,

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I don't recall but I remember thinking at the time that the whole picture featured very good humanity and something closely akin to a message from the 8th century prophets. Now Messrs. Thomas and Rankin inform me that I was taken in—"duped," I think, is the correct word.

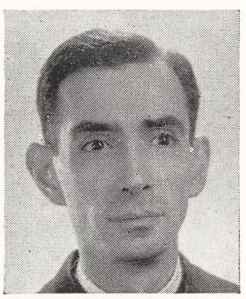
Although it won't have any counter-effect on the works of the Legion of Decency and the Catholic War Vets in the drama fields, only those theaters which show foreign films will see the color of our money from now on. Our relationship to Hollywood isn't exactly defined in Jimmy Durante's great song, "I can do without Broadway but can Broadway do without me." But, even though Eric Johnston and Co. don't particularly miss our $1.10 (movie prices inflate, too, you know), it should make us feel better.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Christmas Eucharist

SECULARISM in the modern world has corroded all areas of the Church's life, including its liturgical observance. In no instance has it been more devastating than in the transformation of Holy Days into holidays. Ascension Day and All Saints are almost reduced to the level of St. Matthias or St. Bartholomew in the attention paid to them by many communicants. We are all painfully aware of the way in which Easter Day has become remarked upon chiefly in the society columns of the newspapers. Christmas Day bids fair to suffer the same fate.



For generations our Church in this fair land stood as a voice crying in the wilderness for the due observance of Christmas as a high and holy day of religious obligation against the distorted perversions of Puritanism and Dissent. What Puritanism could not overwhelm, modern materialism has come near to accomplishing. Our churches are sparsely attended on Christmas Day now — too many Episcopalians are playing Santa Claus or making eggnog.

Oh, yes, there is the midnight service Christmas Eve, when the church is packed to the doors. But a late evening communion on the vigil of Christmas is a poor substitute for a Christmas Eucharist on the day of the Nativity itself. Why? One reason, and I think the main reason, is that the children are not there. What is Christmas without the children? Have they no part in the Christmas mysteries? The one time in the year when the parish celebrates the birth of the heaven-sent Child and sings its joyous carols about the Holy Family, we put our principal efforts into establishing a 'midnight Eucharist' when it is impossible for us to worship as families because it is inconvenient for the children to be present at so late an hour.

I know that the midnight service is usually justified as a return to ancient tradition of beginning the Christmas observances with a Eucharist at the legendary time of our Lord's birth. But for most of our people the midnight service is not the *beginning* of their Christmas devotions, but the end; and sometimes, alas, it is the end of a rather convivial Christmas Eve. Let me quote a passage from the late Bishop of Truro, W. H. Frere, a Catholic Christian of unimpeachable scholarship and good sense:

> "The midnight Mass is, however, a matter of doubtful expediency. It was never intended to be a late evening service, after which people went home to bed; it was the beginning of Christmas Day. If it were likely to be observed according to this intention, there would be something to be said for its recovery. But there seems no tendency for worshippers to show such Christmas devotion as to begin their Christmas at midnight and continue it right ahead; and failing that, the decadent substitute of a Christmas Mass, which is only a misplaced Evening Communion, is much to be deprecated." (*The Liturgical Gospels,* p. 8.)

There is always, of course, the argument from expediency. If 11:00 P.M. Christmas Eve is the only time we can get many people out, then let us have our service then. All right. I am not one to discourage any service of worship to which people will come. I hope, though, that the parson will not neglect his opportunity at that time to preach the Gospel. With so many seldom-to-be-seen churchmen out that night it would be a shame to let them get away without getting a word in; for the sweet music they could just as well hear at home on the radio, but they are less likely to tune in on a sermon. What I am pleading for is this: let us not encourage the midnight service Christmas Eve at the expense of the normative celebration Christmas Day when all the family can be present, children as well as grown-ups. We must keep Christmas Day as a Holy Day. I know of one bishop who has informed his clergy that he will not approve the midnight service if it is used as a substitute for a regular service on Christmas Day itself. More power to him! I hope there are many more bishops like him.

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The Christ of the Carols

by Randolph Crump Miller

Of the Church Divinity School of the Pacific

IT WOULD surprise many singers of Christmas carols if they stopped to consider what they were singing. The carols are sung in department stores, at schools, and on the radio with reckless abandon — and this is good, for it is right to praise God and his Christ even in ignorance.

At the heart of the Christian religion is the belief that Jesus Christ is Lord and Savior. God of God and Light of Light. He is the eternal word of the Father, sent to redeem us from our social and individual sins. The adoration of the God of Jesus Christ is the basis for Christian worship.

This is obvious enough to those who attend church with any degree of regularity, but the surprise comes when it is seen that this Christian faith is uncompromisingly expressed in the most popular of our carols. The Christology of the carols is high indeed.

The sheer adoration of the refrains is enough to make any pagan stop, look, and listen:

O come, let us adore him,
Christ the Lord.
Nowel,
Born is the King of Israel.
Venite adoremus, Dominum.
Gloria in excelsis Deo.
O come, let us adore him—
Glory to God in the highest.

This adoration points to Jesus as Lord and King, strong words in any language. They recur again and again.

We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

"Emmanuel" means "God with us."

The second stanza of *Hark! the herald angels sing* strikes to the heart of our faith:

Christ, by highest heav'n adored;
Christ, the everlasting Lord;
Late in time behold him come,
Offspring of the Virgin's womb.
Veiled in flesh the Godhead see;
Hail the incarnate Deity,
Pleased as man with man to dwell;
Jesus, our Emmanuel.

Here we have the claim that Jesus, who was born as other men, was at the same time of the same nature as the Godhead. It says that Jesus is both God and man — and because it is expressed in poetry and in imagination, it finds acceptance in the minds and hearts of Christians everywhere.

Silent Night builds to the same climax:

Christ the Savior is born. . . .
Son of God, love's pure light. . . .
Jesus, Lord at thy birth."



And the children's carol, *Away in a Manger,* refers to

Little Lord Jesus.

The most Christ-centered of all the carols is the 18th century Latin *Adeste Fidelis.* Its second stanza is not always sung, but it is uncompromising in its faith:

God of God,
Light of Light,
Lo! he abhors not the virgin's womb:
Very God,
Begotten, not created. . . .

reflecting the words of the Nicene Creed:

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Begotten of the Father before all worlds,
God of God,
Light of Light,
Very God of very God,
Begotten, not made.

The carols do not stop with their exultation of faith, great as it is. This faith is expressed in works, for no one can be saved simply by confessing that Jesus Christ is Lord and Savior. We believe that Jesus Christ was sent by God for a purpose, and that purpose was the salvation of mankind, and we need to do our part. "If anyone says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen" (I John 4:20).



The bright and rollicking carol, *It Came upon a Midnight Clear*, has within it the seeds of the social gospel. It describes the miseries and woes which the sins of men have brought upon the world. The Christchild was born in a country which was suffering from war and strife and want; it was overcrowded and there was no room for them at the inn. The world was suffering then, and it is longing still for the peace and security and salvation which God was to bring.

Yet with the woes of sin and strife
The world has suffered long;
Beneath the heav'nly strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The tidings which they bring;
O hush the noise, ye men of strife,
And hear the angels sing!

We wonder if this is the faith behind the singing of the carols on the radio and in the stores. The great hopes and fears of all the years are written into these great carols. When we listen to the song of the angels, this is what we hear:

O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing.

Christmas is the story of social redemption as well as of individual forgiveness. It is not simply a matter of worshipping a child who is our spiritual king; it points beyond Christmas to all of the events of Jesus' life and what they mean for us. In one of the stanzas of Phillips Brooks' carol, there is more of this calling to those in misery:

Where children pure and happy
Pray to the blessed child,
Where misery cries out to thee,
Son of the mother mild;
Where charity stands watching
And faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more.

Christmas, then, has a social meaning and points to peace and security in the social order; but there can be no peace within society until there is peace in the hearts of individuals, and there can be no eradication of social sins without at the same time wiping out the sins of individuals. Again, a carol points clearly to this faith:

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.

Above all, Christmas calls our attention away from the troubles of a sophisticated and pseudo-mature environment, and reminds us of the great virtue of child-likeness. Jesus said: "Except ye become as a child, ye shall not enter the Kingdom of God." The imagery of Christmas, with its angels and shepherds and astrologers and family surroundings, reminds us of this.

Jesus was born into a home, and it is in the home that Christmas rituals find their greatest meaning. Parents experience the thrilling and

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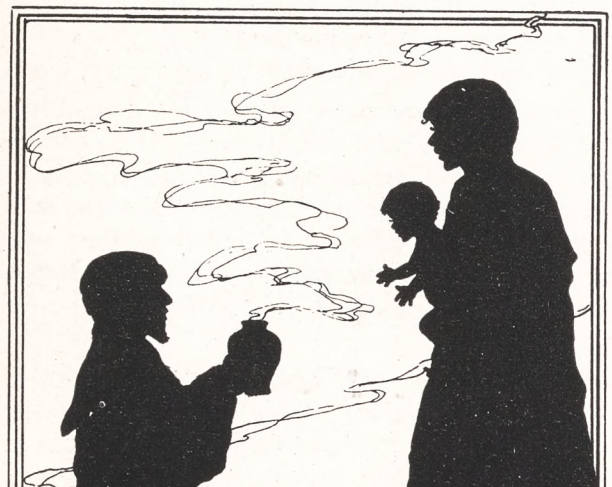
awe-inspiring and humbling trust shown them by their children. The Church tried to show how Mary and Joseph deserved their precious gift, and the Christmas stories were wrapped up in poetry and imagery which arouses wonder and faith in all men.

'Twas Mary, virgin pure,
Of holy Anne,
That brought into this world
The God made man.
She laid him in a stall
At Bethlehem;
The ass and oxen shared
The roof with them.



Saint Joseph, too, was by
To tend the child;
To guard him, and protect
His mother mild;
The angels hovered 'round
And sung this song,
Venite adoremus Dominum.

The beauty and glory and wonder of Christmas lie in these stories centering in the parents of the Christ-child. It calls all of us to have trust in God, a simple and child-like trust; and it also calls us to be deserving of the trust put to us by God, as parents and citizens in a Christian community.

It is right that these great carols should be sung in stores and on the streets and in homes and on the air. The Lord is come to all men everywhere. Let us be sure, however, that we know what the carols say and mean; for they give us nothing less than the good news of salvation through Jesus Christ.

Joy to the world! The Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

A Word With You

By
HUGH D. McCANDLESS
Rector of the Epiphany, New York

Mass

WHAT you call things is most important to some people. Some good churchmen consider a Communion service a hollow mockery if you call it Mass, and others think so if you don't. A friend of mine, a convinced and earnest Anglo-Catholic, once took a parish near mine. He tried to reassure the people by saying that the usual Sunday service would be "Matins." Several came over to me to protest such a Romish innovation. They hadn't the faintest idea what he meant, but it sounded to them like "Mass."



The word *Mass* was used in the first Prayer Book of Edward VI, if you are looking for precedents. It has not been used since in official Prayer Books, if you are looking for arguments on the other side.

It is an abbreviation of the phrase *Missa Est* which is difficult to translate. "Go, it has been sent" is the literal translation, and it seems somewhat meaningless at first, but a command to go out into life after the service of strengthening refreshing is far from meaningless. It can keep us from making an ivory tower, an escape mechanism, of our worship.

After the Last Supper, if the disciples wished to remain in the presence of Christ, they had to follow him through the streets of the city, to the agony of decision in the garden, to the judgment halls, to the cross.

"Mass" usually means a service with extra-rubrical (not *necessarily* anti-rubrical) ceremonial, and this is a useful bit of precision. Those of us who don't care for ceremonial perhaps will be most benefited if the word reminds us of the terrific driving force of the sacrament working against our spiritual inertia—"Go!"

"Come, and I will refresh you," is one aspect of Holy Communion. "Go ye into all the world" is another, and equally important.

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Threats To Religious Liberty Are Seen in Europe

Methodist Bishop in Charge of Church There Says Threat Comes from Reactionary Regimes

Edited by Sara Dill

Atlantic City, N. J.:—Bishop Paul N. Garber, of the Geneva, Switzerland, area told the Methodist Council of Bishops here that the real threat to religious freedom in Europe is from reactionary political regimes such as that of Francisco Franco in Spain "where Protestantism is not granted religious freedom." Bishop Garber for three years has supervised Methodist activities in twelve European countries, seven of which are behind the "Iron Curtain." He reported to the Council that "there has been on intereference with our Methodist work" in the seven Russian-dominated areas.

Urging the bishops to continue their support of the "free Churches" of Europe, he said there was little hope that the Protestant state Churches of Europe, because of their close connection with the state, could be free.

"A state Church which receives financial aid from the government cannot be absolutely free," he declared, adding that the low spiritual life of countries dominated by state Churches made possible the rise of Hitlerism.

"The recent record of the state Churches in Europe does not justify the contention of some Americans that the free Churches of Europe, like the Methodists and Baptists, should be absorbed into the state Churches," he said. "American Methodists, who have always championed the free Church position, should not put pressure upon European Methodists to accept the state-Church system when we would not accept it in America."

His jurisdiction embraces Poland, Czechoslovakia, Belgium, North Africa, Switzerland, Bulgaria, Hungary, Italy, Yugoslavia, the Madeira Island, Spain and Austria, territories where there are 1,200 Methodist churches and more than 125,000 members.

He stated that anti-Semitism was still widespread in Europe, and that many privileged people "have the false belief that a new war will restore to them their former possessions, privileges and prestige." He added however that "despite many discouraging features of postwar Europe I am optimistic as to the future of religion and culture there. We must take the historical perspective. The world is not going to end because we have a major catastrophe in Europe. There have been other dark periods in world history."

The Council protested against the dismissal of government employees charged with subversive views when they were judged on "vague and unsubstantiated assertions or of associating with so-called suspicious characters."

In its resolution, the Council conceded the right of government agencies to scrutinize carefully the fitness of applicants for public posts, but held that "examination of employees already chosen by the government should itself not be conducted in un-American ways."

"By such means," the Council explained, "we mean the dismissal of employees without informing them of the charges against them and without granting them the opportunity to face their accusers."

The bishops declared they were "greatly disturbed" by reports of un-American and unconstitutional practices by government authorities in attempts to rid public offices of employees supposedly engaged in subversive efforts against the nation.

"These reports," they said, "are so numerous in the press and so freely admitted and defended by government agencies, that we cannot doubt that while the reports of each governmental procedure may be exaggerated, there is enough of fact in them to warrant serious alarm among our citizens."

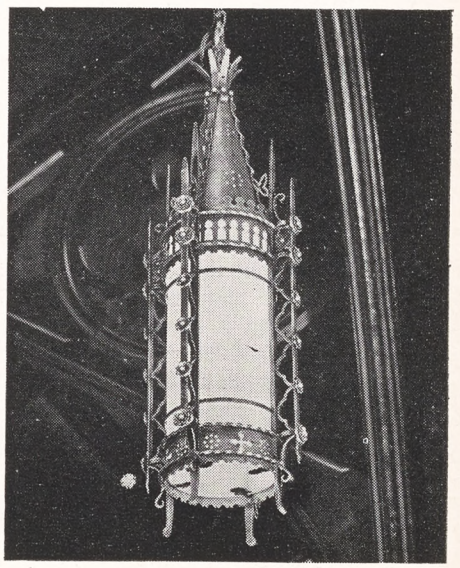
The bishops said methods being used to examine public employees with alleged subversive leanings are "not calculated to secure high type public servants," and "in our judgment, the methods are themselves violations of Constitutional guarantees and are therefore un-American."

Recruiting Plan

Boston: — Bishop Nash has commended to his clergy the program planned by the diocesan commission on recruiting for the ministry, of which the Rev. Frederic B. Kellogg

NOMINATIONS PLEASE

***Each January THE WITNESS presents an Honor Roll of men and women who have performed outstanding service to the Church. Readers are urged to nominate, with a brief statement why you think the person should be cited. All of those nominated are then carefully considered by the board of editors. As in other years, we particularly welcome the nominations of Church men and women who have received little public recognition. Please send nominations to THE WITNESS, 135 Liberty Street, New York 6, New York.



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is chairman. Its five points are: (1) Informal district conferences, preferably before the new year, to bring together young men whom their rectors deem qualified and in whom at least some interest in the ministry has been found. (2) Sermons on the ministry given on Dec. 14, with emphasis on the need for higher quality and greater quantity of candidates. (3) Diocesan conference on the ministry, Feb. 6-8, Farrington House, Lincoln, for which the Rev. F. B. Kellogg is registrar. (4) Student rally in Trinity Church on Feb. 29, when Bishop Nash will preach on the subject. (5) Assistance by Dean Taylor of the Episcopal Theological School in Cambridge who will send students to conferences and also welcome the men named by their rectors to visit the school and its faculty and student body.

Against Locking Church

Seattle:—Bishop Stephen F. Bayne Jr., of Olympia is against the locking of churches. Writing in his diocesan paper he asks: "Why are so many churches shut and locked as if we were afraid somebody might get in? If I had my way I would break the lock and throw the key away of every church in this diocese. In one town not a million miles from here I tried the door of every church in town, nine altogether. They were all locked. And then people say reproachfully to me that only 21 per cent of the residents of Washington belong to any church. Fat chance you'd have of joining one if they're locked up all the time."

Evangelism Discussed

Boston:—As part of the nationwide program initiated by Presiding Bishop Sherrill and the National Council, the clergy of the Diocese met in St. Paul's Cathedral for a morning of meditations and devotions led by the Rev. Frederick W. Dillistone of the Episcopal Theological School faculty; a noon-day address by the Rev. Philip B. Clayton of All Hallows' Church, London, a luncheon, followed by addresses on "Evangelism in the Diocese of Massachusetts," given by the Rev. Theodore P. Ferris of Trinity Church, the Rev. George Keirstead of North Easton, and the Rev. Paul Wessinger, S.S.J.E., representatives of urban and rural parishes. The Massachusetts Clericus Association, whose luncheon meeting it was, cooperated in this effort, a preliminary to the training of the laity in Epiphany and the corporate communion of the whole Church on the first Sunday in Lent.

U. S. Attitude Hit

Findlay, O. (RNS): — About 250 young people from the United States and foreign lands attended an "Oslo in Ohio" youth conference conducted here to spread the spirit and experience of the Oslo world conference of Christian youth held last summer in Norway. The sessions were sponsored by the Ohio Christian youth council.

Hoover Rupert, national director of the Methodist youth fellowship, told the conference, which attracted representatives from China, Greece, Switzerland, France, Africa and the Philippines, that if another war comes "it will be because America fumbled the ball." Rupert, who recently returned from a tour of 13 European countries, declared that no one wants war and that he found there was ample basis of hope for peace. Charging the American press with grossly exaggerating the influence of Communism abroad, Rupert asserted that "you can't build peace by talking war." He said American attitudes and policies would determine whether there would be another conflict in five years.

Bishop on Plane

Sydney:—Bishop and Mrs. Oldham of Albany, in Australia to attend the centenary celebration of the Church of England in that country, were on the crippled plane that landed here safely after flying 380 miles across the Tasman Sea with one of its four motors dead. The plane was on the way to New Zealand but turned back. Mrs. Oldham told reporters that she and her husband lost all their possessions when the crew jettisoned about 2,000 pounds of baggage so that the plane could gain altitude. The craft was flying through a squall at about 500 feet when the engine trouble began. "Of course it was the only thing to do," Mrs. Oldham said. "We were very close to the water and they had to lighten the load."

Bishop Oldham said there was no formal prayer "but you can take it from me that we were all thankful to the Lord that we got out of it."

Confused Americans

Philadelphia (RNS): — A large proportion of Americans do not know the difference between Liberal-



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ism, Conservatism, Communism, and Socialism, according to Victor Yates, member of the British Parliament, who has been on a speaking tour of the United States under auspices of the American Friends Service Committee. Yates told the Quaker staff here that he had been amazed at the political confusion in America.

He said he has been impressed and freightened by the widespread feeling in America that war with Russia is inevitable. "There is nothing in England comparable to the 'Red-hunt' here," he said, "and no giving in to the idea of war."

Students to Meet

London (RNS):—Nearly 3,000 young people of England and from abroad are expected to attend a conference here at Westminster, January 5-10, sponsored by the Student Christian Movement. The Archbishop of Canterbury is to address the opening session and other speakers on the program include Prof. Reinhold Niebuhr of the United States; the Rev. W. A. Visser 't Hooft; Bishop Hans Lilje of Germany and Prof. H. A. Hodges of the University of Reading. About 700 students from outside England are expected.

End Segregation

St. Louis (RNS):—Three hundred member churches of the Metropolitan Church Federation of St. Louis have been asked by the Federation's executive board to put an end to racial segregation in religious services, institutions and activities. In a letter to the member churches, the board urged that they "open the doors of fellowship and service regardless of race or color." The board is composed of 60 ministers and laymen, many of them Negroes.

The Rev. Ervine Inglis, pastor of First Congregational church in Webster Groves and president of the Federation, declared that action on the proposal was now up to the individual Protestant churches. "Some of them are ready to take it," he said.

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***On the Meaning of Christ* by John Knox, Scribners. $2.50. It is interesting, yet not surprising in view of the most



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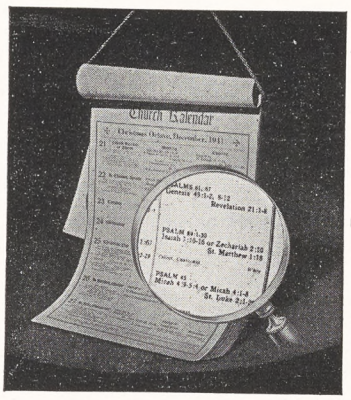

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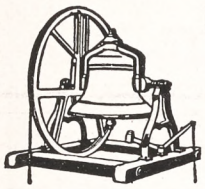

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recent developments in Biblical scholarship, to find the professor of sacred literature at Union Seminary holding that the fact of Christ is shown by the fact of the Church, an easily recognized spiritual movement in our total historical life. The emphasis in this book turns from man's quest to God's initiative as the spiritual movement is used to verify the proposition that "at a given moment in history God revealed himself in a supremely authentic way." Dr. Knox is not trying to avoid emphasis on the person of Christ in his pursuit of the "total event" but does attempt to show that it is only through the event which happened around and in connection with that person that the person can be truly known.

The *event* is more than the birth, more than the teaching, more than the sacrifice on Calvary—it includes the work of the Holy Spirit, the understanding of Christ by his followers, the development of the early Church. The problems of the "nature" of Jesus, the historicity of the gospels and the miracles of the New Testament are considered in this light leading to the conclusion that, "The Church becomes immeasurably the most significant of human communities."

***An Introduction to Jesus for the Twentieth Century* by R. W. Stewart, Macmillan, $1.75. Though Dr. Stewart, minister of Killermont Parish Church, Glasgow, had no intention of documenting the doctrine of *the total event*, his presentation certainly harmonizes with that of Dr. Scott when he begins with the proposition that "the interest will be in the life of Jesus, not as a display of ideas or personality, but as a career." His little book is an attempt to understand that career, especially in relation to the political and social movements of "the people of the land."

New insight is gained by the reader into the position of John Baptist as a leader of a sort of "popular front" in Palestine in opposition to Phariseeism. Overemphasis seems to be given to the twentieth century fixation of profit motive in the explanation of why the Crucifixion should result from the Cleansing of the Temple, but the ideas are interesting. The argument for the anti-liturgical character of Christ's sacrifice will not be accepted by all, but is, perhaps for that reason, worthy of consideration.

***Toward an Understanding of Jesus* by Vladimir G. Simkhovitch, Macmillan. $2.75. Just why this scholarly treatise should have gone through twenty printings, I really can't understand. It is a valuable study and throws new light on the political movements of the Zealots in Palestine, showing the practicality of Jesus' teaching for the people of His own time, for people who were putting their faith in armed force as the solution of all their evils. But it is hardly a popular religious work or one which could have much value for the average pastor, except on the Sunday when he preaches on Simon, the Zealot. The chief value of the essay is to be found in its exposition of the political background of the event of Christ, based largely (perhaps too trustingly) on Josephus and the Pseudopigrapha of the Old Testament.

Nor can one easily understand why this essay on Jesus should be bound up with two other essays on an entirely different subject. The last half of the volume is concerned with agriculture as a cause for the fall of Rome and the hay crop in the Middle Ages, with no reference whatever to religion in any form. The first essay is scholarly and valuable in a limited way; the combination of essays is curious.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FRANK W. STERRETT,
The Bishop of Bethlehem

I am sure you won't mind my telling you that I am disturbed by this article in THE WITNESS of November 27th by Paul M. Sweezy. It may be because I am an old-fashioned conservative and am looking for trouble where it doesn't exist, but it seems to me that at a time when support of the Marshall Plan seems so gravely urgent for the sake of suffering people all over the world, it hardly seems necessary to present an article that seems to me at least to ignore the main reason why so many of us believe in the Marshall Plan.

It is true that I believe in the capitalistic system, though frankly recognizing its shortcomings and its faults, but my reason for believing in the Marshall Plan is tied up first to my conviction that it holds the greatest promise of saving lives and enabling the nations, especially of Europe, to get back on their feet. My concern is not bringing relief to people who will support capitalism, but to support human beings in need. Furthermore, it seems to me that the fundamental issue is not primarily that between capitalism and communism, but between states where the control still remains in the people and those where the people have no voice. With that line of reasoning, our help would readily go to a nation that had a different economy from ours where the people remain free to change the government or the economic policies of an administration. All the evidence that I can get convinces me that the policy of our own government is aimed primarily at relieving distress and not at the preservation of a capitalist economy.

What disturbs me more, however, is the statement in the editor's note at the end of the article which seems to indicate that there is uncertainty as to whether the other side of this argument is to be adequately presented. It seems to me that before a magazine like THE WITNESS proceeds with the publication of an article of this kind it should have made sure that the other side of this argument was to be adequately presented. Again I may have read too much into the phrase "We hope both will accept, in which case their articles will follow." There are strong and powerful arguments that in my judgment could show convincingly the fallacy of the point of view taken by Mr. Sweezy, and it would be certainly tragically too bad if this side of the argument were not adequately presented. These are days when so much hangs in the balance involving the fate of human beings that I can't help feeling concerned.

* * *

REV. RANDOLPH C. MILLER
Professor at Pacific Divinity School

I hope you are going to give us the full story of the United Church of South India. It is probably the biggest event in the ecumenical reformation, equal in its way to the formation of the World Council of Churches which will take place in 1948. When Anglicans, Presbyterians, Methodists, and Congregationalists can actually find a way of achieving organic union without compromising any one tradition it shows what can be done when intentions are fully Christian. Think what would happen to American Christianity (including the Presbyterians and Episcopalians) if we had the devotion to the one Body of Christ which has been demonstrated in India. It is important to know, also, that the Archbishop of Canterbury made this union financially possible by insisting that missionary funds be continued to support missions of the new church.

* * *

MRS. JAMES P. DEAN
Churchwoman of New York

I was very interested in the list of questions which young adult Church men and women wished to have discussed. (WITNESS, Dec. 4). I am struck constantly by the real division in our Church, and I presume in all Churches, between the young and the old. The young people laid most stress upon facing their world as Christians and were not afraid apparently of such matters as marriage relations, unity, and even getting along with the Russians. It is encouraging to find that this younger generation wants to apply Christian principles to the problems of today. I am sure THE WITNESS will help them do it.

* * *

MR. HIRAM G. CARVER
Churchman of Washington

Is THE WITNESS so lacking in material that it has to reprint an editorial from a Negro paper? I refer of course to the story that you featured in your issue of December 4 and which was merely a reprint of a vicious and unfair attack upon the Bishop Payne Divinity School. Those of us who have been brought up in the South are quite familiar with these attacks, and we are concerned to discover that they are on the increase. Negroes will never be satisfied until they have full equality and their insistent demands are merely heading them for trouble for I can assure you, sir, that they will never obtain their objective. Let Negroes who desire to become ministers of the Protestant Episcopal Church go to the seminary that is provided for them. Otherwise let them join one of those churches where they will feel more at home such as the Baptist or the Methodist.

* * *

PROF. HENRY ADAMS
Layman of Memphis, Tenn.

Certainly the House of Bishops of the Protestant Episcopal Church ought to know that Mr. Byrnes is obnoxious to Negroes. The Church will never make any progress with our race when it invites such men to speak. It never invited Mr. Willkie or Mr. Roosevelt but they were our friends.

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Saint Mary's-in-the-Mountains
An Episcopal college preparatory boarding school for fifty girls. Piano and Choral instruction. Art. Domestic Science. Mountain hikes and winter sports afforded by location in White Mountains. Horseback and Skiing lessons. New gymnasium. For catalogue address
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Lenox Massachusetts

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PHILLIPS BROOKS wrote a carol, *Everywhere, Everywhere Christmas Tonight.* This year though December twenty-fifth will come everywhere, there will be many hearts and places where the Christmas Spirit will be absent as a result of human failure and sin. Hunger, want, bitterness, sorrow — these unwelcome guests will be present in many a home. In our own good fortune we must remember in word and deed these our brethren of other places and lands.

HENRY K. SHERRILL, *Presiding Bishop*

Remember through the Presiding Bishop's Fund for World Relief these desolate people.

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The WITNESS

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DECEMBER 25, 1947

THE CRECHE FIGURES AT THE ANCIENT FONT AT EPIPHANY, NEW YORK

The Peace of Christmas

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8, 10 and 11 A. M. and 4:30 P. M.

Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.

Thursdays and Holy Days: Holy Communion, 11 A. M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A. M.

Thursdays and Saints' Days at 10:30 A. M.

The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. Arthur L. Kinsolving, D.D., Rector

8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector

Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon
6:00 P. M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS
For Christ and His Church

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DECEMBER 25, 1947
Vol. XXX No. 47

Clergy Notes

BONHALL, ROBERT L., formerly assistant at All Saints, Beverly Hills, Cal., is now rector of St. Peter's, Santa Maria, Cal.

CARMEN, JAMES W. F., dean of Trinity Cathedral, Phoenix, Ariz., has been elected a member of the National Council, succeeding the Rev. John Huess.

CHURCHILL, ERNEST W., formerly associate rector of Calvary, New York, is now vicar of St. Stephen's, Pearl River, N. Y. and chaplain at Rockland State Hospital.

EWANS, H. L., formerly rector of St. Luke's, Billings, Montana, is now rector of St. Barnabas, Omaha, Neb.

HYDE, JAMES, formerly rector at Delaware, Ohio, is now assistant at St. James, New York.

KENYON, ARTHUR L., rector of Trinity, Alliance, Ohio, becomes rector of St. James, Bucyrus, Ohio, January 1st.

MIDGLEY, JAMES A., rector of All Saints, Cleveland, becomes rector of Grace Church, Cleveland, January 1st.

NOLAN, JOHN H., retired general missionary of the diocese of Western Mass., died at Portland, Me., Dec. 11.

OLSEN, TORBEN R., formerly rector of Our Saviour, Hanford, Cal., is now rector of St. Andrew's, Torrence, Cal.

ROBERTSON, IAN, formerly of the diocese of Southern Ohio, is now rector of St. Paul's, El Centro, Cal.

SAVANACK, PAUL R., canon missioner of the diocese of Ohio, becomes rector of the Incarnation, Cleveland, January 1st.

STEPHENS, ALBERT E., JR., was ordained priest on Dec. 8th by Bishop Ingley at St. Thomas Church, Denver, where he is now associate rector.

THEIN, FRANCIS B., formerly of the diocese of Va., is now rector of Emmanuel, Newport, R. I.

TIEDMANN, KARL, Order of the Holy Cross, is in charge of the new house of the Order at Santa Barbara, Cal.

WYATT, J. R., rector of the Ascension, Wakefield, R. I. has been appointed college work secretary for New England and will devote two days a week to it.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.

Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Services

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 a.m.
Intercessions Thursday, Friday, 12:10;
Organ Recital Tuesday, 12:10.
The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams

7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education

Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector

Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector

Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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VOL. XXX. No. 47

The WITNESS

For Christ and His Church

December 25, 1947

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Lambeth Conference Agenda Announced By Archbishop

The Witness Series for Lent Will Be Based Upon It With Articles by American Bishops

New York:—Word was received here on December 10th that the Archbishop of Canterbury announced that day the Agenda for the Lambeth Conference, which will meet in London this coming summer. The Agenda was sent some weeks ago to all American bishops by Presiding Bishop Henry K. Sherrill, acting on behalf of Archbishop Fischer. But since it was marked "Confidential" it was impossible to reveal it until released by the Archbishop. However it can be stated that the editorial board of THE WITNESS had decided even before then to base the series of articles during Lent, which is an annual WITNESS feature, upon the subjects to be discussed by the Anglican Bishops from all parts of the world when they meet for the first time in eighteen years. It met last in 1930, with war causing the postponement of the 1940 conference. There were 307 Bishops present at the 1930 meeting, and it is expected that a considerably larger number will attend this coming conference.

The Agenda, as released by the Archbishop, is divided into five main sections, each with sub-divisions.

One, The Christian Doctrine of Man in Society and History. General: Men's dependence on God; Man's need of redemption; modern secular doctrines of man; the Christian Gospel. Particular: (a) International Order and problems arising therein. (b) The relation of the state to: 1. Personal and communal life. 2. Education. 3. Religious liberty.

Two, The nature of the Church and its unity. General: The historic faith and order of the Church; causes of disunity; the approach to reunion: the scope and direction of the Ecumenical Movement. Particular: (a) Relations between the Anglican Churches and other Episcopal Churches. (b) Proposals for reunion discussed with non-episcopal communions.

Three, The Anglican Churches. General: Their common tradition: Unity and diversity in order and worship; organs of correlation including proposals for (1) a central staff college. (2) an Anglican conference midway between Lambeth Conferences.



—Ade Bethune

Particular: (a) Ideals and forms of worship: particular questions relating to (1) Baptism and Confirmation. (2) Commemoration of local saints. (3) The common chalice and intinction.

(b) Reports presented on dispensation and on the Table of Kindred and Affinity.

Four, The Growth of the Anglican Churches. General: A conspectus of provincial and diocesan organization. Particular: (a) A program for development. (b) Financing of the Episcopate in missionary dioceses.

Five, The Ethical Standards of the Church. General: The requirements of the Christian moral law and their application to modern life: The Christian Discipline. The Church's duty to witness. Particular: (a) Problems concerning sex behaviour, the family and the birth-rate. (b) The Church's discipline in marriage question.

Details of the WITNESS series for Lent will be announced in detail right after the New Year. But we can say that each of the numbers during Lent will feature articles by authorities, with their subjects based upon this Agenda of the Lambeth Conference. It is our hope that the articles will be used in parish discussion groups so that Church people generally may be well informed on the many important matters to come before the Anglican Bishops next summer.

THE PICTURE ON THE COVER

New York:—The Creche figures are arranged about an ancient font which is at the Church of the Epiphany, where the Rev. Hugh McCandless, WITNESS editor, is rector. The font comes from France and was part of the collection of George Grey Barnard, but its exact date and the region it came from cannot be ascertained.

BISHOP DARST VISITS DELAWARE

Wilmington, Del.:—Bishop McKinstry, fully recovered from a recent illness, is shortly to resume his diocesan duties. Meanwhile, Bishop Darst has just spent a busy week in the diocese. He dedicated a pulpit as a memorial to four young men at St. Barnabas, Marshallton. He also

NOTICE PLEASE

***Mastheads are not very exciting reading, but if you will turn to the one on page two you will see that it says "published weekly except . . ." and one of the exceptions is the first week in January. So do not look for a January 1, 1948 number. Also please send in those nominations for the Honor Roll to THE WITNESS, 135 Liberty Street, New York 6, N. Y. The finest New Year to all our subscribers is the sincere wish of the editors.

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confirmed a class presented by Rector Alvin B. Potter, and another at the county workhouse where Mr. Potter is chaplain. That same evening he confirmed a class at St. Mary's, Bridgeville, presented by Rector P. Malcolm Ferne, who also brought a class from St. Luke's, Seaford, where he is also in charge.

The next day Bishop Darst conducted a clergy conference at Calvary, Hillcrest. Then he confirmed at St. Philip's, Laurel, the class being presented by the Rev. Robert Y. Barber, who retires January 1, and ended his week by confirming a class presented by the Rev. William C. Munds at Christ Church, Greenville.

MISSIONARY TO PUERTO RICO

New York:—Nurse Melba R. Love is to go to Puerto Rico as a missionary where she will succeed Miss Sarah G. White as superintendent of the school of nurses at St. Luke's Hospital, Ponce. Miss Love's home is in Los Angeles, where she was a nurse at the Hospital of the Good Samaritan. Miss White, formerly a missionary in Japan, is to return to that field following a vacation.

BISHOP LEWIS LEADS QUIET DAY

Alameda, Cal.:—Bishop Lewis of Nevada led a quiet day recently in connection with the presenting of the fall United Thank Offering at Christ Church here. His subject was "Evangelism" and he stressed that Christians must believe that the purpose of God is for one kingdom of free men. As long as we are divided peoples there can never be one kingdom because there can be no such thing as a "balance of power."

The total offering for this year to the U.T.O. in the diocese of California was $12,727.

STUDENTS DISCUSS PEACE

New Haven, Conn.:—The first of a series of seminary conferences on peace was held December 11 at the Berkeley Divinity School. After a sermon on "The New Pacifism" by the Rev. Sydney Temple, secretary of the Episcopal Pacifist Fellowship, there was a panel discussion led by the Rev. Nevin Sayre of the Fellowship of Reconciliation, the Rev. Lawson Willard, rector of Trinity Church, and Prof. Roland Bainton of the Yale Divinity School.

The large majority of the students were veterans and many expressed themselves as opposed to negative pacifism which emphasizes passivity, and favored peace-making on the international level. The dicussion was lively, with disagreement on technique. The one conclusion reached was that Christian leaders could not be content to follow unthinkingly the "realistic" direction of force as the only answer but must give practical expression to the Christian belief in the power of redemptive love for all mankind.

Other meetings are planned for Cambridge, General, Bexley and Seabury-Western.

NEGRO PROBLEM STRESSED

Oslo (RNS): — The Society of Friends (Quakers) is "putting the Negro problem first on its agenda," Henry J. Cadbury of Cambridge, Mass., declared here on his arrival to accept the 1947 Nobel Peace Prize co-awarded to the American Friends Service Committee. He was accompanied by Miss Margaret Backhouse of the London Friends' Service Council, which shared in the award.

"We have 100,000 Quakers in America, and all over the world we count only 150,000," Dr. Cadbury declared in an interview, "but behind us stand thousands of non-Quakers, supporting us with money because they sympathize with our ideals." Dr. Cadbury estimated that 90 per cent of the Society of Friends' funds comes from non-Quaker sources.

"Today," he said, "British and American Quakers have 500 representatives working for peace in former enemy countries. Money collected by American churches is now being distributed through Quakers."

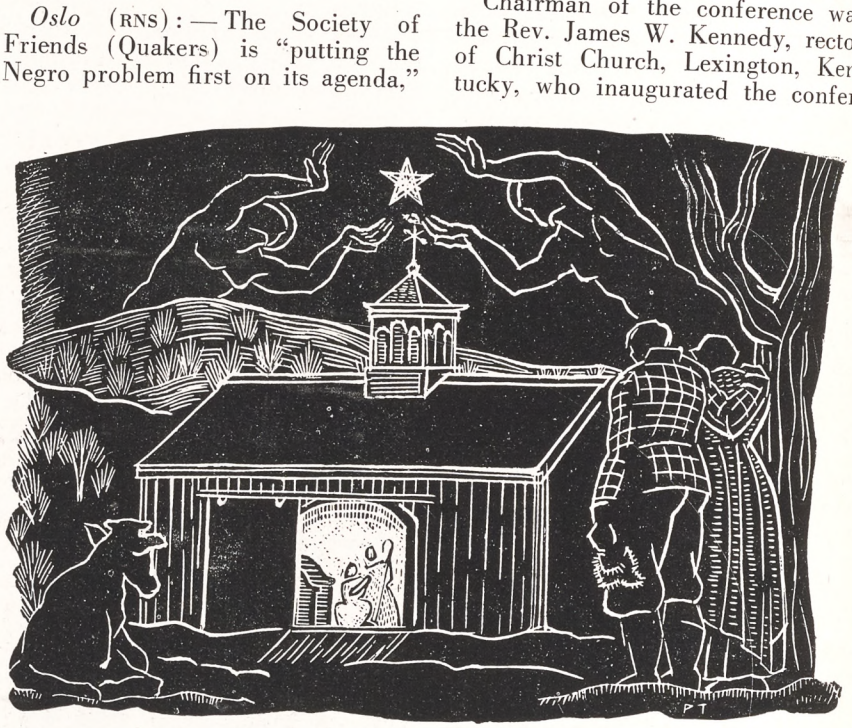
He said no decision had been made as to how the Nobel Prize money, amounting to $38,990, would be expended, but intimated it would be devoted to some special purpose.

LEADERS DISCUSS EDUCATION

Washington:—"Closing the gap between historic theology and the current content of much Christian education" became the unannounced topic of discussion at a meeting of religious educators from the province of Washington held during the first week in December at the College of Preachers here.

Chairman of the conference was the Rev. James W. Kennedy, rector of Christ Church, Lexington, Kentucky, who inaugurated the conference four years ago. Mrs. C. Stanley Rogers, executive secretary for Christian education of the diocese of Southwestern Virginia, arranged the program which included addresses by Rev. Albert T. Mollegen and Rev. Reuel L. Howe, professors at Virginia Seminary, and T. E. McMullin, assistant professor of education at the University of Pennsylvania. Dr. T. O. Wedel, warden of the College of Preachers, also shared in the leadership of the conference. Mrs. Edward H. Jones told the conference about her experiments with the Ligon Plan for Christian education in Christ Church, Georgetown.

The announced topic for the conference was "Christian Education for Adolescents." Twenty-five educational leaders representing all but two of the thirteen dioceses in the third province were present.



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Policy Towards Russia Offered By Diocesan Commission

A Committee of Christian Social Relations Proposes the Statement Be Read in Churches

Springfield, Mass.: — The department of Christian social relations of the diocese of Western Massachusetts has sent to all the clergy of the diocese, through Chairman Paul T. Schultz of Westfield, a statement headed "A Christian Statement on American Policy Toward Russia." With it went the suggestion that it be read from the pulpit on some Sunday; that it be used in part in parish leaflets; that it be used as a basis of discussion with parish groups. The commission stated that "it is part of an endeavor to stop a third world war" and it carried the full endorsement of Bishop W. Appleton Lawrence.

The statement follows:

The problem of American relations with Russia is a problem in human fear. On both sides, fear begets fear; increasingly, hysteria aggravates the tensions between the two nations. Fear leads to war.

The casting out of fear is part of the work of the Christian religion. The diocesan department of Christian social relations therefore feels an obligation to speak out on this issue.

We would have it plainly understood from the first that we utterly and absolutely condemn all the un-Christian and undemocratic acts and attitudes of Russia—and of the United States. We seek, however, not merely to condemn, but rather to present a constructive and Christian approach to the entire situation, particularly as regards American policy toward the Soviet Union.

Because we are Christians as well as Americans, we should first examine American policy in the light of Christian insight. Christian insight seems to us to reveal our current policy towards Russia at fault on these three scores: (1) it is self-righteous; (2) it misuses religion; (3) it violates Christian liberty.

(1) *Our Current American Policy is Self-Righteous.*

Too often we assume the self-righteous attitude that we are 100% right and Russia 100% wrong. Right and wrong are very rarely quite as white or black as that. Experience should compel us to acknowledge that there is almost always fault on both sides. Indeed, we often criticize Russia for doing things which we ourselves do in slightly different guise. Russia dominates satellite states to her west. We absorb bases in the Pacific and by devious means woo Latin-America. We criticize Russia for controlled elections, yet powerful interests deny the franchise to millions of Americans on the ground of race. We dislike Russia's



recurring use of the veto in the Security Council, yet we were among those who insisted that the veto be written into the Charter of UN, and, if outvoted, would probably still use it ourselves. Our own sin should prevent us from casting stones.

(2) *Our Present Policy Misuses Religion.*

Over and over again in anti-Soviet propaganda we hear the charge made that Communist Russia is godless and atheistic, but many who make this charge seem to be people who, in their personal lives and occupations, completely ignore God, religion, and the moral law. They do not seem to be as genuinely concerned about religion, as they are to use religion for their own ends. This is a prostitution of Christianity against which we protest.

Admittedly, Marxist atheism is a cause of concern to Christians. But the Christian way of dealing with this is not the way of hate which simply denounces, but the way of love which seeks to convert. To Christians, who, on religious grounds, sincerely fear Communism, we cite our Lord's statement that the gates of hell shall not prevail against his Church. (Matthew 16:18) Christians have no ground religiously to fear Communism, for the Church is not a human institution dependent upon the favor of men, but a divine organism instituted of God and secure in his protection. When Christians as Christians fear Communist atheism, they are failing to put their trust in God, they are questioning God's sovereignty and power, and are exhibiting a lack of confidence in God,—which opens them to the criticism of yielding to the very atheism which they profess to fear. Besides, the indiscriminate charge of atheism is both unfair and untrue, when we know that many Russians are Christians. It is a needless insult to these our Christian brethren.

(3) *Our Present Policy Violates Christian Liberty.*

Abroad, our policy tends to withhold relief from all who are tinged with Communism. This policy further alienates those whom we would convert, and is rapidly drying up the great reservoir of good will which once was ours. At home, inquisitive and restrictive measures are passed which penalize Communists above other citizens. As Christianity is real only in those lives who, free to accept or reject the grace of God, have chosen to accept it; so democracy rests upon free consent and not upon compulsion. Political toleration of dissent is essential to the health of democratic institutions; it stems from the principle of Christian liberty. Many aspects of our current policy violate this principle.

Summary — The Road to War

The present American policy seems to us to be vitiated by the sin of self-righteousness, to misuse religion, to violate Christian liberty, and will, we believe, in the long run, lead us forward on the road to war —a war utterly needless and indescribable and unimaginable in its full horror. In the name of the

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Prince of Peace, we deplore it—we protest against it—we repudiate it.

A Christian Policy

In the place of the present policy, we offer these suggestions:

(1) That, in the name of justice, the American government, instead of wasting time and energy in criticizing the Communists, take positive action now to solve the problems that are really a threat to the democratic way of life here at home,—such problems as the housing shortage, race tensions, disabilities suffered by minority groups, bad labor conditions among some groups such as the migratory workers, and the high cost of living. It is incredible that a country which achieved such efficient mass production in airplanes, ships, guns, and all the implements of war, is not able to build houses for men who fought that war, to live in. As American policy solves these problems, the Communist danger, we believe, will disappear.

(2) Second, in the name of religion, which has been defined as "visiting the fatherless and widows in their affliction," let American policy provide relief abroad for all those who are in need. Let us feed the hungry and clothe the naked, without regard for their political opinions. Let the only requirement be that of need, and let those who criticize Russia for its agnostic and atheistic tendencies, be sure to support those religious influences and organizations which are here in America.

(3) In the name of Christian liberty, let American policy protect and restore those rights which are provided in the Bill of Rights, and those civil liberties for which the United States has become noted, but which, in recent years, have been definitely infringed upon because some of us have not been sufficiently wide-awake to realize that "The price of liberty is eternal vigilance."

(4) In the name of the unity of mankind, implied in the Christian doctrine of the fatherhood of God, let America loyally support and strengthen the United Nations, seeking thereby to build a limited World Government able to gain for all peoples and nations those principles and practices which our constitution sets forth for our own country—"to establish justice, insure domestic tranquillity, provide for the common defence, promote general welfare, and secure the blessings of liberty to ourselves and posterity."

These things are all our responsibility as Christian citizens, but as members of Christ's Church, we each have an additional responsibility—to shape our own lives according to the will of God. These are days in which, by the very gravity of the occasion, we are called to pray in agony of spirit for a world full of sin and suffering; called to pray with an urgency that grows out of the recognition that for the first time in history, man has acquired the power to destroy himself and all civilization as we know it; called to pray prayers which are offered not in an endeavor to bend God's will to our selfish ends, or even in abject resignation to fate, but, with penitence and humility, with courage and determination, to pray "Thy kingdom come, Thy will be done, on earth as it is in heaven."

ARCHBISHOP CUSHING HITS EPISCOPALIANS

New York:—The Roman Catholic Archbishop of Boston, Richard J. Cushing, took a crack at the Episcopal Church in an address here before 800 persons attending a dinner for the benefit of the Jesuits. After speaking of "one of the greatest spiritual revivals in the history of civilization" because of the "yearning on the part of many peoples for the unity, sanctity and universality which were and are the marks of Catholicism," he turned to the Philippines. He described the Islands as the "spiritual responsibility of Catholic America" and said that the people there are eager to play their part in a revival of Catholicism.

Then he charged that the House of Bishops of the Episcopal Church, in authorizing mutual ordination between their Church and the Aglipayan Church of the Philippines, was attempting to "seduce" Filipinos, who were originally Catholics, away from the Church of Rome. He declared that the Aglipayan Church was founded in 1902 as a national Church by a "renegade" priest and since then had been successively approached by the Unitarian Church and now by the Epicopal Church.

WANTS NO PEACE WITH STALIN

Philadelphia:—The Rev. Hans Asmussen, executive director of the Evangelical Church in Germany, now lecturing in the United States, told a conference here that "It is impossible for a Christian to wage war with Adolf Hitler to the death and to make peace with Stalin."

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EDITORIALS

Meaning of the Nativity

WE CELEBRATE at Christmas not alone the birth of Christ, but what that birth means. We call this miraculous fact of the word, or mind of God, becoming flesh, the Incarnation. Before this mighty fact, we bow in veneration and amazement. But we are not realizing to the full our celebration of this fact if we pause merely to bow in veneration and amazement. God does not work miracles to induce in us attitudes of awe; he works miracles very often to startle us into learning things we need to know. We shall not want this Christmastide to pass without appropriating certain truths God is revealing to us through the Incarnation. Some words of the late Archbishop Temple come to mind in connection with the Incarnation, "Christianity is the most materialistic of all great religions . . . Christianity, based as it is on the Incarnation, regards matter as destined to be the vehicle and instrument of spirit, and spirit as fully actual so far as it controls and directs matter."

The word became flesh because God wanted to redeem man from sin and to win man to a right relationship to him. Since much of man's difficulty both from the standpoint of sin and also from the standpoint of alienating him from God is rooted in a false attitude toward the material world in which he lives, the significance of the Incarnation, as Archbishop Temple has pointed out, dare not be glossed over.

If one were to seek a cause for much of the world's present disorder one would find it difficult to decide whether more blame should be ascribed to materialism,—living on a bare physical basis,—or to secularism,—divorcing the physical from the spiritual. The Incarnation is God's answer to both of these heresies. Man cannot live by bread alone. Man cannot live without bread,—for very long. Nor can man live,—for very long, as we are beginning to learn in these tragic days,—by being indifferent to bread. Man can live only by using bread, and every other element in the physical world, as God intended it to be used, or to borrow Archbishop Temple's words, "as the vehicle and instrument of spirit."

We seem to be rather far afield from the spirit of Christmas and the message of the angels and the scene in the manger in Bethlehem and the shepherd lad offering his little lamb to the new born Saviour. If we are far afield, it is because we have let our minds be occupied with these incidentals rather than with the real purpose God was seeking to accomplish in sending his son into this bewildered and disjointed world. God sent his Son to live with us that we might live the life of the kingdom, that the hungry might be fed and the naked clothed and the homeless housed and the sick restored and the poor have the gospel preached unto them. And all this can be accomplished once men come to see the proper relationship between the word and the flesh. Christ came that men might learn how to make the flesh the vehicle and instrument of the spirit, and thus serve the purposes of God.

So as we celebrate this Christmas we shall express our veneration and awe at the miracle of the Incarnation by having a care for the hungry. A CARE package to a hungry fellow Christian in Europe or Asia will help. A generous Christmas check to the Presiding Bishop's Fund for world relief will help. Concerted action to battle the rising cost of food will help. But we shall not be satisfied with these measures. We shall not rest until our society is converted from the worship of crass materialism to a stewardship which regards every element in our physical world,—our bread, our industrial machine, our atomic energy, and the processes of government, as vehicles and instruments of spirit in realizing the kingdom of God on earth. The word was made flesh. Even so come, Lord Jesus.

"QUOTES"

LET us at all costs avoid the temptation to make our Christmas worship a withdrawal from the stress and sorrow of life into a realm of unreal beauty. It was into the real world that Christ came, into the city where there was no room for him and into a country where Herod, murderer of the innocents, was king. He comes to us, not to shield us from the harshness of the world, but to give us the courage and strength to bear it; not to snatch us away by some miracle from the conflict of life, but to give us peace—his peace—in our hearts, by which we may be calmly steadfast while the conflict rages, and be able to bring to the torn world the healing that is peace.
—William Temple,
The late Archbishop of Canterbury

Let the Stranger In

THE MAIN purpose of Christmas is to restore our sanity. Phillips Brooks once reminded us that the truth which underlies the Incarnation is that man belongs to God. "The human nature belongs to the divine. It can come to its best only by entrance and possession of it by divinity." Christianity maintains that man cannot be integrated, whole—and so holy—without this. He needs all the integration he can find to meet with sanity a world which is in a psychopathic state.

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The fact that man is failing to use his whole nature accounts for this latter.

Of the essence of divinity is giving, and insofar as man is unable to give fully he fails to be his real self; he falls into disastrously confused ways of thinking and acting. We acknowledge this, partly unconsciously, when we strive symbolically to carry out the process of giving in feeble fashion during this season. The slight and temporary gestures we make often do not extend far beyond our family and our friends, and we endeavor to make up for our lack of real giving by an artificial frivolity that helps us to forget.

Moreover, ours is a giving only of our substance; we need the quality that God had when he so loved the world that he gave. His self-given leaps over the constricted areas of race and creed, color and condition; it involves the deep motivations of the spirit. Joyce Kilmer expressed this well in his carol when he wrote, "Unbar your heart this evening, and keep no stranger out."

It is not too difficult to measure our spiritual sanity. Christmas gives us not only the opportunity to assess it but to strengthen it and increase it.

The Word Was Made Flesh

IT IS an apartment in a section of the city which once was fashionable. Now the population is mixed, middle class whites and professional-type Negroes. It is a pleasant apartment. Over the group gathered there, a mixed one, hangs an ominous gloom. They have been talking for some time. The case of Ann has been thoroughly discussed. Even though she had highest honors in high school, that woman's college was so cagey in its denial of her application that you can't prove discrimination. Ben probably won't be able to get a job anywhere that will be up to his capabilities as a student and practitioner in foreign affairs since the government released him, "without prejudice," presumably for his activities on behalf of Soviet-American friendship. Charles has been duly sympathized with for his cuts and bruises incurred in sponsoring that meeting where the accused communist was trying to state his case. Dave has certainly made clear that he needs financial assistance after Beth Shipbuilding applied the Taft-Hartley bill. Edward, representative in Congress, has discoursed at length on the utter impossibility of making the conservatives face the fact that prices are having a deleterious effect on the health of many, and that the old law of supply and demand is going to pauperize millions in the nation. Frank has reported that there is truth in the statement that staff officers feel that communists achieving power in either France or Italy will be considered by our government to be acts of aggression by the Soviets, and we will take drastic measures immediately.

The electric candles at the window throw a contrasting warming light. On the mantle there is a crèche. Above the manger another light glows. "The Light shineth in darkness and the darkness comprehendeth it not."

A Christmas Meditation

By
STEPHEN F. BAYNE JR.
The Bishop of Olympia



THERE is a good deal to be said, we have decided, for the commercial Christmas. (Not for its vulgar arrogance, but whose fault is that?) This gay interlude between the first frost and the January White Sales is not to be sneezed at. It brightens up the stores immeasurably; it supplies the remnants of our Puritan consciences with an excuse to adorn the streets; it redeems the city, thanks to the late Prince Consort, with blessed reminders of the country, if only for a week or two; it is a needed admonition to friendship; it gives our poor, dry, bedraggled, beanpole spirits at least a few warm, pagan, smells and sounds and tastes to remind us of what we have lost in our insane and insatiable thirst for respectability. Most of all, it is an excellent invitation to self-examination and a rearrangement of our values—it is in fact an involuntary invitation to Advent, that lesser Lent, which we are foolish not to accept.

The mechanics of it are quite simple. You walk through a store or two, meditating on your Christmas shopping. Almost at once you detect a curious little strain in your spirit. Perhaps the question arises as to what *you* would like for Christmas, and gruffly you mutter to yourself something about a kiss and a cup of coffee—you really don't want anything for yourself. But that is not quite true. If by some miracle time could be unwound and you could recapture the magic of a childhood Christmas . . . and you slow down for a second and take another look at the toy trains or the model airplanes . . . you wish they could bring you what they once did, and you wish you did not have to leave so much behind in life.

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That is the strain we mean. We still hanker after the old loveliness, yet we know better. We wish the stores were as big as they used to be, and that we wanted what they have as eagerly, yet we are wiser than to hope for it. Homesickness is the best price we can find for freedom, and we are not fools enough to repent our bargain.

We are led, in life, from small joys to greater, from the bondage of "me" and "mine" to the wide liberty of "thee" and "thine." In the process stores get smaller, red paper less glamorous, electric trains less exciting, a fat pocketbook less glorious, a sleek mind less imposing, national sovereignty less magnificent, our rights less transcendent, and fences between men less absolute. The world shrinks as well as a department store, and the things of the world fall into their proper perspective as things, not to be confused with people.

It does not happen easily, nor without a good deal of itching for the old days. But somehow man has got to be made ready to see the world as God sees it—pretty small and not very satisfying except for its one superb privilege of being a birthplace for the children of God. It's about at that point that you remember the Stable and the Child, and wonder at the patience of God.

The Peace of Christmas

An Editorial

by Irving P. Johnson

The Late Bishop of Colorado and Editor of The Witness



IN HIS little book on *The Psychology of Insanity*, Dr. Hart relates an incident. A certain man complained bitterly that a certain peal of chimes was discordant and irritating. As a matter of fact, the chimes were in perfect tune and were particularly sweet. The man had a complex which perverted him so that he called good, evil, and harmony discord. Why was that? Because he disliked the clergyman in whose church the chimes were hung; therefore, he disliked the chimes. A little root of bitterness had so spread that it enveloped his whole being and everything was colored by this prejudice.

So, you will find a large proportion of the human race infected with incipient madness. Their judgment is perverted by their complexes of human prejudice. You will find Republicans and Democrats alike who refuse to acknowledge that any one in the opposite party has any virtue. You will find financiers and laborers who have a similar complex. So, Protestant and Catholic are unable to see good in any act pertaining to the other faction. Such complexes are substitutes for reason and destitute of charity. Those who hold them frequently think that they do so in the name of the Lord, but there is nothing to justify this assumption.

It was the Pharisee and not the Christ who was the victim of these complexes. It was the Pharisee who felt such contempt for the Samaritan, who was the heretic of his day. Christ saw whatever was good in the Samaritan without compromising his heresy. "Ye worship ye know not what," was his declaration about the religion of the Samaritan, but in several instances he spoke approvingly of good Samaritans. To the Pharisee there were no good Samaritans. His complex would not admit it. To the Pharisee there were no good publicans; Christ found some. To the Pharisee the woman of the town was hopelessly outcast; Christ found some that he could forgive. In fact, it was such a complex that prevented the Pharisee from seeing any good in Christ. He wished to crucify Christ, not because Christ was evil, but because Christ ruthlessly violated all of his favorite complexes. The Pharisee lived on these complexes. They saved him the necessity of thinking about that which he disliked and of forgiving those whom he detested. Christ could make no impression on such natures. He only irritated them. They hated him because he refused to be a party to their unreasonable prejudices.

The spirit of Christmas is the spirit of good will. It is hostile to inveterate prejudice. It breaks down the barriers of caste and makes of one blood all nations, sects, cults, and complexes.

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To Scrooge, who had a money complex, it was not Merry Christmas but merry humbug. Any merriment that cost him money was incomprehensible to him because it cost money. To the bitter radical, Christmas is an irritation, because it rebukes hatred and condemns bitterness. To the one-compartment mind, Christmas is incomprehensible because the spirit of Christmas cannot be reduced to a syllogism or confined to one idea.

The world has taken kindly to Christmas for several reasons: Christmas helps trade, promotes jollity, is different from the rest of the year. But Christmas sentiment is very different from Christian principle, just as far as the sentiment produced by an actor is from the sentiment produced by real poverty. It is luxurious to shed tears over a mythical orphan on the stage, but dreadfully dull to help the real orphan in the alley. How often it is that the luxury costs much more than the reality!

So, Christmas as an incident in life is very different from a Christian spirit as the controlling principle of a life.

HOW shall we observe Christmas? We will knock off work and give the day up to enjoyment. Fine. We will give expensive presents to our family who have much, and something to the poor who have little. Very good! We will have a good dinner and some merry games, and see that the children have a good time. Excellent!

But yet, Christmas is Christ's birthday — the day on which we should remember him. How? By giving something to somebody in his name. Good! if we really give it in his name. But, lest we forget! He said, "Do this in remembrance of me." Surely we have not celebrated his festal day unless we have given him that which he most desires. And what does he most desire? That we shall give him "ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice."

It is not enough that we give him things, or that we give things to others; he wants us to give him ourselves. And this does not mean merely that we think of him, or sing about him, or even listen to a sermon. It means that we lay ourselves on the altar of his sacrifice. It means that we join the offering of ourselves to his offering of himself, and this we do when we present ourselves to him in the service that he commanded us to observe.

You may get something of the spirit of Christmas and leave him out, but you cannot observe the day and forget him. And what is involved in your Christmas Eucharist? Is it not that you are in love and charity with your neighbors? That whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness. That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in his spirit of "peace on earth and good will to men."

Hard! Of course it is hard. Whoever said that it was easy to get the mind of Christ? But it is important. I can assure you that it is most important for this mad world that we get rid of our complexes and put away our bitterness. It is important that we do not add to the chaos of human



selfishness, but become a force for forgiveness in order that we may experience forgiveness.

I am sure that God never attempted to create anything as difficult as the kingdom of heaven. He can speak the word and things obey him—but he speaks the word to men and they curse him. He can so order things that they follow the immutable law which he gave them. But he asks men to love one another and they fill the whole world with the clamor of their complexes. It is true that there is a limit to God's omnipotence, and that limit is that he cannot force men to love him or to forgive one another.

Even when he so loved us that he gave his Son, we so loved ourselves that we slew his love. Greater love can no man show than to give his life, unless it be when a father or mother gives the life of a beloved son for a cause. God so loved us because

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there was no other way that we could learn to love him. He gave us his best that it might bring out the best in us. And that best we find in opening the doors of our hearts that Christ may be born therein, and then opening those doors again that Christ in us may go out into the world to do Christ's work among men.

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now, and if you do not get rid of that bitterness you will find it exceedingly hard to meet your Lord when he comes again.

The world needs Christ, but clings to its bitterness, and so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating all bitterness from our own hearts, and this we can do only at the shrine of Jesus Christ.

Christmas Reflections

By
A. RONALD MERRIX
Of the National Council Staff

WHEN some among the first Christians looked back over their past experiences, the coming of Jesus Christ into their consciousness was seen to have meant so much to them that they could only describe his actual birth most worthily as having been heralded by a divine messenger who sang: "Be not afraid, for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day a Saviour, who is Christ the Lord."



When others — more serious-minded, perhaps — considered what his coming had meant to them, they too pictured the original event as having been accompanied by a divine pronouncement: "You shall call his name Jesus, for he will save his people from their sins."

Still others — older maybe, in years as in Christian experience — when they thought of him as a teacher, intended that to mean, "a teacher come from God." For them to become as he was and to look at life as he saw it, demanded a radical transformation so complete that it was like being born again. "You must be born anew," Jesus told Nicodemus.

Yet another, reviewing his personal experiences in relation to the event of Christ's birth, described it in this way: "When the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons."

Nor was that all. The same Holy Spirit who had come upon the virgin of Nazareth and by whose power she conceived and bore her first-born son, would operate also in those who were born anew. "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!' " Thus, through God's own action all re-born sons became also heirs, heirs of God and fellow heirs with Christ. St. Paul felt constrained to add, "provided we suffer with him in order that we may also be glorified with him."

What light do these reflections cast on our response to the message and mission of the gospel, which we call evangelism? Our preaching, teaching and personal witnessing, while being entirely relevant to human life and needs today, should convey also unmistakable "good news of a great joy," which is intended for all people. It is the Christian way of salvation, leading to positive, joyous spiritual health, to wholeness of life and living. It brings deliverance from all that keeps us from joyous fellowship with God and our fellowmen. All of us need to be "born anew"; we cannot save ourselves. As Christ became one with us, we can become one with him and with our fellow-men "in him." Through this dual process of self-identification God, by his Spirit, can do in us and through us what we cannot do for ourselves.

Evangelism calls us to become "new creatures" for a new age. We cannot make ourselves new persons. But God can. We believe he is ready and willing to do it. We can say with Mary: "Let it be to me according to your word." Our first birth was largely passive, as far as we were concerned. Our new birth demands our willing cooperation. "We must suffer with him in order that we may also be glorified with him." We must ardently desire it, fervently pray for it, trustfully appropriate it, and still be content to wait in childlike, expectant faith, for God's own time to fully come to us.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today.

Baptized churchmen find further grounds for confident, affirmative faith in Burton Scott Easton's fine translation of Titus 3: 4-7: "When the kindness of God our Saviour and his love of men appeared—not because of the righteous acts that we performed but out of his own mercy—he saved us

'By a washing that gave us a new birth
And by making us new through the Holy Spirit,
Which he poured on us richly
Through Jesus Christ our Saviour;
That being justified by his grace
We might await with firm hope
An inheritance of eternal life,' "

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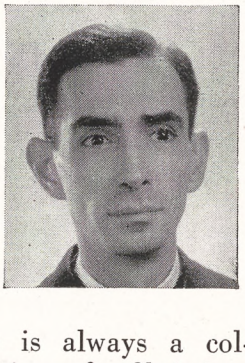
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

More About The Offertory

WE HAVE not yet finished with the subject of the Offertory. Recently I was asked if I thought it liturgically 'proper' to attach an Offertory to the services of Morning and Evening Prayer. Certainly it is. There is no occasion when Christians meet together for corporate worship and prayer that it is not fitting for them to make an offering. Our Methodist friends have an old saying among them which is 'worthy of all men to be received'; namely, "When two or three are gathered together in thy Name, there is always a collection!" Unless the worship of Christians moves them to a response of sacrificial giving it is a farce, not to say indecent. God so loved the world that He *gave* . . . How much do we love in return? The offering is part of the answer to this question.



Morning and Evening Prayer end on the eucharistic note of the General Thanksgiving—'that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service.' Surely there is no better way to begin the giving up of ourselves to God's service than by emptying our pockets with a generous and cheerful spirit. We might as well begin the work of Christian sacrifice where it hurts the most. Our money is a real part of ourselves because it represents hours of our time and labor. And if we happened not to earn it there is all the more reason why we should be ready to give it up.

The idea of 'offering' is the only justification for the Church or its ministers receiving gifts of money for the occasional services of baptism and burial —yes, and of weddings also. These gifts should not be thought of by those who offer them as fees to cover expenses or as personal gratuities to the officiating parson; for both the Church and the Ministry exist in this world 'to spend and be spent.' But there is no reason why people should not be ready and desirous of making a thank-offering and devotion of sacrifice to the cause of Christ in return for the added blessings brought to them by the ministries of the Church. Unless, however, they make their offerings with this intent, it is better for the clergy not to receive them.

Another point occurs to me in this connection. When people make a sacrificial gift for the Church's work their offering should be duly presented at the altar with the other corporate offerings of God's people. It is unnecessary, of course, to call out names of individual offerers. But every offering by an individual should be related to the larger whole of which it is a part. And any gift which is in any sense a sacrifice ought to be dignified by a solemn presentation of it in the context of the Church's corporate worship. It has always seemed to me very unseemly, for example, not to collect and offer at the proper time the gifts of the people at a 'low' celebration of the Eucharist, but instead to leave an offering plate in a convenient place for people to put in it what they will when they come up to receive communion. Their gifts should be received and presented in association with the oblations of bread and wine that they may be offered unto God for 'the whole state of Christ's Church.'

Even more unseemly is the caricature of presenting the alms in some churches—probably motivated by an exaggerated desire to lean over backwards lest they disobey the rubric about 'humbly' presenting them—by having the server whisk them away out of sight as rapidly as possible, without ever letting the 'filthy lucre' come to rest on the Holy Table. Possibly such churches are ashamed of their meager gifts. But if there is among the alms some sacrificial gift, it is holy and acceptable unto God, and I rather think that He is pleased to have it placed alongside the oblations which are the memorials of His own sacrifice in the offering of His only-begotten Son.



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Modern Science Brought To Aid Of Church in Kentucky

A Wire Recorder Brings the Reproduction Of Church Services to Shut-Ins and Others

Edited by Sara Dill

Louisville, Ky.:—St. Mark's services complete to music and prayer, are provided by wire recorder. Although it still may be argued in some quarters that science is the enemy of religion, at St. Mark's in Crescent Hill, a suburb, the Rev. William H. Langley, Jr., is putting science to work for religion. With one of the latest developments in radio and electronics, the wire recorder, Mr. Langley is able for the first time to bring to shut-ins the church services they love and miss—complete with sermon, choir music, responses of the congregation and even the sound of the shuffling of feet as the worshipers rise or kneel in prayer.

It all began when two live wire ex-G.I.'s of the congregation got the bright idea of recording a wedding at St. Mark's. They stuck a microphone on the floor of the chancel, retired backstage and recorded every sound on a small spool of wire. When Mr. Langley heard how faithful the reproduction was, he became interested in the possibilities of using the recording machine in church work. One parishioner who suffered a broken hip said, "People who can walk on both legs just can't appreciate what it means."

Also at St. Mark's they're finding the wire recorder useful in the operation of the church, too. It is a convenient and lasting way to keep records.

To William Pilcher, the organist and choirmaster, the wire recorder is an extremely useful new tool. He can record and play back rehearsals or actual services, study them and use them to demonstrate to the singers any sections he'd like changed or pointed up.

For some months the Diocese has been purchasing recording equipment whereby full services will be recorded and sent by mail to the rural areas of the diocese for use of radio stations. Also any sponsored program of the diocesan departments is recorded and sent out in the diocese to be used in their parish meetings, such as the missionary meeting for the promotion of the every member canvass, the annual Lent offering presentation service, etc.

The diocese has invested heavily in visual aids library, owning two projectors for slides and filmstrips for use in the program of religious education for the Church schools, young people and the Woman's Auxiliary.

Council of Churches

Camden, N. J. (RNS):—About 300 Protestant churches have joined in formation of a Council of Churches of Greater Camden. A preamble to the council's constitution sets forth that "the Church of Christ is confronted by unprecedented need and opportunity" in the world of today, and that "the magnitude and urgency of the task before the Church are too great to be met by a divided body." The call to service emphasizes "fellowship and unity of action in this hour."

Five departments will be organized to carry out the new federation's program. They include Christian education and stewardship, co-operation in evangelism and church extension, utilization of the press and radio, better family and community relationships, and better inter-faith and inter-race relationships.

Co-operation is now possible with the Council of Churches in Philadelphia, directly across the Delaware River, with the result that the entire metropolitan area of the nation's third largest population center is completely organized for inter-denominational unity of purpose and action.

Good Old Days

Yonkers, N. Y.:—St. John's, Colonial Heights, will celebrate its 150th anniversary throughout 1948, according to an announcement by the rector, the Rev. Osborne Budd. The first unit of the present church was completed in 1798, one of the first to be constructed in the country after the Revolution. According to the records, ten men were required to build it. Of these, Joseph O'Dell worked a total of 75 days for about $1.70 a day. The total cost of the building, including labor and materials, was about $1,000. This included the cost of three gallons of rum, at a cost of $5, which was furnished the workers in addition to their wages. Since that time the building has been added to at least twice, but the old part is still intact and can be easily distinguished in the modern structure.

Plans for the celebration include the restoration of the church; a pageant based on its history; special services.

Get Cold Shoulder

Washington:—Fifty church leaders, representing seven Protestant Churches, held a seminar on legislative measures here. They went to the Capital and to the White House to find out what they could about the Marshall plan, displaced persons, wages and hours, price control and universal military training. One delegation was sharply rebuked by Congressman Frank Fellows of Maine, who told them that ministers ought to stay home attending to their parishes instead of invading Washington. Another churchman, who did not want his name used, said that he sensed a mild rebuke from President Truman during an informal conference on universal military training.

New Missionaries

New York:—Miss Gertrude E. Eby, now employed in the finance department of the National Council, is to go to China to work in the office of the treasurer of the China Mission. Mrs. Ethel Rhodes Murray, a nurse, is to go to Liberia where she will be stationed at St. Timothy's Hospital, Cape Mount. At present a public health nurse for the city of New York, she is a graduate in public health nursing from New York University and has continued her studies for a master's degree. She is a communicant of the Crucifixion, Harlem, New York City.

Oppose Conscription

Columbus, O. (RNS):—Church, youth, farm and college representatives have organized a "Columbus Committee Against Peacetime Conscription" and announced they will carry a campaign into opposition territory, "using insofar as possible the observable technique the opposition uses."

The Rev. Donald Timerman, secretary of the Franklin County Council of Churches and chairman of the new group, said the committee would attempt to inform the public of the true picture of universal training and carry on a campaign against the

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UMT bill pending in Congress.

"We are being pushed by war department hysteria into psuedo-preparation for war, into the building of a vast partially trained army of foot soldiers in an atomic age," he asserted.

"Peacetime conscription," he added, "has never proved effective for national defense. It always creates a false sense of security. Modern wars are won by industrial organization and mechanical preparation."

The local committee is the third in Ohio created by a state committee formed under the direction of Dr. Roy Burkhart, pastor of First Community church, here. The other committees are in Cleveland and Toledo.

Aid to Jews

Jerusalem (RNS):—An Anglican bishop and a Roman Catholic monk have won the praise of the Jewish community here for their efforts in saving Jewish lives and property menaced by Arab rioters. Informed that danger threatened some Jewish families living in the Arab quarter near the Swedish mission school, the Rt. Rev. Weston H. Stewart, Anglican Bishop of Jerusalem, personally intervened to effect their rescue. Meanwhile, Father Placidus, a German Benedictine belonging to the Church of the Dormitio, pushed his way to the center of a mob which started a fire in the commercial district. At first the rioters attacked the priest, but then gave way in deference to his age and dignified appearance. Besides prevailing upon the rioters to disband, Father Placidus helped to extinguish the flames.

A number of Arab Moslems and Christians sheltered Jewish neighbors and in several Arab villages offered to organize joint anti-riot squads. Haganah, the Zionist defense organization, has generally succeeded in preventing Jewish mobs from damaging Arab life and property, sometimes at personal risk to Haganah men themselves.

Priests Cooperate

Belgrade (RNS):—Three hundred Orthodox priests from Serbia and the autonomous regions of Kosovo, Metohija and Vojvodina, met here to form an organization which will cooperate with the government in social, economic and educational projects. The group is similar to other associations reportedly set up by Orthodox clergymen in Bosnia-Hercegovina and Croatia. Inaugurated in response to recommendations by the holy synod last spring which called for "cooperation between priests and state officials," the new association announced that its purpose is to join with state authorities and people's organizations in promoting "social and cultural projects and the fulfillment of Yugoslavia's five-year plan."

Formation of the association followed shortly after Patriarch Gavrilo, supreme leader of the Orthodox Church in Yugoslavia, had called upon Orthodox clergy throughout the country to support "all activities for the benefit of the people" sponsored by the government.

First business of the new group was the election of working committees and the adoption of regulations to govern its activities. A lengthy resolution approved by the meeting declared that "we must unite our forces with other professions and sections of the population," because "only in this way will we achieve improvement in the standard of living of our whole people, and even of us priests."

An unusual feature of the resolution was its attack on "clericalism," which it condemned for "having brought much evil to the world, and even to us."

"We want friendly cooperation with state authorities," the resolution said. "We do not want to work for those who have never been inside a church, but who are now allegedly extremely pious and beating their breasts because of the reputed loss of the churches' prestige."

Present at the meeting was a delegation of Roman Catholic priests from Slovenia, who presumably attended as observers.

Get Out of Schools

San Antonio, Texas (RNS):—Mrs. Eugene Meyer, wife of the Washington, D. C., publisher, told the annual convention of the Texas State Teachers Association here that some method satisfactory to all citizens should be devised immediately to halt the growing domination of public schools by sectarian religions. She declared, "we should persuade the churches to withdraw from the public school system if we are convinced the public school system is worth saving."

Mrs. Meyer warned that the churches would sacrifice their own freedom, prestige and influence over the lives of the people if they depend upon public support and let themselves become mere adjuncts or rivals of the state.

"We find both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches," she asserted. "In some communities they enter the schoolroom to teach sectarian religions while the public school teacher stands by; in others they fall back upon the discipline of the school to herd the children into church class rooms.

"I, too," she continued, "believe that the child is robbed of its full development if it receives no guidance in early years toward a recognition of the religious aspects of life. But sectarian religious teaching, to be effective, must remain the province of the church, the family and the home. The churches have ample time to carry out this responsibility without sectarianizing the common schools."

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of the public school system, Mrs. Meyer said, "we have the right to ask what proof the religious groups have to offer that their influence has been ethically more effective. What example are the sectarian groups giving at this very moment of moral leadership in our own country? Their undignified quarrels are due to rival ambitions, mutual intolerance and lack of confidence in the power of spirit, mind and idea. The repercussions of these dissensions are already felt in the nation's schoolrooms. If we are convinced that our public school system is worth preserving, we should persuade the churches to withdraw voluntarily from the public school system. If they will not see reason, public opinion must be mobilized to hasten this retreat. For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not yet primarily a Protestant, a Catholic or a Jew, but an American among Americans."

Parish Aids Mission

Detroit:—St. Martin's, a mission, has been assured of additional assistance by St. Paul's Memorial parish. The mission, not far from St. Paul's, was established in 1928 and has never had a full time minister. It has been operated with diocesan aid, with lay readers taking the services, with occasional visits by clergymen. The Rev. James G. Widdifield, rector of St. Paul's, recently announced that his parish would aid St. Martin's in its program and in its efforts to become a parish. Part of the program is to move the mission to a more promising site in the city.

Citizens Protest

Wichita, Kan. (RNS): — Public protests are mounting here against a new $100,000 printing plant decorated with the Christian cross and scheduled to house the Defender Publishing Company operated by the "Rev." Gerald Winrod whom the government indicted for sedition during World War II.

"From this Wichita edifice," declared a front-page editorial in The Wichita Beacon, "will pour all the seditious, race-hating literature of this individual who calls himself a preacher of the gospel. To the everlasting shame of Wichita, the name of this city will be printed on the vicious, slanderous Defender which Winrod and his race-baiting henchmen circulate throughout the world under the guise of a religious publication."

Charging that Winrod is using the Christian cross to "advertise" what the newspaper believes to be "vicious smears," The Beacon said that the "self-styled preacher" has released a four-page "Personal Letter to the Defender Family" asking for additional funds with which to complete the edifice.

The new structure, located on Wichita's widest thoroughfare and in the city's fashionable district, is a modern building, apparently well on the way to completion. The Beacon reports that its construction is to cost a total of $50,000 and equipment



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should bring this figure up to $100,000.

Winrod was indicted by the government, along with a group of others, for allegedly seditious activities in connection with America First groups. At the end of the war the Justice Department dropped its charges. Recently Winrod was visited here by Gerald L. K. Smith who has been identified with similar writings as are to be found in Winrod's Defender.

Spiritualism Approved

London (RNS: — Approval of spiritualism as a religious force is contained in a Church of England report published here after being suppressed for a number of years.

The report, signed by seven of ten members of a special committee appointed by the late Dr. Cosmo Lang, then Archbishop of Canterbury, was suppressed by the House of Bishops when it was submitted secretly in 1938. Its publication here by Psychic News has created a minor sensation.

"It is clearly true," the report stated, "that recognition of the nearness of our friends who have died and of their progress in spiritual life and of their continuing concern for us cannot do otherwise for those who have experienced it than add a new immediacy and richness to their belief in the communion of Saints."

While the minority report of the committee still remains secret, the majority report asserted that "certain outstanding psychic experiences of individuals, including certain experiences with mediums, make a strong prima facie case for survival and for the possibility of spirit communications.

"We think it probable," the majority report continued, "that the hypothesis that they proceed in some cases from discarnate spirits is a true one."

Declaring that belief in angelic guardians or guides has been general in Christianity, the Committee said the Church of England "for reasons of past controversy, has been altogether too cautious in its references to the departed.

"Anglican prayers for the departed do not satisfy peoples' needs because the prayers are so careful in their language that it is not always evident that the departed are being prayed for.

"If spiritualism contains a truth, it is important to see that truth not as a new religion, but only as filling up certain gaps in our knowledge. It is important, in our opinion, that representatives of the Church keep in touch with groups of intelligent persons who believe in spiritualism."

The majority report asserted, however, that a great deal of spiritualism has its center in man rather than in God and is "indeed materialistic" in its character.

A. W. Austen, editor of Psychic News, said the seven signers of the majority report were the late Bishop Francis Underhill of Bath and Wells; Dean W. R. Matthews of St. Paul's; Canon Harold Anson, master of the Temple; Canon L. W. Grensted of Oxford; Dr. William Brown, psychologist; P. E. Sandilands, attorney; and Lady Gwendolen Stephenson.

Austen said publication of the report had been suppressed largely at the request of the late Dr. William Temple, then Archbishop of York.

Austen added that he considered it his duty "to publish this report in defiance of the bishops who banned it, not so much to satisfy the natural curiosity of spiritualists but to give the Anglican parsons and laymen the lead that was denied them by their own leaders."

To Be Consecrated

Norfolk, Va.:—The Rev. George Purnell Gunn is to be consecrated Bishop Coadjutor of the diocese of Southern Virginia on January 6 at Christ and St. Luke's Church here. The Presiding Bishop will be the consecrator and the co-consecrators will be Bishop Brown of Southern Virginia and Bishop Jett, the retired Bishop of Southwestern Virginia. Mr. Gunn will be presented by Bishop Goodwin of Virginia and Bishop Phillips of Southwestern Virginia, with Bishop Darst, retired Bishop of East Carolina reading the litany. The sermon will be by Bishop Powell of Maryland. Attending presbyters will be the Ven. Norman E. Taylor and the Rev. Taylor Willis, both of Norfolk.

Magill Declines

Lynchburg, Va.:—The Rev. Robert A. Magill, rector of St. John's Church here, announced on December 18th that he has declined his election to be the Bishop of Los Angeles.

Support for Schools

Roanoke, Va. (RNS):—Education in the United States may pass entirely into the hands of the state and the Roman Catholic Church unless Protestants put more money, loyalty and love into their educational institutions, Sankey L. Blanton, dean of the school of religion of Wake Forest (N.C.) College, told the Bap-



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tist general association here. Many Catholic educational institutions are "richly endowed" and adequately staffed, but some 400 other Christian colleges in the United States are substandard, despite the fact that "the Church is the mother of education," Blanton declared.

Christmas Service

Boston:—The Christmas service of the Church Service League Women's Division was held in St. Paul's Cathedral on Dec. 17, when Dean van Etten gave the address. Around the lovely manger scene in the chancel, gifts were heaped for distribution later by our chaplains to the hospitals and prisons. Missionaries on furlough from Alaska, the Philippine Islands and Haiti, were guests of honor at the tea in the cathedral undercroft.

Stop Name Calling

Cleveland (RNS): — A resolution calling upon the United States and Russia to quit name calling and "behave toward one another as gentlemen" was approved by delegates to the mid-year meeting of the Northern Baptist Convention here. In another resolution the delegates praised the President's Commission on Civil Rights as "another important milestone in the slow but steady march toward the emancipation of minority groups in America."

The resolution on United States-Russian relations was drawn up by the council on Christian social progress. It read: "Whereas the peoples of the United States and Russia with their differences of opinion will continue to live in the same world and their contacts with one another will increase; And whereas this will be intolerable unless they behave toward one another as gentlemen do under the same circumstances; Therefore we ask an end to the fostering of suspicion, fear and hatred, to the calling of names and exchanges of recriminations and ask for tolerance, the encouragement of mutual understanding and action in expectation of and in promotion of peace."

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Mr. Den and a group of workers at the opening of a new center

Those who read the report by the Rev. Kimber Den of his many-sided work in China (WITNESS, Dec. 18) will surely want to aid his great work. It covers work with lepers, the blind, orphans, refugees, cooperatives, and we believe that there is no Christian minister today carrying on such tasks. It is being done in the face of wild inflation which makes the American dollar all the more necessary. Church organizations and individuals are urged to do all that they can to help.

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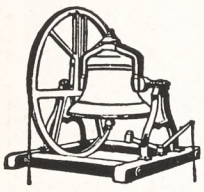
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the *World's Classics* is listed as No. 2 in the series. No clergyman or layman interested in the history of the Church will want to be without this handy reference of excerpts from the chief documents and writings of the Church's life from New Testament times down to our own day. Helpful introductory notes to each document add to the usefulness of the volume. Space given to Anglican material is most generous and comprehensive. Unfortunately, however, American Christianity and the mission Churches outside of Europe are entirely ignored.

—M. H. Shepherd, Jr.

* * *

***Miracles: a Preliminary Study.* By C. S. Lewis. Macmillan, $2.50. Pp. 220.

Like all C. S. Lewis writes, this treatise repays careful study. It is brilliantly phrased and should convince the imaginary impartial agnostic of the possibility of miracle, if he is willing to accept Lewis' two-story universe in which the landlord from upstairs occasionally reminds the tenant below of his presence. Not all Christians have so interpreted miracle; St. Augustine is a conspicuous exception. And Lewis' handling of the gospel miracles (he explicitly refrains from examining the Old Testament) will cause sadness to many modern New Testament scholars. They will be grateful that he denies that (as he was "once tempted to suspect") they are "disguised apostates." They will not criticize his philosophical arguments, with which they will often be in accord, so much as his apparent ignorance not only of historical investigations but also of many previous writers on miracles.

But his work is a valuable antidote to nineteenth-century naturalism, and no one should refrain from seeing for himself the many profound and clever interpretations of theological thought which Lewis makes. It is no accident that he is the leading lay theologian of our day. His chapter characteristically entitled "Horrid Red Things" is a wonderful example of dialectic.

—R. M. Grant

* * *

**The Heart of the Yale Lectures.* By Batsell Barrett Baxter. Macmillan. $2.50.

This volume might be better titled, *An Introduction to the Homiletical Principles in the Yale Lectures.* Many of the lectures have nothing to do with homiletics, and others deal with the principles of preaching only in relation to some theological subjects. The author has given us a survey of the principal topics covered by various lecturers and grouped these under standard homiletical headings. The limitations of the book lie principally in the nature of the material. Of what significance is the date, for example, of Dean Brown's comment on church architecture, (p. 204)? Are David Greer (p. 22) and P. T. Forsyth (p. 25) using the term "personality" in the same sense? Any one who reads the entire Yale series may conclude that the lectureship is held together by only two points of identity: all the lectures have been delivered on the Yale campus; and all the lecturers have had to find something new, or a new way of saying something old, about preaching,—or to ignore homiletics altogether. Any attempt, therefore, to bring together a compendium of homiletical instruction out of the lectures must have more of the character of a sampling than a synthesis.

—John L. Casteel

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. R. A. GOODWIN
Dean of Bishop Payne Divinity School

In THE WITNESS for Dec. 4, 1947, there is a long quotation from an editorial of the Norfolk "Journal and Guide" about the high cost of theological education at the Bishop Payne Divinity School. Will you please print these three corrections of misstatements in this article? (1) According to the last report published by the joint commission on theological education, 1946, (based on the previous years 42-45), the cost per capita for educating a student at Bishop Payne was much less than the per capita cost at Philadelphia, or at the General Seminary, or at Cambridge Divinity School. (2) Unfortunately we cannot pay such salaries as this article gives us! You quote the editorial as saying "There are five full time instructors . . . the lowest paid of whom receives a salary of $4500, plus living accommodations." The fact is that the highest amount paid any member of the staff is $4000; and there are no living accommodations for any of the staff. (3) The editorial states that there are 8 students. We have 5 seniors; 3 in the middle class; 2 special students; 3 women students in the junior class and 2 men have enrolled in the junior class for the second semester. We have 13 students now, and expect 15 in January.

* * *

RT. REV. WALTER MITCHELL
Retired Bishop of Arizona

I do not know who wrote the editorial urging the closing of churches but the argument needs very definite qualifying. If a church finds itself surrounded by warehouses and the like, no doubt it should be closed and, let us hope, reopened in some new area where people live. And that is sometimes the case. But it is frequently the fact that this is not the case. Time was when the fine brown stone front houses were occupied by single families, but they were THE people. With the coming of the automobile, these families moved away, died off and their children went elsewhere to church. In the meantime, however, the old brown stone front houses have become tenements. Instead of one family with a few children, these houses are swarming with several families and lots of children. So there are not fewer people to serve but many more!

However, they are not THE people. They have nothing to give to the church except themselves; they are like our Lord in that respect. But the Church—God save the mark—too frequently, is chiefly interested in people who have money and, as it appears, are interested because they have money.

One of our hymns should be revised to fit the facts. "Onward Christian soldiers, marching as to war" (against the devil for people, like those in the tenements) let us substitute, "Onward Christian club members, marching to the suburbs" or something like that. Or, better, keep such churches open and go after the people!

May I say further that I hope THE WITNESS will give readers what you feel certain they ought to have. That led to his crucifixion in our Lord's case and plenty of extinct Church papers lie along the road the Church has travelled. But as I see it there is no other way, whether for the Church, a Church paper or a Churchman.

* * *

MR. M. S. WRIGHT
Churchman of Washington

I have no doubt that THE WITNESS receives a great deal of criticism these days. Our Church is, after all, composed for the most part of conservative people and I have no doubt you hear from them. So I would like to have you know that I admire you for taking the forthright stand that you do on various social issues; justice for the Negro; friendship with the Russians; the threat to our rights through the activities of the Committee on Un-American Activities.

I was especially glad that you featured that article by Prof. Sweezy of Harvard. To me it was unanswerable. But I have lived long enough to know that when an argument is unanswerable that those unwilling to accept it because of their prejudices take it out in anger and abuse. Just the same I believe there are more people in the Episcopal Church with you than you realize, and I hope that you will continue to deal with these vital issues courageously. The pressure on the other side, I can imagine, is strong. But take comfort in the fact that from the beginning of time it has been those who have not succumbed that have lead the human race forward.

* * *

MISS EDITH M. TUTTLE
Churchwoman of Paterson, N. J.

I sent THE WITNESS for November 20 to a non-church going friend who now writes me: "I am glad to know that the clergy are taking a stand against Parnell Thomas and his malicious program. It is going to take more than just condemnation to save us from fascism."

That number was eloquent. Vida Scudder's articles are an inspiration always.

* * *

REV. EDGAR L. PENNINGTON
Rector of St. John's, Mobile, Ala.

Just a note to congratulate you on the steady improvement of THE WITNESS. I particularly like the introduction of more book reviews.

* * *

REV. THEODORE P. FERRIS
Rector of Trinity Church, Boston

Hugh McCandless is too good a person and paper and print are too valuable to let him waste any more time about what to call the clergy. We are lucky to be called anything at all. Let's get on to more important issues.

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